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THE CRUCIFIXION

PATHWAYS
OF
THE HOLY LAND;
OR,
PALESTINE AND SYRIA.

BEING
*A Full Description of those Countries, their History,
Antiquities, Inhabitants and Customs,*

ACCORDING TO THE
RECENT DISCOVERIES OF THE PALESTINE EXPLORING
EXPEDITIONS.

WITH A
DETAILED ACCOUNT OF JERUSALEM, NAZARETH, PETRA,
AND THE OTHER CITIES OF THE BIBLE,

EMBRACING ALSO
*A Description of the Peninsula of Sinai and the Desert of
the Wanderings.*

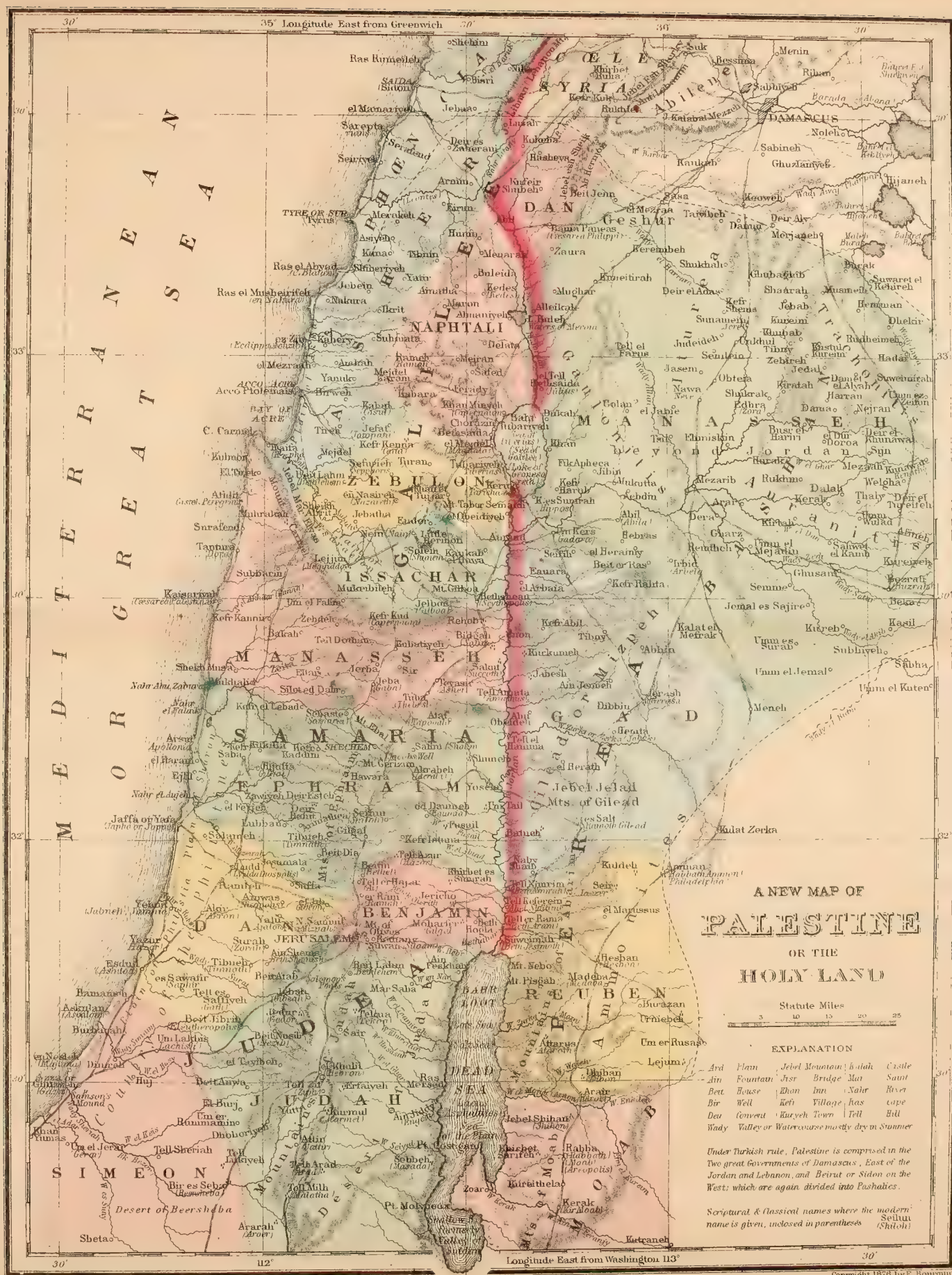
BY
JAMES D. McCABE, JR.,

AUTHOR OF "THE LIGHT IN THE EAST," "CROSS AND CROWN," ETC., ETC.

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PREFACE.

SINCE the establishment of Christianity throughout the civilized world, Palestine has been the most interesting portion of the globe in the eyes of every race professing faith in Jesus Christ. Not only is it the scene of the events recorded in the Old Testament, but it witnessed the birth, the labors, the great Sacrifice, and the triumphant Resurrection and Ascension of the Redeemer of the World. Every reader of the Bible is familiar with its names and its story, but each one feels the need of a more intimate acquaintance with the country itself than can be gained from the pages of the Sacred Scriptures.

In the long ages that have elapsed since the destruction of Jerusalem, great changes have taken place in the Holy Land; old sites have disappeared, and the names of others have been so changed that it is impossible for one unacquainted with the present condition of Palestine to locate the scenes of the Bible narrative with anything like certainty. Indeed this task has required the exercise of the highest talent and the greatest patience in explorers specially trained for the purpose. The general reader cannot hope to accomplish this feat without the assistance of those who have made the Holy Land their especial study.

It is only during the present century, and especially during

the past ten or twenty years, that Palestine has really been made known to the world. The researches of Dr. Robinson accomplished more towards familiarizing Europe and America with Palestine than had been done by all his predecessors, and many of the vexed questions of the topography of that country were satisfactorily settled by this explorer. Since then there has been an almost uninterrupted succession of discoveries of the highest importance and the deepest interest. Efforts have been made, and are still in progress, to explore every part of the Holy Land, to identify the cities and localities named in the Bible with the modern sites of the country, and to collect evidence tending to establish the truth of those statements of the Scriptures which have been most combated by modern writers. The information thus acquired has revolutionized our knowledge of Palestine.

The progress of these discoveries has been watched with the deepest interest by the people of this country and Europe, and there has been a general desire that the results of these investigations should be given to the public in a form both convenient and accessible to all classes. The great work of Dr. Robinson is both too bulky and expensive for popular circulation, and the reports of the various explorations, with their invaluable maps and plans, are inaccessible to the general public for the same reason. The various works of travel which have been issued from time to time are of necessity merely the experience of the writers, and cover but a portion of the subject. There has long been a demand for a work upon Palestine, popular in price and character, which shall present a full, accurate, and comprehensive account of the present condition of the country; embodying all the discoveries of the European and American

explorers, and placing the reader in possession of all the information that has been gained concerning that country, its history, people, and sacred sites. This want the author has endeavored to meet in the present volume, to the preparation of which he has devoted years of study and research. He has endeavored to make it complete, a work, in short, which shall supply every need for information concerning the Holy Land, its topography, geography, history, traditions, customs and present condition.

In the preparation of such a work the author has been obliged to depend upon the labors and researches of others. While neglecting no authority accessible to him, he has relied mainly upon such authorities as Dr. Robinson, who must ever stand first in this respect, Dr. Porter, Dr. Tristram, Captain Wilson, Captain Warren, the Count de Vogué, Dr. Smith, Professor Palmer, Dr. Thompson, M. de Saulcy, Dean Stanley and others too numerous to mention here. He has sought to present to the reader the results of the labors and researches of these eminent gentlemen, and to place him also in possession of the last information accessible from any authentic source. He has aimed to make the work complete, and has neglected nothing that could contribute to the success of the object in view.

It should be distinctly understood that the author does not offer this book to the reader as a record of his travels or his own experiences. In some places it is written in the form of a narrative of travel, as that form offered the best advantages for bringing before the reader the scenes and customs of the region to which he is invited. No single traveller could possibly gain the knowledge of the country, its scenery and customs, which is presented in these pages. Yet it is believed that all who have visited the Holy Land

will admit the truthfulness of the narrative, and recognize in much of it experiences which must ever be numbered among the most delightful memories of their lives.

The writer has nowhere sought to obtrude his own unsupported opinions upon the reader; and it is confidently asserted that this volume contains no statement which cannot be sustained by the highest and most unquestioned authorities upon the subjects whereof it treats.

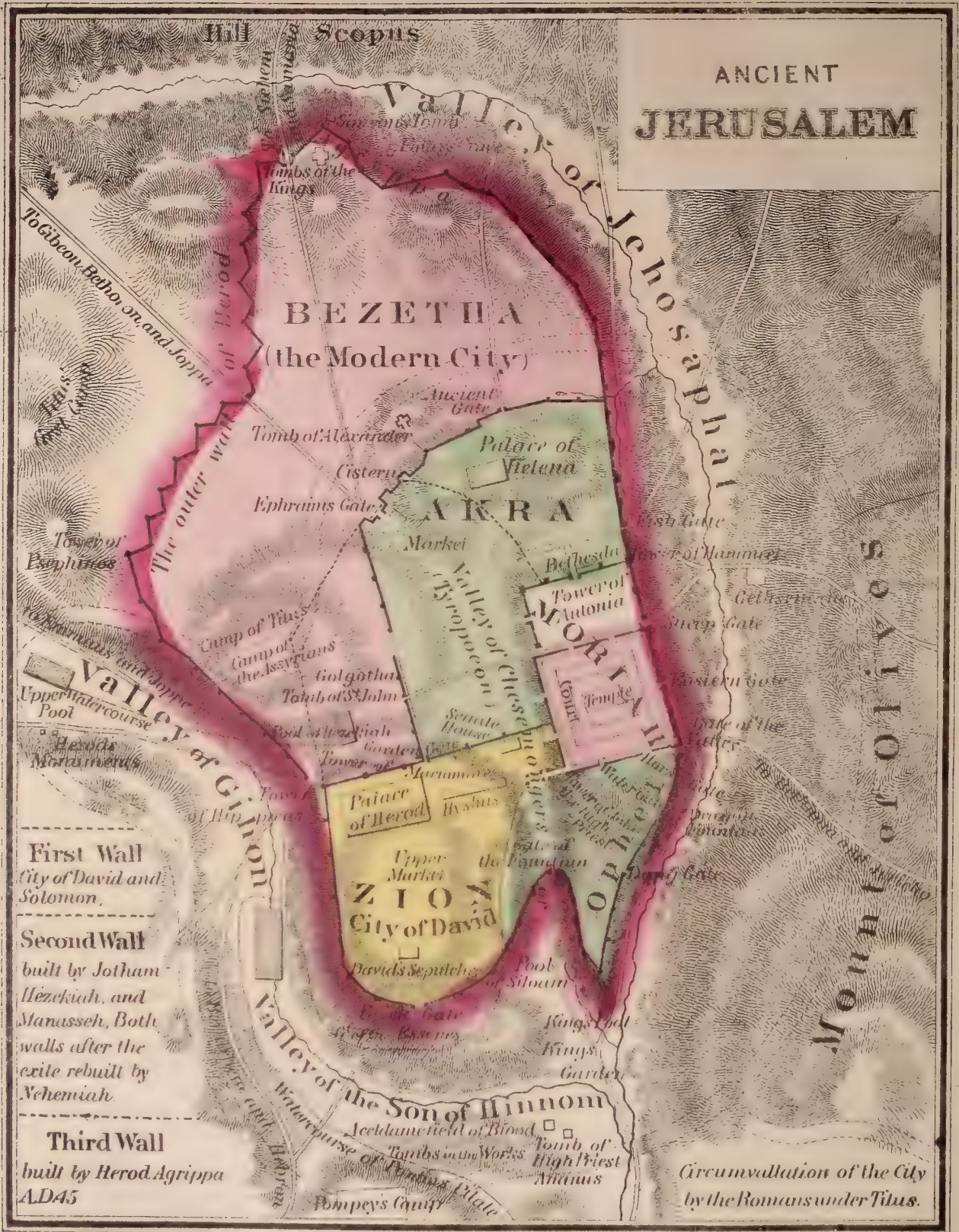
It seemed most fitting to open the work with an account of the Desert of the Wanderings, the scene in which the people of God were prepared for the great destiny which awaited them in the Land of Promise. The investigations of the British Sinai Exploring Expedition and the researches of Professor Palmer have resulted in valuable additions to our knowledge of that region, and it seemed but fitting to embody them here.

The author can but express here the hope that has cheered him throughout his labors—that this volume may prove a genuine assistance to those to whom it is offered, by enabling them to obtain from it a correct idea of the country of which it treats, and that it may also induce them to do what they may in strengthening the hands of those whose work in Palestine is still in progress, and which, if properly supported, must yield the most valuable results.

J. D. McC., JR.

JUNE 10th, 1875.

ANCIENT JERUSALEM



MODERN JERUSALEM.

I.—THE CHRISTIAN QUARTER.

- 1 Goliath's Castle.
- 2 Latin Convent.
- 3 Church of Holy Sepulchre.
- 4 Greek Convent.
- 5 Coptic Convent.
- 6 Ruins of St. John's Hospital.
- 7 Greek Church. St. John's.
- 8 Residence of the Christian Bishop.
- 9 Church of the Greek Schismatics.
- 10 Tower of Hippicus. David's Tower.
- 11 Supposed site of the Tower of Phasaelus.
- 12 The Prussian Consulate.

- 13 Modern Evangelical Church.
- 14 Hospital and Syrian Convent.

II.—THE ARMENIAN QUARTER.

- 15 Armenian Convent, with the Church of St. James.
- The only building in Jerusalem which presents any appearance of comfort.*
- 16 Nunnery of St. George.
- 17 Barracks.

III.—THE JEWS' QUARTER.

- The most wretched in the city.*
- 18 Synagogue of the Shepardim.



IV.—THE MOHAMMEDAN QUARTER.

V.—THE MOORS' QUARTER.

- a Armenian Convent. House of Caiaphas.
 - b American Burial ground.
 - c David's Tomb.
 - d Place of Wailing of the Jews.
- Just within Zion's Gate are the wretched abodes of lepers.*

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MARY HATH CHOSEN THAT GOOD PART.

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HAGAR AND ISHMAEL IN THE DESERT.



THE PATHWAYS OF THE HOLY LAND.

PART I. SINAI AND THE WILDERNESS.

CHAPTER I.

THE EXODUS.

The route from Cairo to Suez—The Land of Goshen—Description of Goshen—Its position—The Cradle of the Israelitish nation—Oppression of the Israelites by Pharaoh—The Deliverance—The Night of the Passover—The Death of the First-Born of Egypt—The Gathering of Israel—A marvellous growth—The March from Rameses—Reasons for the route adopted—Succoth—Etham—The March to the southward—Pursuit of the Egyptians—The Camp by the Sea—Position of the Camp—Pharaoh's exultation—Terror of the Israelites—The Divine Command—Explanation of it—The Miraculous Pathway—Jehovah fights for Israel—The Night Passage of the Red Sea—The Egyptians Destroyed—Scene of the Passage—Dr. Porter's Views—The March to Sinai—List of Encampments in the first stage of the Journey.

THE traveller leaving the city of Cairo, the capital of Egypt, by the morning train, enters the ancient "Land of Goshen" early in the afternoon. Sweeping around to the northward of the traditional site of Rameses, and turning southward after leaving Ismaila, the railroad traverses the western borders of Lake Timsah and the Bitter Lakes, and terminates at Suez, the extreme northern port of the Red Sea. The country along the route has few attractions, and has but little to recommend it to travellers, if we except the famous Suez Canal, apart from the traditions which cluster around it, and make it memor-

able as the abode in which the chosen people of God grew from a family into a great nation.

By tracing the route of the railway upon the map, the reader will see that it passes for a long distance through the country to which the Hebrews gave the name of "Goshen." The "Land of Goshen" lay between the Pelusian arm of the Nile, and Arabia, east of the great Delta, and was bounded on the northeast by the Desert of Shur. The cities of Rameses and Heliopolis either lay within the limits of Goshen, or adjoined it, and Memphis, the capital of the Pharaohs, was not far distant. It was a fertile district, admirably adapted to grazing, and well suited to the necessities of the Hebrews, who were a pastoral people. It is believed to have been formerly more productive and better watered than at present.

In this province, if it may be so described, the family of Jacob established themselves under the protection of Joseph and the favor of Pharaoh. There they increased and multiplied during the two hundred and twelve years of their sojourn in Egypt, and there they were subjected to a severe and cruel bondage by a race of kings hostile to the dynasty that had favored Joseph. Their servitude lasted for about one hundred years, and while it was burdensome to the last degree, it had the effect of separating them entirely from the Egyptians and uniting them by the ties of a common misfortune into a compact body, capable and willing to execute the great task which God designed for them. In a little more than two centuries they increased, from a single family of seventy persons, to a nation whose adult male population amounted to six hundred thousand, and which according to the usual mode of reckoning would give a total population of from two million five hundred thousand to three million souls. This vast body of Hebrews, established in one of the most commanding positions of the kingdom, naturally excited the alarm and suspicion of the Egyptian sovereigns. Hence the persecutions with which

they were visited, and which were designed to crush them out of existence as a people. In their great affliction they cried to the God of their fathers for deliverance, and it pleased Jehovah to hear them. They were now strong enough in numbers, and sufficiently disciplined by their misfortunes to take the first steps in the accomplishment of the great destiny He designed for them.

It forms no part of our plan to trace the successive steps by which the Almighty prepared the great Leader of the Exodus, and manifested to the Israelites His power to carry



THE PYRAMIDS OF EGYPT.

them through their trials and secure them the possession of the inheritance promised them, and made it plain both to them and to the Egyptians that there was no God like unto Jehovah. We begin our task with the gathering of the hosts of Israel, assembled on the night of the First Passover in and around the city of Rameses, at the conclusion of the Paschal Supper, equipped for the long journey before them, and awaiting the order to advance. It is not difficult to call up in imagination the events of the momentous night.—The gloom of the Egyptian darkness enshrouding the great

kingdom; the hush of anxious expectancy holding the dense masses of the Hebrews with a spell of silence; the wild midnight cry of anguish as the destroying angel wrote upon the marble brows of the first-born of Egypt the answer of Jehovah to Pharaoh's impious defiance; the arrival in hot haste of the royal messenger, with the agonized entreaty of the terrified king to depart at once; the eagerness with which the Egyptians load the Hebrews with their richest and rarest ornaments, jewels of gold and silver and raiment; the order to begin the march; and the advance of the mighty host, the very ground shaking under their tread, and the banner of Jehovah flaming in the van, and leading them along a way they knew not, to change the history of the world. "Jehovah went before them by day in a pillar of cloud, to lead them the way; by night in a pillar of fire, to give them light: to go by day and night."

Had it been the object of Jehovah to lead the people into the Promised Land by the most direct route, the march would have been directed towards the Mediterranean, and along the sandy plain bordering that sea, and would have been accomplished in a few days, Jehovah providing some way of overcoming the hostility of the warlike people through whose territory the route must lie. But the chosen people were not yet fit to enter upon their inheritance. They were to be carried through a course of discipline and instruction, and were to be first taught a system of religious and civil legislation which was to constitute their national strength and in which was to be found their national and individual salvation. They were to be purged of the taints which had clung to them from their long contact with the people and customs of Egypt, and made a "peculiar people," separate and distinct from any of the nations by which they were to be surrounded, and to be endowed with the strength which should enable them to preserve this peculiarity upon which their whole future



GATHERING MANNA.

depended. To accomplish this required a careful preparation, and the Almighty at once cut them off from all contact with the whole race of man.

The first day's march was to Succoth. The word signifies only "tents" or "booths," and the site is not known at present. Their object was to pass around the Bitter Lakes. The next morning the march was resumed, and the camp was formed for the night at Etham, on "the edge of the wilderness." This has been identified by some writers with Seba Biar (the Seven Wells), to the west of a site about half-way down the ancient course of the Bitter Lakes. This brought them to a point from which they could conveniently pass into the wilderness or desert and follow the natural route around the head of the Gulf of Suez, which then extended farther north than it does now, to Sinai. But while encamped here an event occurred which caused a total change of route on their part. The King of Egypt, having recovered from the terror into which the awful visitation of the death of the first-born of his kingdom had thrown him, repented him of having allowed so large and useful a body of people to leave his kingdom, and he hastily assembled a strong force with six hundred war-chariots and pursued them, determined to either compel their return or annihilate them. He followed them doubtless by the route they had taken from Rameses, and it would seem that the news of his approach reached them while they halted at Etham. Humanly speaking they were defenceless, for they were unarmed, and following hard upon them came the most famous and best appointed army of that period. A means of escape lay open to them. They could move rapidly to the eastward and enter the broken country of the desert where the chariots of the Egyptians could not follow them. This would doubtless have been their course had they been under human leadership alone, and this was evidently what Pharaoh expected them to do. But at the express command of God they moved to the southward.

AARON'S ROD CHANGED TO A SERPENT.



"They turned and encamped before Pi-Hahiroth, between Migdol and the sea, over against Baal-Zephon." So entirely have these names disappeared that it is difficult to locate the places they describe with certainty, but it would seem that the route from Etham to the Red Sea lay down the *Wâdy-et-Tumeylat*, through which ran the ancient canal ascribed to Rameses. Pursuing this route they came to the spot called Pi-Hahiroth and encamped on the shore of the sea, having occupied a day in their march from Etham. Before them was that portion of the Red Sea now known as the Gulf of Suez, to the south and east rose the magnificent range of Jebel Atâkah, which may have been Migdol, to the north of them were the desert and the low hills of Muktala, and to the west was the vast plain of sand which lay between the sea and Egypt. Baal-Zephon, opposite which they were encamped, must have been, if these suppositions are correct, the site now occupied by the town of Suez. The position thus held by the Israelites seemed to human eyes a complete trap in which they were shut up without a chance of escape. It was within the power of the Egyptian army to seize and hold every outlet from their position, and it seemed to Pharaoh that they had voluntarily placed themselves in his power, that they were "entangled in the land," that "the wilderness had shut them in." Accordingly, as soon as he had ascertained their position, he made his dispositions for a decisive attack upon them.

The opinion of the Egyptian king as to the hopelessness of the effort of the Israelites to escape from him was shared by the people themselves. As they beheld the Egyptian army following remorselessly upon their footsteps, and contrasted their own weakness with the strength of the host whose valor and efficiency they well knew, they were seized with terror and began to reproach Moses bitterly for having brought them out of Egypt only to perish in the attack which was evidently close at hand. Moses, however,

assured them that God would save them from their enemies, and would fight for them.

And now appeared the real cause of the divine command to commit an act which seemed to Pharaoh and his veteran commanders a fatal blunder. Jehovah had determined to punish the Egyptians for their impious resistance of His will by destroying their hosts. "I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord." God had placed His people in a position from which deliverance could come from Him alone, and He thus



THE PILLAR OF FIRE.

designed to teach them their first and most necessary lesson—their dependence upon Him. Besides this He meant to show them in the most impressive manner that however desperate their situation His arm was powerful to save, and when all human

means of safety were exhausted He was able of His omnipotence to open a way.

The Egyptians were close behind. They were occupying all the passes that led from the defile, and might fall upon the Israelites at any moment. But the hand of God restrained them. The pillar of cloud which had guided the Israelites to the sea-shore now removed from its position in front of the people and went behind them, between them and their enemies. It covered the camp of Pharaoh with a deep shadow, intensifying the natural darkness of the night and putting a stop to all the operations of the Egyptians, but towards the camp of Israel it was a pillar



A BIRD'S EYE VIEW OF EGYPT.

of fire and gave them light whereby to execute the command of God.

“Speak unto the children of Israel that they go forward,” was the divine command; “but lift thou up thy rod and stretch out thine hand over the sea and divide it; and the children of Israel shall go on dry ground through the midst of the sea.”

This was the plan of the God of Hosts. Israel was to be saved by His hand alone, and here, when the cause of the people seemed hopeless, He was to give them a convincing proof of His tender love for them, a proof which should merit their loyal affection. Their way of deliverance was to be through the sea, and their escape was to be effected in such a manner that they could not possibly attribute it to any human agency.

At the command of the Almighty, Moses stretched out his hand over the sea, and the Lord caused a strong east wind to blow directly across the sea with such force that the waters were divided and a pathway cut through the sea, the waters standing up like a wall on either hand and leaving the bed of the gulf dry for the passage of the Israelites. When the way was cleared, the people at the command of Moses went forward along the pathway thus miraculously formed for them, and by the first gray dawn of the morning the entire host was safe upon the shores of the peninsula of Sinai. The Egyptians, when they found the Israelites pressing on, no doubt supposed that they had discovered some until then unknown route around the mountain which cut them off from returning to Egypt, and at once started in pursuit. With the pillar of cloud oppressing them with its darkness, it seems hardly probable that they saw the true nature of the route traversed by the Israelites, and it is possible that they followed them along the pathway across the sea without seeing the danger they were incurring. This is doubtless what is meant by the statement that “in the morning watch the Lord looked upon the host

of the Egyptians through the pillar of fire and of the cloud, and troubled the hosts of the Egyptians, and took off their chariot wheels, that they drave them heavily." It would seem that when the Israelites had gained the opposite shore in safety and the host of Pharaoh had gotten half-way across the sea, God removed the gloom in which the pursuing



DESTRUCTION OF PHARAOH'S ARMY.

host had been moving and caused the Egyptians to see the fearful position into which they had ventured. In an instant the army was seized with a panic, the wildest confusion prevailed, the powerful war-chariots broke down, and the confused mass of men and horses paralyzed with terror endeavored to regain the shore they had left. The Egyptians realized in that moment of doom that God was fighting

against them. It was too late to find safety. They had defied Jehovah and their punishment was upon them. At the command of God, Moses stretched out his hand once more over the sea. In an instant the wind changed and the waters, released from the pressure that had held them up, returned with a heavy surge to their natural channel, overwhelming the chariots and the army of Egypt, who were drowned, not one of them escaping. In the morning the tide cast many of the bodies upon the eastern shore of the gulf, where the Israelites beheld them.

Much discussion has taken place as to the precise site of the passage of the Red Sea by the Israelites. We do not propose to renew it here. The Arab traditions are utterly unreliable. Niebuhr has well observed that "Wherever you ask an Arab where the Egyptians were drowned, he points to the part of the shore where you are standing." "The passage of the Red Sea," says Dean Stanley, "has been extended, as already observed, by the Arab traditions down the whole Gulf of Suez, and even to the Gulf of 'Akaba. But it may for all practical purposes be confined to two points—the Wády Tuâricka, opposite the wells of Moses, or the immediate neighborhood of Suez; whether at the present fords or at some point higher up the gulf, which then, doubtless, extended farther northward." *

"The point at which they crossed," says Dr. Porter, "must be determined from the details of the Biblical narrative in connection with the physical features of the coast. The depth of the channel cannot be allowed to influence our decision; nor can the tidal rise or fall, nor any supposed effect of an ordinary storm. The passage was opened by a miracle; that is, by a direct exercise of Divine power temporarily overcoming the laws of gravitation, and raising up the water on each side.

"The action of the wind cannot be fully explained. It

* *Sinai and Palestine*, page 36.

appears to have swept across the gulf in a narrow track with such tremendous violence as to cut a way through, forcing the water back on each side. No natural tempest could have done this. It was a mighty agent in God's hand, acting as He willed, not merely clearing a passage, but keeping up 'the wall' of waters on each side during the entire night. The miraculous element must be fully admitted, or else the narrative must be rejected altogether as a fable.

"The place of passage is minutely described. The Israelites had encamped in front of Pi-Hahiroth, between Migdol and the sea, in front of Baal-Zephon. These places, however, are now unknown. It is even uncertain whether the names are Egyptian or Hebrew, so that no argument can be based on their signification. . .

"The head of the gulf is a channel less than a mile wide and about four miles long, running from north to south. At its southern end, on a low promontory, stands the town of Suez. South of the town the shore trends westward, and sweeping round, forms a spacious bay bounded on the south by the rocky promontory of Atâkah. The bay has a broad margin well adapted for a camp. It is shut in on the west by the precipitous ridge of Jebel Atâkah; while on the south beyond the promontory lies a barren desert. This bay appears to correspond in all respects to the station of the Israelites 'between Migdol (perhaps Jebel Atâkah) and the sea.' Pharaoh, following them from the north, would see the impassable heights of Atâkah on the one side and the wilderness beyond, and might, therefore, well say, 'They are entangled in the land, the wilderness hath shut them in.'

"From the promontory of Atâkah to the opposite shore of the gulf is seven miles. This distance could easily be traversed by the Israelites in a night; and it would leave sufficient room for the opening of the miraculous passage and the subsequent overthrow of the horses and chariots

of Pharaoh. At this spot, therefore, we feel inclined to fix the passage."

Once over the Red Sea, the Israelites pursued their way down its eastern shore along the western side of the peninsula of Sinai to the mountain of God. The stations or encampments mentioned in the narrative of this part of their journey are eight in number, and are enumerated in Numbers xxxiii. 8-16. They were: 1. Marah; 2. Elim; 3. By the Red Sea; 4. The Wilderness of Sin; 5. Dophkah; 6. Alush; 7. Rephidim; 8. The Wilderness of Sinai.



MAP SHOWING THE WANDERINGS OF THE ISRAELITES.

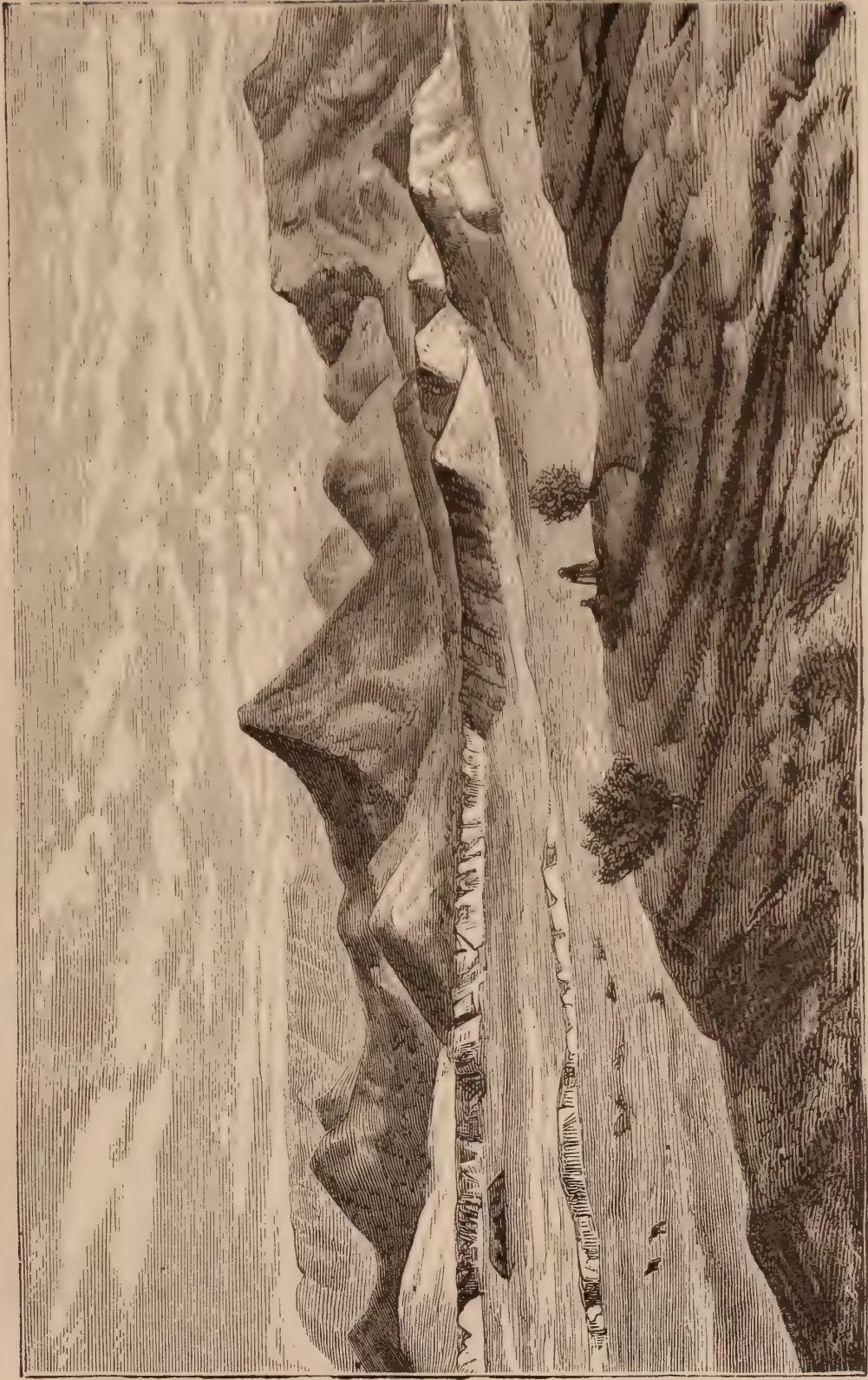
CHAPTER II.

THE PENINSULA OF SINAI.

Popular Conception of Sinai—True character of the Peninsula—Size—Geological Formations—Mountainous region—The Granite Mountains—The Wádies—Singular character of these Mountain Valleys—Mountain torrents—The Rainfall in the Peninsula—General appearance of the country—The Botany of Sinai—Gorgeous coloring of the Rocks—Silence—Changes in the appearance of the country—Destruction of trees—History of the Peninsula—The Exodus—Visits of Elijah and St. Paul—Introduction of Christianity—Paran—Inhabitants of the Peninsula—The Bedawin of Sinai—Subdivision—The Tawarah—The Sawálihah—The 'Aleikât—The Muzeiny—The Aulâd Suleimân—The Beni Wâsel—Range of the Tawarah—Characteristics of the Tawarah—Their Honesty—Social Customs—Marriage Ceremony—The Jebeliyeh—The Terabin—The Tiyâhah—The Haiwât—The 'Alawin—Bedawin Laws—Administration of Justice—The Blood Revenge—Morals—Bedawin Prayers—Funeral Ceremonies—Religion of the Sinai Bedawin.

TO the popular mind Sinai is a single mountain, standing alone in a vast desert of sand, which may be approached from any direction, and may be recognized as the most conspicuous object in the great peninsula. Indeed, the accounts given in the Bible to some extent warrant this conception, and it is only when the sacred volume is read by the light of modern discovery that the true character of Sinai is understood. The mountainous character of the country is not brought out very distinctly in the Mosaic narrative, and the desert, as it actually exists, is a wilderness of rocks, sand being the exception.

“Sinai is a triangular peninsula situated between the two arms of the Red Sea, the Gulf of Suez, and the Gulf of 'Akabah, with the escarpment of the Tih plateau projecting wedgewise into it from its northern base. The sides of the triangle measure about 190 and 130 miles respectively, and the length of its base is nearly 150 miles; this gives an area of 11,600 square miles.”



WILDERNESS OF KADESH.

“A broad belt of sandstone crosses the peninsula immediately south of the line of the desert of Tih, and extends almost from shore to shore.” The mountains of this district are for the most part low and isolated, with broad plateaux for their summits; but the fantastic shapes and gorgeous coloring of the rocks more than compensate for the deficiency in height, and some of the sandstone peaks, such as Umm Rijlain, are among the most striking features in the peninsula. Broad, undulating plains, and narrow valleys with sheer precipitous sides, are among the most conspicuous features of this belt of country. Of the plains, the largest is the Debbet er Ramleh, which skirts the base of the Tih range, and occupies about one-eighth of the whole sandstone area.

“This formation is rich in mineral wealth, containing many veins of iron, copper, and turquoise. The absence of all conveniences for smelting and transport deprives them of commercial value at the present day, but the ancient Egyptians appear to have had greater facilities, and to have worked the ores upon a very extensive scale. The neighborhood of Sarâbît-el-Khâdim and Maghârah abounds in mines, in hieroglyphical tablets recording the names and titles of the kings under whose auspices they were worked, and in other archæological relics of the highest interest and antiquity.

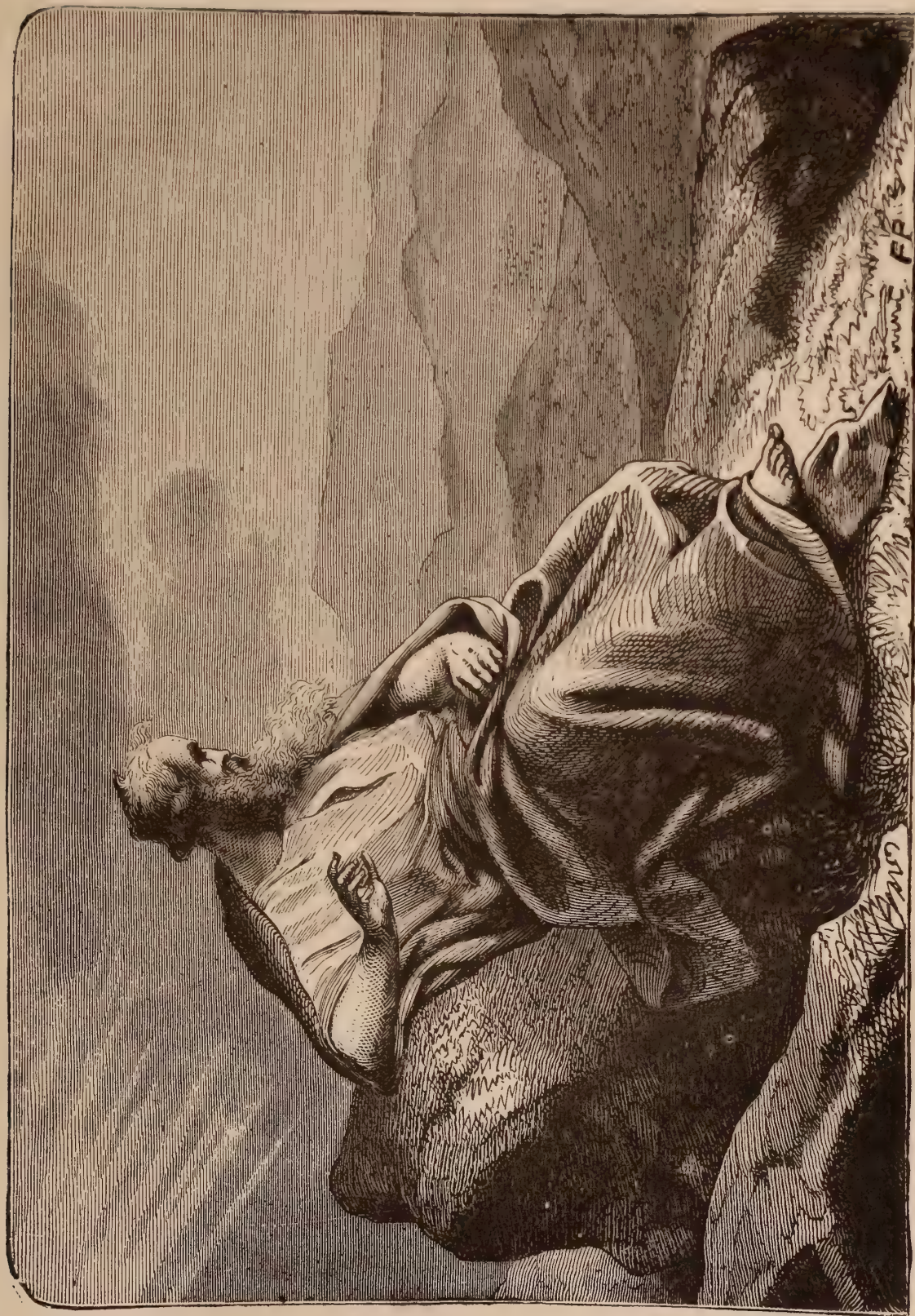
“South of the sandstone belt is a triangular mass of mountains, its highest peak reaching to an elevation of between 8,000 and 9,000 feet, its two sides running nearly parallel with those of the peninsula itself, and finally meeting them in a common apex at Râs Muhammed. A strip of flat desert bounds this triangle on the east and west sides; on the eastern side it disappears here and there when the mountains come down in sharp escarpments to the sea; on the western side it grows gradually larger as it runs southward and obtains its maximum breadth at Tûr. Here it is a broad, undulating plain of gravel, which, as the largest unbroken

expanse in the country, is called emphatically, El Gá'ah, or '*the plain.*' Its monotonous level is only broken by a low range of hills skirting the shore, and by two small conical hills in its centre, which, from their peculiar conformation, the Arabs have appropriately named Geráin 'Utúd, '*the budding horns of a kid.*'

"The cretaceous formation skirts the seaboard in a long, narrow slip extending southward from Suez to Tûr, and bounded on the northeast by the escarpment of the Tíh, on the east and southeast by the sandstone and granite districts. Here and there the shore-plains are interrupted by precipitous bluffs of limestone. This region is the dreariest of all; the mountains, which do not at any point attain an elevation of more than 2,600 feet, are colorless and almost featureless, rising at first gently from the shore-plains, and then more sharply and abruptly to their highest ridges. Even here one sometimes finds a narrow gorge or picturesque valley, a cool stream rippling along its bed, and caper plants festooning gracefully over its white and dazzling walls. The mountains of this cretaceous district are confined to its southern portion; from the Wády Gharandel northward the country is a smooth and level desert, sloping gradually towards the sea.

"The grandest mountain features are found amidst the crystalline rocks which occupy the central portion of the peninsula. These consist chiefly of granite or porphyry, gneiss, and mica-schist. The scenery in the granite is far more imposing than in the other formations; in these last, however, the bright and beautiful coloring of the doleritic or dioritic dikes with which the gneissic and schistose rocks are streaked, gives a peculiarly pleasing and romantic effect to the landscape.

"The granite mountains lie in such a rugged, tumbled chaos as scarcely to admit of classification. It has been usual to divide them into three clusters—that in the west having Mount Serbâl for its highest point, the central (or Sinai)



MOSES VIEWING THE PROMISED LAND.

group, of which one of the highest peaks of Jebel Katherina is the highest in the peninsula, and the group to the south-east culminating in the magnificent peak of Umm Shomer.

“The most conspicuous features of the granite region are the long range north of the easternmost Wády Nasb, the high sierra to the south, which, with Jebel eth Thebt for its northern and highest point, reaches almost to Rás Muhammed, and the great granite wall shutting in the central mass of plutonic rocks in the midst of which Mount Sinai lies.

“The long winding valleys by which the mountain groups are intersected are called Wádies. They are not at all like the valleys to which we are accustomed; but present rather the appearance of dry, sandy river-beds. They are, in fact, the courses along which the torrents from the mountains find their way down to the sea; but, as rain seldom falls, and as there is no soil or vegetation on the mountain sides to collect or absorb the gentle showers when they do come, the valleys are never filled except on the occasion of some fierce storm bursting over the mountains which they drain. Seldom as this event occurs, and partial as it always is, the water-worn appearance of the shelving sides of the Wádies, and the large boulders of rock which lie scattered about their beds, show that at some time or other nearly every one of them has been the scene of one of these terrible *seils* or floods. The rainfall in the country, though scanty, is sufficient to replenish the few springs and rivulets which form the permanent water-supply. So rapid is the evaporation, that a few minutes after a shower has fallen the surface of the ground is as dry and thirsty-looking as before; but a large proportion must be absorbed and retained in the gravel, with which the Wády beds are filled; the great floods also, which occasionally rush so impetuously down to the sea, must yet leave much moisture behind.

“Although the general aspect of the country is one of sheer desolation and barrenness, it is not to be supposed that there is no fertility to be found there. There are no

rivers, yet many a pleasant little rivulet fringed with verdure may be met with here and there, especially in the romantic glens of the granite district. At Wádies Nasb and Gharandel are perennial, though not continuous, streams, and large tracts of vegetation. At that part of Wády Feirân, where the valley contracts in breadth and concentrates the moisture, we find the most considerable oasis in the peninsula; and behind the little seaport of Tûr, also, where a depression in the great alluvial plain of El Gá'ah collects the moisture, there exists a large and magnificent grove of date-palms.

“ Besides these, the more fertile spots produce thorns, acacia, tamarisk, sidr, and other trees, while most of the valleys contain some vegetation; in the highlands, myrrh, thyme, and other fragrant herbs, and in the plains, *retem* or broom (the juniper tree of Scripture), *sekkerán* (a kind of mallow), *'abeithirán*, and countless plants on which the camels feed. Even the barest and most stony hillside is seldom entirely destitute of vegetation; and the Jericho rose, an extraordinary bibulous plant, which has the faculty of expanding when placed in water, after lying in a cabinet for years, may be seen on the most unpromising spots.

“ The herbage of the valleys is of a pale, sickly green, and in the summer season often so burned up that it crumbles to powder at the slightest touch; but the first shower of spring recalls the plant into life. No visible effect, however, is produced by all this vegetation upon the general desert aspect of the country.

“ The present sterility of the country makes the vicissitudes of climate much more severe in Sinai than in other parts of Arabia. You have the extremes of heat and cold, frequently a difference of fifty degrees between the temperature of night and day, and there is little or no fuel to counteract the one, or shade to repel the other.

“ The very nakedness of the rocks imparts to the scene a grandeur and beauty peculiarly its own. For, as there is no

vegetation to soften down the rugged outlines of the mountains, or conceal the nature of their formation, each rock stands out with its own distinctive shape and color as clearly as in some gigantic geological model map. In some Wádies the mountain sides are striped with innumerable veins of the most brilliant hue, thus producing an effect of color and fantastic design which it is impossible to describe. The effects are heightened by the peculiar clearness of the atmosphere and the dazzling brightness of the sunlight; one part of a mountain will glow with a ruddy or golden hue, while the rest is plunged in deepest shade. Sometimes a distant peak will seem to blend with the liquid azure of the sky, while another stands out in all the beauty of purple or violet tints; and, with what would seem the mere skeleton of a landscape, as beautiful effects are produced, as if the bare rocks were clad with forests and vineyards, or capped with perpetual snows.”*

Another striking feature of the Sinai peninsula is its silence. This is probably due to the absence of all forms of animal life, the rarity of water courses, and the peculiarity of the atmosphere. This intense hush of nature is characteristic of all parts of the peninsula, but especially of the immediate neighborhood of Mount Sinai itself. In this stillness the human voice can be heard for a distance that strikes all travellers with surprise. “From the highest point of Rás Sasâfeh to its lower peak, a distance of sixty feet,” says Stanley, “the page of a book, distinctly but not loudly read, was perfectly audible; and every remark of the various groups of travellers descending from the heights of the same point rose clearly to those immediately above them.”

It seems more than probable that the aspect of the peninsula has been very greatly changed since the hosts of Israel passed through its rugged defiles. The country was evi-

* *The Desert of the Exodus*. By E. H. Palmer, M. A. Harper & Bros., New York. pp. 28-36.

dently more thickly wooded, and vegetation of all kinds was more abundant then than now ; for admitting the miraculous character of the support given to the Israelites, it seems certain that they were dependent upon the country for the sustenance of their flocks and herds at least. “There is no doubt that the vegetation of the Wádies has considerably decreased. In part, this would be an inevitable effect of the violence of the winter torrents. The trunks of palm trees washed up on the shore of the Dead Sea, from which the living tree has now for many centuries disappeared, show what may have been the devastation produced amongst those mountains, where the floods, especially in earlier times, must have been violent to a degree unknown in Palestine ; whilst the peculiar cause—the impregnation of salt—which has preserved the vestiges of the older vegetation there, has here, of course, no existence. The traces of such a destruction were pointed out to Burckhardt on the eastern side of Mount Sinai, as having occurred within half a century before his visit ; also to Wellsted, as having occurred near Tûr, in 1832. In part, the same result has followed from the reckless waste of the Bedawîn tribes—reckless in destroying and careless in replenishing. A fire, a pipe, lit under a grove of desert trees, may clear away the vegetation of a whole valley. Again, it is mentioned by Rüppell, that the acacia trees have been of late years ruthlessly destroyed by the Bedawîn for the sake of charcoal ; especially since they have been compelled by the Pasha of Egypt to pay a tribute of charcoal for an assault committed on the Mecca caravan in 1823. Charcoal from the acacia is, in fact, the chief, perhaps it might be said the only, traffic of the peninsula. Camels are constantly met, loaded with this wood, on the way between Cairo and Suez. And as this probably has been carried on by the monks of the convent, it may account for the fact, that whereas in the valleys of the western and eastern clusters this tree abounds more or less, yet in the central cluster itself, to which modern traditions certainly,

and geographical considerations probably, point as the mountains of the burning 'thorn,' and the scene of the building of the Ark and all the utensils of the Tabernacle from this very wood, there is now not a single acacia to be seen. If this be so, the greater abundance of vegetation would, as is well known, have furnished a greater abundance



BACTRIAN CAMEL.

of water, and this again would react on the vegetation, from which the means of subsistence would be procured. . . Even as late as the seventeenth century, if we may trust the expression of Moncouys, the Wády Er-Râhah, in front of the Convent of St. Katherine, now entirely bare, was a 'vast green plain'—'*une grande champagne verte.*' And that there

was in ancient times a greater population than at present—which would, again, by thus furnishing heads and hands to consider and to cultivate these spots of vegetation, tend to increase and preserve them—may be inferred from several indications. The Amalekites who contested the passage of the desert with Israel were something more than a handful of Bedawîn. The Egyptian copper mines, and monuments, and hieroglyphics, in Sarâbît-el-Khâdim and the Wâdy Maghârah, imply a degree of intercourse between Egypt and the peninsula in the earliest days of Egypt, of which all other traces have long ceased. The ruined cities of Edom in the mountains east of the 'Arabah, and the remains and history of Petra itself, indicate a traffic and a population in these remote regions which now seems to us almost inconceivable.

“And even in much later times, in the fourth and fifth centuries of our own era—the writings of Christian pilgrims on the rocks, whether in the Sinaitic characters, in Greek, or in Arabic, as well as the numerous remains of cells, gardens, houses, chapels, and churches, now deserted and ruined, both in the neighborhood of Jebel Mûsa and of Serbâl, all show that even the desert was not always the dreary waste that it is now. Whether these changes are sufficient to explain the difficulty in answer to which they are alleged may be doubtful; but they at least help to meet it, and they must, under any circumstances, be borne in mind, to modify in some degree the image which we form to ourselves of the scenes of Israelite history.”*

The history of the peninsula begins with the flight of Moses from Egypt. He abode in the desert forty years, and at the close of this period was called by God to the leadership of Israel from bondage to the Promised Land. Then followed the Exodus, and the giving of the Law upon Mount Sinai, and the forty years wanderings in the desert. After this a silence of centuries broods over the spot, broken

* *Sinai and Palestine.* By Arthur Penrhyn Stanley, D. D. pp. 26–29.

only by the visit of the grand and gloomy Elijah, the great prophet of Israel. Then silence settles down again over the peninsula, and remains unbroken until the Christian era. After the introduction of Christianity, many converts to the new faith came to visit Sinai, and there is reason to believe that the Apostle Paul was among the earliest of these. Long years afterwards, when monasticism had taken a firm root in Egypt, hundreds of anchorites and cœnobites came into the peninsula and established themselves in cells, which they hewed out of the rocks beside the palm groves of Feirân and the springs of Jebel Mûsa. Later, convents were established in and near these localities, and under the shadow of Sinai itself. The city of Paran, which it is believed occupied the site of the modern Feirân, had quite a large population, and there were said to be six thousand hermits living in and around Mounts Serbâl and Sinai. Before the year 400 A. D., Paran was given a bishop and council, so important had it become. Of all this large population and these numerous establishments, only the Convent of St. Katherine and its handful of monks are left.

With the exception of the monks of the convent, the present population of the Sinai peninsula consists entirely of Bedawîn Arabs. "In travelling through the peninsula of Sinai we not only meet with the Bedawîn whose home it is, but we *must* employ them as our guides and guards. No foreigner can traverse their territory except under their protection. The proper Bedawîn of Mount Sinai, or Jebel Tûr, are divided into five tribes. They are all called by the common name Tawarah ('people of Tûr'), and in time of war with foreigners they fight under one chief. They are as follows:

"1. *The Sawâlihah* (singular Sâlihy.) The largest and most important division, comprising several branches which themselves constitute tribes, viz.: 1. The Dhuheiry, a section of which is the Aulâd Saïd, or Saïdiyeh, who occupy the best valleys among the mountains and appear to have

most connection with the convent. 2. The 'Awârimeh. 3. The Kurrâshy. The Sawâlihah occupy the valleys on the west and northwest of the convent. They are the oldest and most distinguished inhabitants of the peninsula. All the subdivisions intermarry and are generally on terms of close friendship. The Dhuheiry and 'Awârimeh, however, are alone recognized as Ghafîrs or 'protectors' of the convent, and consequently they alone have the right to conduct travellers.

"2. *The 'Aleikât* are also an old tribe, but now poor and few in number. They intermarry with the former and are among the recognized Ghafîrs. Their territory extends from Sarâbît-el-Khâdim and Wâdy Mukatteb to Wâdy Gharandel on the west.

"3. *The Muzeiny* came into this region at a later period and are looked upon by the Sawâlihah as intruders, but they intermarry with the 'Aleikât. They are numerous and strong. They pitch their tents and pasture their flocks along the shore of the Gulf of Suez, and through the whole eastern part of the mountain region. They have no connection with the convent.

"4. *The Aulâd Suleimân* consist only of a few families around the village of Tûr.

"5. *The Beni Wâsel*. Of these there are but a few tents amid the Muzeiny; they are generally pitched beside Shurm, a small ruined village at the mouth of the Gulf of 'Akabah.

"The Tawarah occupy the whole region south of the mountains of Tih and Râhah, and permit no foreigner to conduct strangers through their territory without special consent. Travellers who approach the convent from Syria may bring with them escorts of the Tiyâhah, or any other neighboring tribe, but they can only leave the convent under the guidance of those Tawarah who enjoy the privileges of Ghafîr.

"The Tawarah are far inferior in wealth, courage, and

even in personal appearance to the Bedawîn of the Syrian desert. They are confined to a narrow district possessing few springs and scanty pasturage. A few sheep or goats, a single camel, and sometimes a donkey, form about the average wealth of each tent. The Sheikh is deemed rich who can number six camels. Their dress, too, is different from that of the true Bedawy. They wear a voluminous turban instead of the *Kufiyeh*. The rest of their costume is poor and simple enough; a wide abba, a scanty under-



ARABIAN CAMEL.

garment, a leathern belt replenished with a row of cartridges, a crooked knife, and a long gun. But in some other respects the Tawarah contrast favorably with the Bedawîn; they are obliging, tractable, and faithful; and what is still rarer, they are distinguished for their honesty; all Bedawîn are thieves by profession; but among the Tawarah tribes robberies are unknown. An article of dress, a piece of furniture, an old tent, may be left upon a rock for months together, its owner will find it safe when he

returns. A camel falls dead beneath its burden in the open desert; its master draws a circle round it with his stick, and then sets off to his tribe, perhaps two or three days' journey distant, to seek another animal; and though hundreds pass the spot in the interval not a hand is stretched out to steal. The grain and principal valuables of many of the Sheikhs are stowed away in little buildings among the mountains, and may not be visited during a great part of the season and yet are never violated. Burckhardt tells a characteristic incident: 'Some years ago an Arab of the Sawâlihah laid hold of his own son, carried him bound to the summit of a mountain and precipitated him because he had been convicted of stealing corn from a friend.'

"Some of their marriage customs are so peculiar as to be worthy of record. The Arab maiden is bought, not won. The father regulates the price according to his own importance and her beauty. It is said to range from five dollars to thirty. When the terms have been settled between the father and the intended bridegroom, the latter receives a green branch of tree or shrub which he sticks in his turban and wears for three days to show that he is espoused to a virgin. The young lady is seldom made acquainted with the transaction. When she comes home in the evening at the head of her father's sheep, she is met a short distance from the camp by her 'intended,' and a couple of his young friends, who carry her off by force to her father's tent. This, however, requires some expertness; for if the damsel at all suspects their designs before they get sufficiently near to seize her she fights like a fury, defending herself with stones and often inflicting deep wounds, even though she may not feel altogether indifferent to her lover. This is desert etiquette; and the more she struggles the more she is applauded ever after by her companions. When at last vanquished and carried to the tent, one of the bridegroom's relatives throws an *abba* over her, completely covering her head, and then pronounces the name of her husband, which

to that moment she may not have heard. After this ceremony she is dressed by her mother and female relations in new clothes provided by the bridegroom, placed on the back of a gayly caparisoned camel, and, still struggling in the restraining grasp of her husband's friends, paraded three times round his tent. She is then carried into the



BEDAWIN WOMEN.

tent amid the shouts of the assembled encampment and the ceremony concludes.

“A still more singular custom prevails among the Muzeiny, but is confined to that tribe. When the young lady has been wrapped in the abba she is permitted to flee to the mountains, and the next day the bridegroom goes in pursuit. Many days often elapse ere he can find her; the

time is, of course, longer or shorter according to the impression made on the fair one's heart.

"Besides the Tawarah there is another tribe in this part of the peninsula called the Jebelîyeh. They are scarcely recognized as Bedawîn; and they are the serfs of the convent. The tradition is that they are the descendants of some Wallachian peasants who were sent here by the Emperor Justinian to be the vassals and guards of the convent; if so, time has made them, in appearance, dress, language, and habits, like the Arabs. They are now under the entire control of the monks, and have the exclusive right of guiding travellers to the summits of Sinai and Horeb, and on other pedestrian excursions around the convent. A few families of them occupy the date gardens of Feîran and the convent grounds at Tûr.

"The region north of the Tih range is occupied by three great tribes, viz.:

"1. *Terabîn*, whose possessions extend from Jebel Râhah and the Isthmus of Suez to Gaza; they are friends and allies of the Tawarah.

"2. The Tiyâhah (people of Tih) occupy a tract immediately west of the former, reaching across the Desert of Tih from the Sinai mountains to the borders of Palestine.

"3. The Haiwât, who pasture their flocks and pitch their tents along the eastern borders of the plateau of Tih, and down to the 'Arabah.

"There is just one other tribe of Arabs with whom the traveller may have to deal in his pilgrimage, the 'Alawin, whose sheikh has long claimed the right of furnishing an escort from 'Akabah to Petra. These are a wild and lawless set, far different from the gentle, obliging Tawarah. They are avaricious, disobliging, impertinent, and should thus be avoided if possible. Still to attempt to penetrate to Wâdy Mûsa by this route without their escort would be madness. In fact, it should be adopted and strictly followed out, as a general rule, that no traveller should ever attempt

to pass through the territory of a tribe until he has secured an escort from it, or has obtained the express permission of its chief.

“The Bedawîn are an interesting, if a wild people. The motto given to their great progenitor nearly 4000 years ago applies to almost every individual of his descendants still. ‘He will be a wild man; his hand will be against every man, and every man’s hand against him;’—and yet they have many good qualities. Their laws—for the Bedawîn have laws, though somewhat peculiar—are, in many respects, honest and straightforward. A Bedawy, for instance, is in debt, and refuses to pay his creditor. The creditor takes two or three men as witnesses of the refusal; and then seizes, if he can, a camel, or something else belonging to the debtor, and deposits it with a third person. This brings the case to trial before the judge, and the debtor forfeits the articles seized. In cases of assault the law is equally primitive. A fine is immediately imposed in proportion to the injury inflicted; if both parties are wounded, a balance is struck between the wounds, and the party least wounded pays a fine equal to the difference. The degree of offence or provocation is never taken into account, it being adopted as a general principle that nothing can justify a quarrel between brethren.

“But the severest law of the Bedawîn is that of *blood revenge*. ‘Whoso sheddeth man’s blood, by man shall his blood be shed,’ is a statute rigidly executed in the desert. It is not only the right, but the duty of the nearest relative of the deceased to slay the murderer, wherever he may find him. So far the law under existing circumstances might be just and salutary; but, unfortunately, it extends farther, and any member of the murderer’s family, though innocent and even ignorant of the crime, may become the victim of the ‘avenger of blood.’ Blood feuds are thus almost endless, running into an infinite series of murders. Yet this terrible law exercises an immense influence for good

upon all the Bedawîn. It makes them cautious in their quarrels, and chary of bloodshed even in their plundering expeditions. The absolute certainty of murder being revenged in one way or another, at one time or another, on one person or another, puts a great check upon passion. No man, no family, no tribe, will lightly commit, or permit, an act that will hang a sentence of death over them to be executed no one can tell when or where. Weeks, months, years, may pass, yet the terrible sentence is not forgotten—it will surely come at last.

“The morals of the Bedawîn are far superior to those of the Arabs of the cities and villages. Hard fare and desert life are not calculated to pamper the passions; but, even independent of this, there is a principle of honor in the breast of the wild ‘son of the desert,’ which we seek for in vain beneath the silken robe of the citizen. The Bedawîn, says Burckhardt, are perhaps the only people in the East that can with justice be entitled ‘true lovers.’ The passion of love is, indeed, much talked of by the inhabitants of towns, but there is scarcely a doubt that nothing is meant by it more than the grossest animal desire. The total separation of the sexes, and the mystic privacy of the harem, contribute much to this state of things. In the desert all is different. The Arab maid leads forth her father’s sheep; mixes freely with the young men of her tribe; and yet her modesty amounts even to prudery. The breath of scandal is never breathed against her. Love thus often springs up almost in childhood, and is fostered during a series of years. Still it must be acknowledged that divorce is not unfrequent. It may be ascribed to unruly temper rather than to any want of feeling.”*

“When a Bedawy dies,” says Mr. Palmer, “the corpse is at once taken out of the tent to a convenient place, washed with soap and water, and shrouded. A bag containing a

* *Murray's Hand-Book for Syria and Palestine*, Sect. I.

little corn, called a *shehádeh*, is placed beside it, and it is immediately buried. As soon as it is placed in the grave, the friends of the deceased beat upon the ground with a stick, recite the *Fátihah*, and cry out: 'Oh, Thou most compassionate! have mercy upon us, oh, gracious God!' Then they tap with a small pickaxe at the head of the grave, and address the deceased in these words: 'When the twain Green Angels shall question and examine thee, say, 'The feaster makes merry, the wolf prowls, and man's lot is still the same, but I have done with all these things. The *sidr* tree is thy aunt, and the palm tree thy mother!'" Each one then throws a little earth into the grave, exclaiming, as he does so, 'God have mercy upon thee,' and the party adjourns to a feast in the tents of the deceased. Another entertainment is given in honor of his memory after a lapse of four months.



A BEDAWIN FUNERAL.

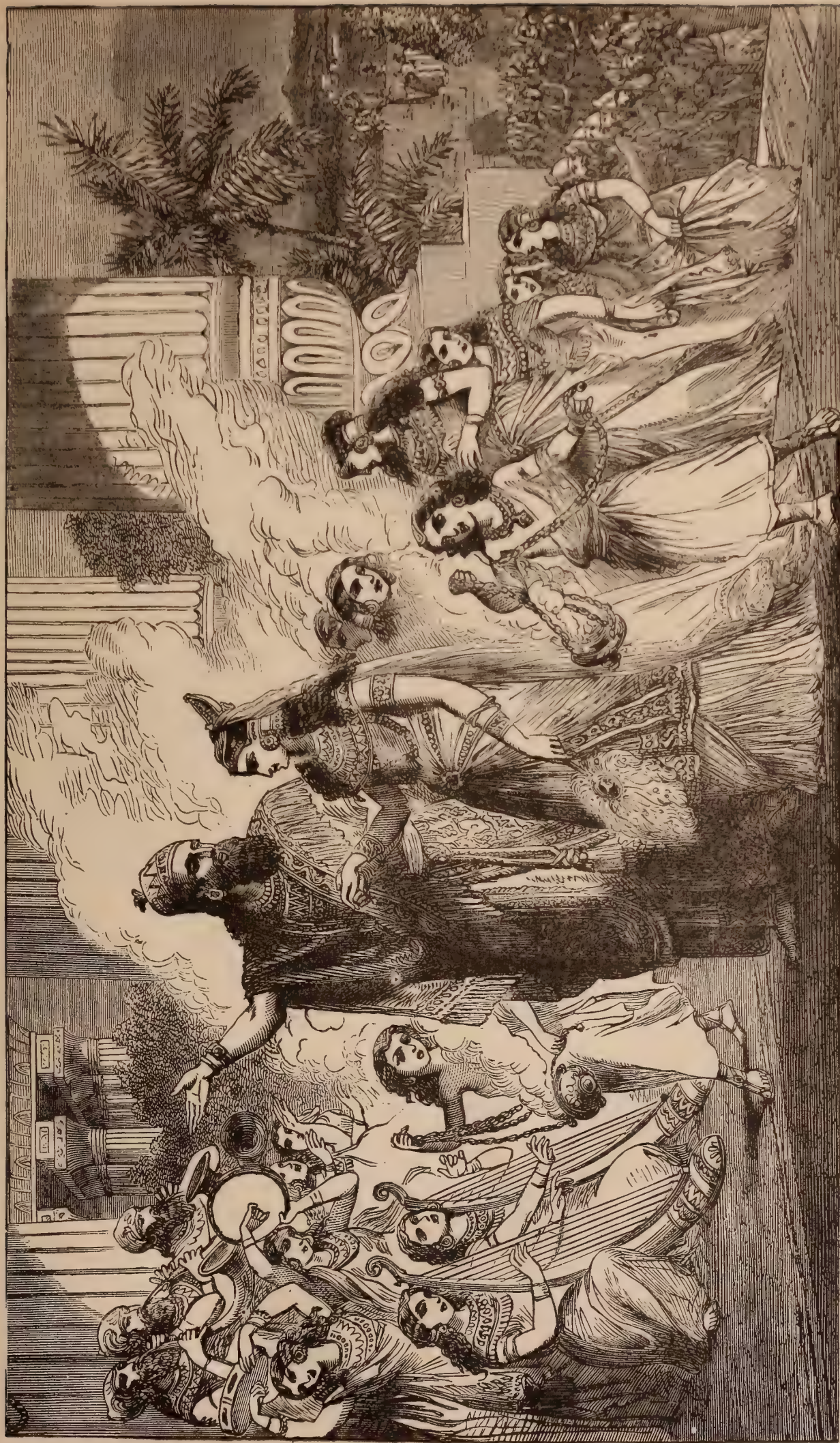
When a death occurs in an encampment, the women of the family at once go outside the tents; and taking off their head-dresses commence a loud and impassioned wailing, which they continue throughout the day.

"It has been the fashion with people who do not understand the Bedawîn character to describe them as an irreligious and profane race; but this is by no means correct. It is true they do not often perform the ostentatious Mohammedan ceremonial worship, but I have frequently seen our Arab guides grow silent and contemplative toward sunset, as they walked along with their camels, and on riding up to

them have overheard the following simple prayer: 'O Lord, be gracious unto us! In all that we hear or see, in all that we say or do, be gracious unto us! Have mercy upon our friends who have passed away before us!' At sunrise they say: 'I seek refuge with the great God from Satan accursed with stones. Deliver me from evil, provide for me and my brethren the faithful. O Lord, be gracious unto us! for a people that prospers is better than a people that strives. O Lord, uncover not our inmost faults, protect our children and our weaker friends.' Before sleep the Bedawy says: 'I lay down my head to rest, and the Lord is my security against remote evil and against present harm.' They preface every prayer with the words: 'I desire to pray, and I seek guidance from God, for good and pure prayers come from God alone. Peace be upon our Lord Abraham and our Lord Mohammed.'

"They believe that, when a man rises up from sleep in the morning, the Spirit of God sits upon his right shoulder and the devil on his left. A Turí Arab, therefore, on waking, invariably repeats the exorcising formula: 'I seek refuge in God from Satan accursed with stones,' sprinkling himself, when possible, with water as he utters the words. Without this precaution they believe that the good Spirit would take flight and the evil one remain with them throughout the day. At sunset the same ceremony is repeated. Professedly the Bedawîn are Mohammedans, but few of them know anything more of that religion than the name. They have many gross and absurd superstitions. The Arabs still practise the rite of sacrifice at the tombs of their saints as well as at certain other spots, such as the summit of Jebel Mûsa, to which some peculiar sanctity is believed to attach. . . . The rite of circumcision, as practised among the Bedawîn, is attended with great festivities and rejoicing."*

* *The Desert of the Exodus.*



ARRIVAL OF THE QUEEN OF SHEBA AT THE COURT OF SOLOMON.

CHAPTER III.

SUEZ TO SINAI.

Arrangements for the Journey—Achmet—Departure from Sinai—Arrival at Suez—Beginning of the Journey—Ayûn Mûsa—First night in the Desert—View from the Wells—The Gulf of Suez—Details of every-day life in the Desert—Order of the Journey—Camel-riding—The heat—The Wilderness of Shur—Wâdy Sûdr—Marah—Wâdy Ghûrundel—Elim—Pharaoh's Bath—Wâdy et Taiyibeh—Magnificent Scenery—The Encampment by the Red Sea—The Wilderness of Sin—El Kâ'a—A rugged mountain pass—Wâdy Maghârah—A remarkable ravine—Ancient mines and inscriptions—Wâdy Mukatteb—"The Written Valley"—Sinaitic Inscriptions—Theories of various writers concerning them—The Mystery yet Unsolved—Feirân—The Bedawin's Paradise—Ruins of the city of Paran—A city of Monks—Rephidim—Scene of the first Victory of the Israelites—The Rock in the Wilderness—The Miraculous gift of Water—Various theories respecting Rephidim—Mount Serbâl—Ascent of the mountain—Magnificent view from the summit—Serbâl not the true Sinai—Return to Camp—Wâdy esh-Sheikh—The "Pass of the Winds"—First view of Sinai—Plain of Er-Râhah—Description of the Valley—Arrival at the Convent.

OUR sojourn at Cairo is drawing to a close, and we busy ourselves with the final preparations for our journey through the desert to the Holy Land. We have been fortunate in securing a clever dragoman, who agrees to provide us with the escort, camels, provisions, tents, and all the sundry things necessary to our comfort, and to arrange with the Tawarah chiefs for our safe conduct through the peninsula to the head of the Gulf of 'Akabah, and thence to Jerusalem by way of Petra. The arrangements are embodied in a written contract, a very elaborate document, divided into some twenty heads, and specifying minutely the services which Achmet, our dragoman and one of the high contracting parties, agrees to render to us, and the sums which we on our part agree to pay for such services, together with the times and places of payment. The contract is signed and sealed with due solemnity in the presence of the American Consul, and we leave the

arrangement of the details in the hands of our excellent Achmet, merely stipulating that while we shall not be encumbered with useless luxuries, we shall be made as comfortable as desert life and travel will permit.

It is curious to see how quickly a sheikh of the Tawarah is found. The truth is, that some of these august potentates are always lurking around the hotels of Cairo in wait for travellers. He agrees to furnish the escort and the camels, and to meet us at Suez ready for the journey in three days.

On a bright morning in February we leave Cairo, taking the early train for Suez, and, going by the direct route, we reach the latter place in about five hours. As we leave the train we are surrounded at once by a noisy crowd of men and boys, each one clamoring at the top of his lungs for the privilege of carrying our baggage to the hotel. We are rescued from their clutches by our faithful Achmet, who has been waiting for us at the station, and who comes forward laughing at our dismay, sends us on to the hotel, and takes our luggage under his protection.

There is not much to see at Suez, and our first duty is to send the Arabs and the camels, whom we find in readiness, around the head of the gulf to the opposite shore, with orders to pitch the tents, and have the camp in readiness for us upon our arrival in the evening. Then we devote ourselves to the town, and to dinner at the pleasant Suez Hotel, which the enterprise of the Peninsular and Oriental Steamship Company has provided for the accommodation of travellers. The proprietor and his wife are English, but though we are not of their race, there is a charm about our common tongue which makes us akin in this far-off corner of the world, and wins for us their kindest attention.

Suez is a modern town, and is believed to occupy the site of the Baal-Zephon, in front of which the Israelites halted before their passage of the Red Sea. The present town is about three hundred years old. It contains a pop-



CAMEL EQUIPPED FOR A JOURNEY.

ulation of 5000, and since the opening of the Suez Canal, of which it is the southern terminus, and which connects the Mediterranean and Red Seas, it is showing signs of new life and improvement. It is the station at which passengers from India to England by the Overland Route change from the Steamer to the Railway en route to the Mediterranean.

About a quarter of a mile north of the town are traces of ruins which are supposed to mark the site of the ancient Greek city of Klysmā, and the later Kolzum, which was once the great port of the Red Sea. The city of Arsinoë is believed to have stood near the same spot.

Dinner over, and the afternoon being far advanced, we leave the hotel and embark in a clumsy Arab boat, and, sweeping past the long pier, are soon out of the harbor and upon the blue waters of the Gulf of Suez. We sail straight to the southward for a short distance, and then head directly for the Arabian shore, gliding swiftly over the very portion of the gulf perhaps at which the host of Israel crossed over on the dry ground. The scene is both novel and interesting. To the southward, as far as the eye can reach, is the unbroken expanse of the sea melting away into the distant horizon. Behind us, to the northward, is Suez. To the westward is Egypt, with the bold range of Jebel Atâkah rising up majestically from the water, and shutting out from view the mysterious land that lies behind it. To the eastward, and coming nearer every moment, is the white, unbroken line of the desert, bounded in the distance by a low range of hills, and in a little while we can make out the forms of our camels standing patiently on the beach, waiting to convey us to the camp, which has been formed three miles from the shore.

It is near sunset when the boat grounds in the shoal water. The beach is several hundred yards distant, and we go ashore on the backs of the boatmen—not the most comfortable mode of conveyance, but the only one available.

Once ashore, we mount to the backs of our camels and are off for the camp, which is soon reached. We find the tents pitched, and everything in readiness for the night. As the shadows come on we sit down to the evening meal, and find that Achmet fully deserves his good reputation as a caterer.

Our tents are pitched at 'Ayûn Mûsa—"the Wells of Moses"—and we are resting for the night at the spot near which the Israelites halted after their passage of the sea.



'AYUN MUSA.

Whatever may be the true site of the passage, there can be no doubt that we are on the track of the great host, and shall be able to pursue it with certainty to the foot of the Mountain of the Law.

The Wells of Moses consist of seven brackish fountains springing up in the desert plain, and around which is a small strip of verdure, the only oasis we shall see for several days. The water leaves a calcareous deposit, and this has caused,

during the long ages it has been flowing, the formation of a little mound around the walls. A few palm trees grow by the waters, and the place is kept as a pleasure resort for the people of Suez, who visit it sometimes to enjoy the fresh desert air.



MIRIAM AND THE ISRAELITES REJOICING OVER THE DESTRUCTION OF PHARAOH'S ARMY.

Three thousand years ago the shore between the wells and the sea was dark with the dense masses of the Hebrews, as they stood gazing upon the overthrow of their enemies, and the air now silent rang with the songs of Moses and Miram, which were caught up in a grand chorus

by the awe-stricken Hebrews: "Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea." The tradition makes these wells the source from which the people obtained their supply of water at this point, and hence the name of Moses has clung to them ever since.

We are now fairly in the desert, and are not disappointed with it. It is dark when our supper is over, and we leave the tents and walk over to a neighboring hill of sand, on the summit of which lies a little pool of brackish water, with a solitary palm tree growing beside it, and pause in delight to gaze upon the scene before us. The deepest silence rests over the desert, so deep and perfect that we are sometimes startled by the sound of our breathing. The young moon is just rising, casting a soft glow of silvery light over the earth, whitening the sandy plain to the north of us, causing the dark bosom of the gulf to gleam like a mirror of polished steel, and bringing out into bold relief on the northwestern horizon the stern form of Jebel Atâkah. In front of us are the white tents we have left, the ruddy camp-fires of our Tawarah escort, whose dusky forms we can see moving to and fro in silence, the picturesque figures of the camels, and the dark palm and tamarisk trees about the wells waving their branches dreamily in the cool breeze that comes in from the gulf. Behind us rise up the rugged hills toward which our steps are bent, and which seem dark and mysterious in this light.

Achmet rouses us about five in the morning, and we are soon seated at breakfast—a comfortable meal, and rendered doubly enjoyable by the keen air of the desert, which has already begun to improve our appetites. By a little after six the camp is struck, the tents, bedding, cooking utensils, etc., are packed safely on the backs of the baggage camels by our Arabs, and by seven we are fairly on the march. Desert life is so monotonous, and that for travellers has been reduced to such a precise routine by those having them

in charge, that the arrangements for one day tell the story of each successive stage of the journey. Achmet rouses us at five. We spring from the little iron camp-beds on which we have passed the night—not very willingly if the march of the previous day has been unusually hard—and are soon dressed. Our ablutions are performed with the help of a tin basin outside the tent. In a little while breakfast is ready, and we sit down to it at a portable table,



A BEDAWIN CAMP.

provided with camp-stools, in the open air, and after we have despatched the meal, the Arabs strike the tents. It is an interesting sight to watch them. They are very expert, and it does not take long to have the little camp and all its appurtenances snugly packed on the backs of the camels, and slung to their sides in a manner which only a native can accomplish. Then we are off, jogging along leisurely until

near noon, when we halt for lunch. The camels with the baggage keep on to the camping place for the night, and we follow at our leisure, sure to find the camp pitched and everything awaiting us upon our arrival at the end of the journey. The Arabs divide the journey into marches of eight hours. Consequently the halting places are well known, and they will not proceed beyond them until the next morning. In this way the traveller is given abundant time to examine the objects of interest along the route, it being sufficient for him to reach the tents by nightfall.

Camel-riding is a decided novelty to an American or a European, and, when one becomes accustomed to it, a very comfortable mode of journeying. A soft Persian rug thrown over the saddle forms a comfortable seat, and when one has become used to the position, it is not hard to read or to sleep on the march. The most difficult part of the whole performance is mounting the camel. The driver brings him to his knees with a sharp jerk of the bridle; you scramble on to his back, and fix yourself in the saddle. Then the animal rises to his feet, one-half of him at a time, first the forefeet and then the hind, with a succession of jerks which you feel sure will send you flying over his long neck. When he is once on his legs, you get on very well.

From the Wells of Moses, our route lies a little to the southeast, along the plain bounded on the west by the sea, and on the east by the range of Jebel er-Râhah; the path lies about half a mile from the shore, and the plain is a hard bed of sand, thickly covered with small stones. Here and there grow tufts of coarse grass, and a small prickly shrub, not unlike a cactus. It is a dreary waste through which we are journeying, and as the sun mounts higher in the heavens, the glare from the white sand is so painful that we are forced to shield our eyes with the blue glasses we were careful to provide for this purpose. It was cool and bracing when we started this morning, but by noon the heat has become so severe that we enjoy with a keen relish every

little puff of a breeze that comes in from the sea, and we hail with delight a solitary acacia tree, which we reach by noon, and under whose so-called shade we sit to eat our lunch. The route is marked here and there with the bones of camels that have fallen by the way, and lie bleaching in the sun. Not a fountain or stream is in sight. Our experience, limited as it is, inclines us to regard this portion of the route as that which is described in Exodus xv. 22: "So Moses brought Israel from the Red Sea, and they went into the wilderness of Shur, and they went three days in the wilderness, and found no water." Glancing up at the wall of the mountains which shut in the plain on the east, we are prepared to believe that the Israelites gave to this plain the name of Shur, signifying "a wall," which the long, wall-like range of er-Râhah suggested.

Our camp is pitched for the night in Wády Südr. The next morning, we move through a more rugged country, broken with ridges of sand and masses of rock. We move farther from the sea as we proceed, and we are constantly ascending to a higher level. Toward evening the scenery becomes more varied and interesting, the country being more rugged as we advance, and broken with rocky hills and deep wádies. The sun has set when we reach the tents that are pitched by the Fountain or Well of 'Ain Hawârah. A solitary palm tree grows by the well, and the waters of the fountain are so brackish as to be unfit for use. Many travellers have identified this place with the Marah, at which Moses, at the command of God, sweetened the bitter waters which the people found there (Ex. xv. 23-25); but there are some objections to this theory. Mr. Palmer says respecting it: "The quality of the water varies considerably at different times, and on the present occasion it was not only drinkable, but palatable. It is, however, only fair to state that Mr. Holland, who had visited the well on several former occasions, pronounced such purity of the water to be quite exceptional. The meaning 'Fount of Destruction,' given to



THE SCAPE-GOAT IN THE WILDERNESS.

the name *Hawârah* by Dr. Robinson and all previous travellers, is, like the orthography, incorrect. The real name, *Hawwârah*, signifies a small pool the water of which sinks into the soil by little and little, leaving the residue unfit to drink, a description eminently applicable to the spring in question." *

We are off in the morning as usual, and two hours later we enter a fine valley, fringed with stunted palms and tamarisk trees. The acacia also grows here in abundance. The valley extends from the Tih range to the sea, and the groves reach almost down to the blue water, and through them winds one of the few streamlets that are found in the peninsula. This is the Wâdy Gharandel. About half an hour's ride from the entrance to the valley, we reach a number of springs to the right of the pathway. This is one of the best watered spots in the desert, is well known to the Arabs, and forms one of their principal resorts. Some writers have identified the place with the Elim of the Bible, to which the children of Israel came from Marah, and "where there were twelve wells of water, and threescore and ten palm trees; and they encamped there by the waters." (Ex. xv. 27.) "If they were to enter the mountains at all," says Dean Stanley, "they must continue in the route of all travellers, between the sea and the table-land of the Tih, till they entered the low hills of Gharandel. Morah must be either Hawârah or Gharandel; Elim must be Gharandel, Useit or Tayibeh."

Passing through the Wâdy Gharandel, we move around the eastern base of the bold mountain of Jebel Hummâm Faroun, "the Hill of Pharaoh's Bath," a dark, desolate-looking cliff, whose western face rises abruptly from the sea, and leaves no room for a passage on that side. Consequently the Israelites must have journeyed around its eastern side by the route we are following. At the base of

* *The Desert of the Exodus*, page 45.

this hill there is a warm spring, whose waters have a temperature of about 170° F., and are strongly impregnated with sulphur. This spring gives the name to the hill. We now enter the mountain region, the rocks assuming bolder forms, and the path continually ascending. Farther on, we cross to the left side of the wády, and a little later we see the dark mass of Mount Serbâl, towering to the heavens against the southeastern horizon. We continue our way through the Wády Useit, by the beds of water-courses long since dry, under the shadow of cliffs that rise up perpendicularly to a great height, and through a long, winding valley, whose precipitous sides seem to enclose us on every hand, and cut us off from the whole world. It is a long and fatiguing journey, and we are well pleased to mark, as the shades of evening are coming on, the bright gleam of the fires which show us the location of our encampment, pitched for the night near the upper end of the Wády et-Taiyibeh. The tents are erected near a pool of water, and close by are a few palm trees. The scene around us is wild and striking. It is shut in by lofty masses of rock, and directly before us rises a magnificent cliff, with broad bands of red and black, marking the different strata running across its face. When the moon pours its solemn beams into the gorge, lighting up one-half with its radiance, and throwing the other into the deepest shadow, the effect is startling and sublime.

The road branches near our encampment, that on the left running up Wády Hūmr, and by Sarâbît el Khâdim, Debbit er-Ramleh, Wády Lebweh, and Wády es Sheikh to Sinai; the other turns to the right by the Wády et-Taiyibeh and the sea. We take the latter road on the morning of our fifth day from Cairo, and our fourth in the desert, still following in the track of the Israelites. The red of the cliffs has changed to a yellowish hue, and our way lies along the dry bed of some former torrent, that we followed yesterday. We have been moving several hours, and are beginning to

feel the heat, which is growing more intense, when a sharp turn in the ravine brings us in sight of the opening upon the plain in which the wády terminates, and beyond which we can see the blue water of the sea dashing upon the shell-strewn beach. We push on with redoubled energy, and are soon standing on the plain, enjoying the fresh breeze from the water. As we come out upon the plain and gaze around us, an exclamation of delight breaks from us. The grand mountain scenery of the peninsula bursts upon us all at once. To the southeast the glittering peaks of Serbâl and the neighboring mountains rise up in awful majesty, and the sea stretches away in an unbroken expanse of blue to the westward, with the distant ranges of mountains on the African shore shutting in the view. The neighboring cliffs are streaked with gorgeous colors.

There can be little doubt that the plain in which we halt to gaze upon this striking scene is the site of the encampment of the Israelites by the Red Sea, to which they came from Elim (Num. xxxiii. 10). We pass around the cliffs, which here approach so close to the sea that our camels are forced to wade for a short distance through the water, and enter the large triangular plain of Murkhâh, which is bounded by the sea on the right, and by high and fantastically colored mountains on every other side. The plain is covered with immense rocks which seem to have been tossed about at random by giants in their sport; and on every hand grows a species of prickly shrub, of which the camels are very fond. It is hard travelling across this plain, and the heat is very disagreeable. We are fully two hours in crossing it, and are not sorry to reach at last the mouth of Wády Shellâl, into which we enter. This is a remarkable valley, which seems to penetrate the very heart of the mountains that shut it in. The coloring of the mountain-sides is beautiful. In some places the mountains are of white limestone, deeply streaked with seams down their sides, and rising up in sharp peaks; masses of dark rock are seen at other

places; and at one point is a towering cliff whose base is of the deepest green, beyond which the coloring changes to a dark gray, and beyond this still to the summit the tint is of deep red.

As we leave the plain of Murkhâh and enter the Wâdy Shellâl, we pause for a moment, and our guides point out to us the road to Tûr, stretching along the shore to the southward on our right, and passing through the great desolate plain of Kâ'a, which is regarded as identical with the Wilderness of Sin.

“The plain of Kâ'a commences at the mouth of Wâdy Taiyibeh, and extends along the whole southwestern side of the peninsula. At first narrow and interrupted by spurs from the mountains, it soon expands into an undulating, dreary waste, covered in part with a white, gravelly soil, and in part with sand. This is the ‘Wilderness of Sin.’ Its desolate aspect appears to have produced a most depressing effect upon the Israelites. Shut in on the one hand by the sea, and on the other by the wild mountains, exposed to the full blaze of a burning sun, on that bleak plain, the stock of provisions brought from Egypt now exhausted, we can scarcely wonder that they said to Moses: ‘Would to God we had died in the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, when we did eat bread to the full; for ye have brought us forth into this wilderness to kill this whole assembly with hunger.’ ” (Ex. xvi. 3.) To relieve their distress God gave them the miraculous food which is called manna, and which fell from heaven like the dew six days in the week. The giving of this food also afforded the occasion for the revival of the Sabbath by the failure of the supply on the seventh day. The supply of manna did not cease during the entire period of their wanderings. Quails were also sent at evening during the sojourn in the Wilderness of Sin.

We pass through the Wâdy Shellâl, and enter the Nukb Bâdereh, “the pass of the sword’s point,” a rough and se-

vere ascent, but fortunately a short one, and reach the tents at the entrance of the Wády Bâdereh.

The next morning we pass down the Wády Bâdereh, and a few hours' steady travelling brings us to the junction of this ravine with the Wády Mukatteb.

Not far from the point of junction, and on our left, we observe the opening of one of the wildest and most inter-



QUAILS.

esting gorges of the peninsula. We are forced to pass it by without stopping to explore it, for our "days are numbered," and we have a prescribed route to follow. Dr. Porter gives the following interesting account of it:

"*Wády Maghárah*, 'the Valley of the Cave,' whose singular caverns, and more singular sculptures, deserve a close examination. The antiquarian will luxuriate in such a spot

as this, looking back through the dim glass of sculptures and hieroglyphics into the misty ages of antiquity. The valley was first visited by Laborde, who states that the 'rock has been worked for the purpose of extracting from it the copper found in the freestone. A long subterraneous series of pillars formed in the rock, and now encumbered by the rushing in of the rains, and of the sand which has there found refuge, still exhibits traces of the labors formerly prosecuted in that direction.' Lepsius was here more recently, and discovered high up on the northern cliff remarkable Egyptian hieroglyphic inscriptions belonging to the earliest monuments of the antiquities of that country:—'Already, under the fourth dynasty of Manetho, the same which erected the great pyramids of Gizeh, 4000 B. C., copper mines had been discovered in this desert, which were worked by a colony. The peninsula was then inhabited by the Asiatic, probably Semitic races; therefore do we often see in those rock sculptures the triumphs of Pharaoh over the enemies of Egypt. Almost all the inscriptions belong to the old empire; only one was found of the co-regency of Tothmosis III. and his sister.' This Tuthmo or Thothmes was a great architect, and a contemporary of Moses, so that all, or almost all, these hieroglyphic tablets were of an earlier date than the Exodus! One of the inscriptions contains the name of Suphis, or Cheops, who built the great pyramid, and lived, according to the common chronology, 200 years before Abraham! Some of Dr. Lepsius's dates almost rival those of the antiquarian disciples of Confucius; but still, making an Arab allowance for numbers, we must regard these inscriptions on the cliffs of Wády Maghárah as among the most remarkable and most ancient in the world. . . .

"The mines, inscriptions, and remarkable remains in Wády Maghárah have been of late very thoroughly explored by Major Macdonald. . . . Writing to the *Athenæum*, in May, 1869, he gives a brief summary of his discoveries. His attention was drawn to an isolated hill, about

1000 feet in height, directly opposite the caves of Maghârah. On its summit is a platform 660 feet long by 260 broad, encompassed by the remains of a massive wall. In the centre of the platform is a conical tell, 70 feet high, surmounted by a small circular watch tower, which commands every approach to a great distance. Round the base of the tell are the remains of 140 houses, each 10 feet square. The hillsides below are formed into a number of terraces, and these he found covered with the remains of little houses. He estimates their number as amounting to nearly 500. On the top of the hill he found large reservoirs for rain-water, fragments of pottery, hammers, and spear and arrow-heads of stone. From the base of the hill two parallel walls, at some distance from each other, ran across the glen, and up the opposite side, so as to shut in the caves of Maghârah, and protect the miners from any sudden raid. Farther up the valley are the remains of a very large reservoir, occupying its whole bed, with substantial houses beside it, almost perfect. Among the ruins he found some beautiful inscribed tablets, resembling those at Sarâbît el Khâdim; and at the southeast corner of the hill the rocks are covered with Sinaitic inscriptions. At various points he saw furnaces, apparently used for smelting purposes. It appears, in fact, that this place was, at some remote period, occupied by a large colony of miners; and on going down to the shore of the Gulf of Suez, Major Macdonald discovered the little harbor from which the minerals appear to have been exported."

Mr. Palmer, of St. John's College, Cambridge, who visited the valley in 1868, and copied many of the inscriptions, says of it:

"Wâdy Igné, or, as it is sometimes called, Wâdy Maghârah, is a narrow valley between two steep walls of sandstone, along the left hand bank of which, as we ascend the wâdy, run a series of large caverns or galleries. The walls of these caverns, as well as the various fissures and cuttings in the

rock, show chisel-marks which indicate the vast amount of labor expended on them. The instruments employed I believe to have been chisels of bronze or other hard metal, and not the flint flakes which are found in such quantities in the vicinity. The Egyptians, we know, were expert metallurgists, and flint instruments could hardly have made such marks as those visible on the stone. . . . The mines were apparently worked for turquoises, as they are by the Arabs of the present day, who not unfrequently injure or destroy the sculptures by the too free use of blasting powder. It is probable, also, that some copper ore may also have been found here, as in one place in the valley we found a small slag heap and two cuttings on the vertical surface of a rock, which were evidently intended as moulds for running the metal into ingots. One of the tablets, indeed, mentions the 'Goddess of Copper,' as the presiding deity of the place.

"The tablets are beautifully executed in bass-relief, and are of the usual familiar type; gigantic Pharaohs immolating diminutive captives, whose faces seem to express satisfaction at the honor of perishing by the royal hand; priests presenting offerings to hawkheaded divinities; troops of captives marching; the background being occupied by hieroglyphic devices recording the exploits of the kings in whose reign the mines were worked."

We continue our journey down the Wády Mukatteb, the "Written Valley." It is a rugged torrent bed, hollowed by the action of the water; enclosed by lofty continuous walls of sandstone, back of which, and at some distance from them, rise massive granite peaks. At the base of these sandstone walls lie detached masses of rock, which have crumbled away in course of time from the walls themselves, leaving the surface of the walls smooth and ready for the inscriptions which have since been carved upon them. These inscriptions have given to the valley its name. They are not very numerous in the upper part; but, after passing

a few miles from the entrance, they are very common along the walls of the valley on either hand. They are found not only on the smooth sides of the cliffs, but on the broken rocks at the foot of these cliffs.

Many writers have attempted to solve the mystery which hangs over these carvings, which are generally known as "The Sinaitic Inscriptions," but no theory has been yet advanced concerning them which has found general acceptance at the hands of scholars and critics. "Diodorus Siculus states that in his time there was an oasis in the wilderness of Sinai containing a sacred shrine, to which the inhabitants of the surrounding country were accustomed to make pilgrimages every five years. There was a stone altar at the spot *with an inscription in ancient unknown characters*. This appears to be the first mention of the now famous Sinaitic inscriptions. The oasis was probably Feirân; though some think it was the village of Tûr on the coast of the Red Sea. The quinquennial festival is mentioned by Strabo. But the first description of the inscriptions is given (about A. D. 535) by Cosmos, who supposed them to be the work of the Israelites. . . . Pococke and Niebuhr attempted to copy them, but with little success; Seetzen and Burckhardt were more accurate in their transcripts. In the transactions of the Royal Society of Literature (Vol. III. p. 1, 1832) 177 of them are carefully engraved; nine of these are Greek, and one is Latin; the rest are of that peculiar character which recent palæographers, as Beer, have denominated Nabathean. They are accompanied wherever they occur by rude figures of men with shields, swords, bows, and arrows; of camels and horses; of goats and ibexes with horns wonderfully exaggerated; and antelopes pursued by greyhounds; of lizards and tortoises; besides a number of nondescripts, which will puzzle the zoologist.

"The inscriptions are in general very short, consisting of one or two brief lines; the letters are from two to three inches long, rudely cut with a sharp-pointed instrument; the

surface of the rock is generally soft, so that with a pocket knife one could cut an inscription in a few minutes. A few, however, are more deeply and regularly formed. Though Lepsius discovered some of the Sinaitic characters engraved over older Greek names, yet the Greek inscriptions generally are of a much more modern date than the others, judging from their appearance. Some of them have crosses attached; but these are not in all cases of Christian origin. The very same figures are found on Egyptian obelisks. Their position on the face of the cliffs is generally so low that a man could reach them; some are higher, and would require a ladder, or at least an expert climber. None are so high as to suggest the necessity for ropes or scaffolding. "Professor Beer, of Leipzig, has examined them with great care, and constructed an alphabet. The results of the researches of this distinguished scholar are as follows: 1. The alphabet is independent; some of the letters are unique, others like the Palmyrene, Estrangelo, and Cufic. They are written from left to right. 2. The contents of the inscriptions, so far as examined, consist only of proper names preceded by some such words as שָׁלֵם 'peace,' רִכִּיר 'in memory,' and כְּרוּר 'blessed.' The word כֹּהֵן 'priest,' is sometimes found after them. The names are those common in Arabic; not one Jewish or Christian name has yet been found. 3. The language is supposed to be the Nabathean, spoken by the inhabitants of Arabia Petræa. 4. The writers were pilgrims. The greater number around Serbâl leads to the supposition that it was once a holy place. That some of the writers were Christian is evident from the crosses. 5. The age of the inscriptions he supposes to be not earlier than the fourth century. Had they been later some tradition respecting them would probably have existed in the time of Cosmos.

"Professor Turch, of Leipzig, while agreeing with Beer in his alphabet and translations, differs from him in regard to the history of the inscriptions. He says the language is

Arabic; the authors of them were ancient inhabitants of these mountains, in religion heathens. Pilgrimages were the occasions of the inscriptions. Their date he fixed not later than the second century B. C."

"As regards their antiquity," says Dean Stanley, "I observed the following data: There was great difference of age, both in the pictures and letters as indicated by the difference of color; the oldest, of course, being those which approached most nearly to the color of the rock. But first, I found none on fallen rocks inverted, and, though I doubt not that there may be such, the sandstone crumbles so rapidly that it is no proof of age. A famous Greek inscription at Petra fell in 1846. Secondly, they are intermixed, though not in great numbers, with Greek and Arabic, and in one or two instances Latin inscriptions: these, in some cases, bearing the same appearance of color, wear and tear as the Sinaitic. Thirdly, these Greek inscriptions, which alone I could read, were chiefly the *names* of the writers. The only Latin inscription which I remember was in the sandstone rocks near Herîmet Haggag—PERTUS. Fourthly, *Crosses* of all kinds, chiefly † and †, were very numerous and conspicuous, standing usually at the beginning of the inscriptions, and (what is important) occurring also in the same position before those written in Greek and Arabic; often nothing but the cross, sometimes the cross with Alpha and Omega. From having previously seen that Forster and Turch had united in the conclusion that the hypothesis of their being Christian inscriptions was groundless, and that the alleged appearance of the crosses was a mistake, I was the more surprised to find them in such numbers, and of such a character; and however else they may be explained, I can hardly imagine a doubt that they are the work, for the most part, of Christians, whether travellers or pilgrims. They are in this case curious, and if their object could be ascertained, it would throw great light on the traditions of the peninsula; but it cannot be reconciled with the theory of their being the work of the Israelites."

Mr. E. H. Palmer, Professor of Arabic in St. John's College, Cambridge, England, who copied many of these inscriptions during the Sinai survey, in 1868, says of them: "They are mere scratches on the rock, the work of idle loungers, consisting, for the most part, of mere names interspersed with rude figures of men and animals. In a philological point of view, they do possess a certain interest, but otherwise the 'Sinaitic inscriptions' are as worthless and unimportant as the Arab, Greek, and European *graffiti* with which they are interspersed. The language employed is Aramæan, the Semitic dialect which in the earlier centuries of our era held throughout the East the place now occupied by the modern Arabic, and the character differs little from the Nabathean alphabet used in the inscriptions of Idumæa and central Syria. Thus far they accord with the account given of them by Cosmos Indicopleustes in the sixth century; I see no reason why, without for a moment admitting a too remote origin, we should not believe that his Jewish fellow-travellers read, as he asserts they did, inscriptions in a language and character so cognate to their own. It is not true that they are found in inaccessible places high up on the rock, nor do we ever meet with them unless there is some pleasant shade or a convenient camping-ground close by. In such places they exist in a confused jumble, reminding one forcibly of those spots which tourist cockneyism has marked for its own. The instrument used appears to have been a sharp stone, by which they were dotted in; a single glance is sufficient to convince the inquirer that neither care nor uniformity has been aimed at in their execution. They have been attributed entirely to Christian pilgrims, but although some of them are undoubtedly their work, the other localities in which they are found renders it extremely improbable that they can be assigned exclusively to this class. . . . In the more flourishing times of the peninsula, and especially during the monkish occupation, there must have been *súks*, or public marts, and even permanent

colonies of traders, to supply the wants of the inhabitants; and those who frequented the fairs, speaking and writing the then prevalent dialect of the East, would be as likely to leave *graffiti* behind them as do their successors in other parts of the desert in the present day. Thus we find Sinaitic as well as Greek inscriptions not only on all the principal roads, but wherever shade, water, or pasture would attract a concourse of men; and they occur as far as the camel roads extend, especially in the vicinity of the ruined monasteries; but, where these are perched upon the inaccessible rocks, or at places of pilgrimages themselves, they are, with few exceptions, seldom found. Serbâl, which served as a beacon tower, and consequently became a secular place of gathering, has many such inscriptions, but Sinai's hallowed chapels and confessional archways are without a trace of them. I imagine, then, that the greater part of the inscriptions are due to a commercial people—traders, carriers, and settlers in the land. No less than twelve of those which we copied were bilingual, being written in Greek and Sinaitic by one and the same hand. The existence of one of these was previously known; it differs from the rest in being carefully cut with a chisel and enclosed by a border line. That many of the writers were Christian is proved by the number of Christian signs which they used, but it is equally clear from internal evidence that a large proportion of them were Pagans. They must have extended far down into the later monkish times, possibly until the spread of el Islam brought the ancestors of the present inhabitants, Bedawîn hordes from Arabia proper, to the mountains of Sinai, and dispersed or absorbed that Saracen population of which the monks stood in such mortal fear."

We could multiply these extracts, but those which we have given will serve to show the diversity of the opinions of those who have undertaken to solve these mysterious writings, which exist in the greatest number in this gorge, but are found also in other parts of the peninsula, as in the

Wádies Sidry, Feirân, Maghârah, Humr and Birah (the last two on the northern route to Sinai), on and around Mount Serbâl; in Wady Lejah, at Sinai; on the plateau between Wádies Seyâl and el-Ain, on the route to 'Akabah, and at Petra. We cannot help exclaiming with Dr. Porter, that "it does seem strange that all knowledge of these characters, and of the people who used them, has been entirely lost; and it seems stranger still that it was already lost in the fourth century. The researches of the greatest scholars of our age have been unable to solve the mystery of these inscriptions, or afford any satisfactory clue to their origin, authors, and object."

We pass on through the Wády Mukatteb, examining the mysterious writings, which become more numerous as we approach its lower end, and late in the afternoon enter the Wády Feirân, which at this point turns from its north-western course, and sweeps around in a west by southerly direction to the sea. Winding around the lofty sandstone cliff which marks the entrance from the Wády Mukatteb, we see the gorge we are to traverse stretching away in a straight, or nearly straight line, for some six or eight miles. The valley varies from 400 to 600 yards in width, and the cliffs rise up to a great height on each side. At the point of our entrance into the wády, the cliffs are of sandstone; but as we advance they change to the primitive rock—gneiss and granite, with porphyry veins and dykes. The ground is covered with sand, and at times we encounter a coarse and scanty growth of shrubs. The deepest silence reigns throughout the wády, and not a sign of life is visible. Not even an insect buzzes across our path. Silence and desolation reign everywhere. The bed of the wády is tolerably level, and we move along without difficulty, and about two hours after entering the valley we reach a point where it narrows suddenly, and winds frequently. Half an hour later we see the tents pitched under the side of a magnificent red cliff, which rises to a height of at least 2000 feet

from the road; and in the distance we obtain a view of the five sharp peaks of Serbâl, glittering and glowing in the light of the setting sun.

The next day, being the Sabbath, we remain in our tents, or lounge about the ravine, gazing wistfully at the lofty precipices, which it would be vain to attempt to scale. Letters are written home, and the day is passed in rest and pleasant intercourse. One of our party reads aloud the sacred story of the Exodus and the Wanderings of Israel, which seems to gather new life and emphasis from the scene by which we are surrounded. At night, when the moon rises, its glorious light falling upon the cliffs in front of our tents, while the "goddess of the night" is still hidden from our view by the rocks, presents a scene of strange beauty.

We make an early start on Monday morning, for we have a hard day before us, and are *en route* by a little after five o'clock. The wâdy grows more attractive from the point of our halt last night. The coloring of the rocks is brighter, and vegetation becomes more frequent. In about three hours after starting out, we reach a group of graceful palm trees and a verdant spot, watered from a well at a place called Husseiyeh. After our long march through the sterile gorges we have traversed, the sight of this little oasis is hailed with delight by all. About a mile distant we see on the side of a mountain to our left the ruins of an ancient Arab village. We pass on, and in about half an hour reach a larger grove of palms and tamarisks, which grow luxuriantly along the banks of a little brook of the purest and most sparkling water. This is Feirân, "the paradise of the Bedawîn," and one of the most inviting spots in the peninsula. It is yet early morning, but we order the camp to be formed under the palm trees, as we shall not pass beyond this point to-day except to make the tiresome ascent of Mount Serbâl; and while we are resting previous to this climb, we may as well look about us, and see the place to which we have come.

Feirân is the principal oasis of the desert, and here are the palm groves upon which the Tawarah Arabs depend in a great measure for their sustenance. These dates are among the finest grown in the East, and are guarded with great care by the natives. Each tree has its owner, and is well known to him. He is protected in his property by the scrupulous regard for the rights of others which distinguishes this people, and his dates are safe. The fruit when gathered is compressed in small bags of goatskin, and moistened with a little oil or butter. It retains its freshness for an astonishingly long time. Many sidr trees also grow here, bearing a small and intensely sour fruit called nebbuk. By means of irrigation, which is practised by the use of a bucket with a long pole attached to it, a number of gardens and corn patches are successfully cultivated here. The shade afforded by the palm trees is delicious, and for the first time since we entered the Sinai region we hear the notes of birds.

All around us lie the ruins of an ancient city, which was, beyond a doubt, the famous city of Paran. Ruined houses, churches and walls stand on every knoll and mountain-side. In the earlier centuries of Christianity, when monasticism began to flourish in Egypt, thousands of monks and hermits came into the Peninsula of Sinai, drawn hither by the advantages of retirement which it offered. We can see hundreds of cells in the sides of the mountains around us, marking the places of their abode. In time a city sprang up here, and before the end of the fourth century it had become so important as to have a bishop for its head, and a council charged with the management of its affairs. Numerous monasteries sprang up here and farther on towards Sinai. At a later period the convent at Sinai outstripped the city in importance, and when it became the seat of the bishop, Paran commenced to decline. Now nothing is left but its ruins. Here are the ruins of a church and a monastery, and there is every evidence that the place was once the site of a town of considerable size.

To the left of the wády, and in rear of our encampment, rises a hill some 700 feet high, called Jebel Táhûneh (Mountain of the Windmill). On the summit are the ruins of a small church, and from this point we command an excellent view of the valley below us, the palm groves and the ruins, and in front of us open two wild, dark-looking gorges, Wádies Aleyát (on our left) and 'Ajêleh.

But the history of the ancient city is not all that has made the valley interesting to the traveller. It seems clear that the plain below us is the Rephidim to which the Israelites came after their wanderings in the Wilderness of Sin (Ex. xvii). "And all the congregation of the children of Israel journeyed from the Wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim; and there was no water for the people to drink. Wherefore, the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? Wherefore do ye tempt the Lord?"

"And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this, that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?"

"And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me.

"And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, so that the people may drink. And Moses did so in the sight of the elders of Israel."

"It is a significant fact," says Mr. Palmer, "that in Wády Feirân, immediately before the part of the valley where the fertility commences, I discovered a rock which Arab tradition regards as the site of the miracle. This rock, which

has never before been noticed by travellers, is called Hesy el Khattátin, and is surrounded by small heaps of pebbles placed upon every available stone in the immediate neighborhood; these are accounted for as follows: When the children of Israel sat down by the miraculous stream and rested after their thirst was quenched, they amused themselves by throwing pebbles upon the surrounding pieces of rock. This has passed into a custom, which the Arabs of the present day keep up in memory of the event. It is supposed especially to propitiate Moses, and any one having a sick friend throws a pebble in his name, with the assurance of speedy relief." *

It was in Rephidim also that the Israelites fought their first great battle. At this time the peninsula constituted a part of the range of the



DATE-PALM.

Amalekites, a nomad tribe, kindred to Israel, since it was descended from Eliphaz, the son of Esau. They appear to have occupied the south of Palestine, and all Arabia Petræa, thus commanding all the approaches from Egypt to Asia. The Wády Feirân constituted one of their principal oases or

* *The Desert of the Exodus*, page 135.

resting places, and they viewed the approach of the Israelites toward it with alarm and distrust. It was all important to retain the possession of the wells at this point, and they seem to have gathered in force around them, cutting off the Israelites from them. It is likely that the miraculous gift of water occurred lower down the wády before the wells were reached, and while they were still in possession of the Amalekites, who seem to have struck at the rear of the advancing column, and cut off the infirm and stragglers. (Deut. xxv. 18.)



DATES.

As the Israelites continued to advance up the wády, and neared the wells, the Amalekites made a sudden attack upon them, perhaps doing little more than driving back the vanguard, and making it clear that they meant to dispute the passage of the valley. Joshua, at the command of Moses, selected a body of picked men, and the next day the battle was joined. Moses, accompanied by Aaron and Hur, took their station on a hill overlooking

the battle-field, the great leader grasping the rod of God, and holding it outstretched over the heads of the struggling Israelites.

It was a sharp fight; but as long as Moses's hands were held up the Israelites prevailed, and when he became weary Aaron and Hur sustained his arms. The battle lasted all day, and closed at sunset with the bloody defeat and flight of the Amalekites. The hill of Jebel Táhûneh, on which we are standing, was, beyond a doubt, the position

of the great lawgiver, and the plain below us the battlefield.

It is likely also that the visit of Jethro to Moses took place while the people were encamped here. (Ex. xviii.)

Dr. Porter and others deny that Feirân is Rephidim, basing their objection upon the distance which intervenes between it and Sinai, which they find it difficult to reconcile with the Bible narrative describing the next stage of the march: "For they were departed from Rephidim, and were come to the Desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount." (Ex. xix. 2.)

"If Jebel Mûsa be Sinai, it could hardly be reached in a single day's journey by any large host with heavy baggage. From Feirân the road is broad and open enough as far as Nagb Hawa, but the laden camels must make a detour of some six or eight hours by the valley which comes in a little lower down to the left—namely, Wâdy es Sheik. The difficulty may be explained away on several hypotheses—First, the journey from Feirân to the Nagb Hawa may be considered as the last stage of the march, and when they had come to that pass, which forms, as it were, the gate of the Sinai district, they may be fairly said to have reached the 'Desert of Sinai.' The words, 'and there Israel camped before the mount,' seem to me to imply a separate operation, and I should be inclined to interpret the passage thus: They were departed from Rephidim or Feirân, and had reached the wilderness of Sinai, that is the Sinai district at the mouth of the Nagb Hawa; and here they began to look out for a suitable place for a permanent camp. The spot chosen was the plain of Er Râhah, 'and there Israël camped before the mount.' The operation of pitching the camp for so protracted a stay as they were about to make would occupy a longer period than usual, and may even have extended over several days, and yet be in strict accordance with the words of the Bible.

"Again, it is quite possible that Moses and the chiefs of the elders took the short road through the pass, leaving the rest of the caravan with the heavy baggage to follow them round the Wády es Sheik, and come into camp next morning. Captain Wilson and myself, being desirous on one occasion of pushing on to Jebel Mûsa by a certain day, actually adopted this expedient.

"If it be objected that the distance from Feirân to the pass is too long for a single day's journey, I would answer that a day's journey is not necessarily restricted to eight or nine hours, and that the Israelites probably travelled lightly equipped, as do the Arabs of the present day. These, when they wish to reach a particular spot in a given time, often travel for six or eight hours, and then, after a short rest, resume their journey and perform the remainder by night." *

Close by is an Arab village, and our camp is hardly pitched before a number of the natives come in with eggs and dates for sale. With the aid of Achmet, we bargain with two of them to conduct us to the summit of Serbâl. The bargain made, we set off up the Wády 'Aleyát, a wild gorge leading up the side of the mountain, and strewn with massive rocks which have rolled down from the heights above and lodged here. The heat seems to increase as we advance into the ravine, and we find it very hard climbing indeed. At last we reach the base of the mountain proper, having been two hours in coming this far. The hardest part of our task is yet before us, and we sit panting and gaze in doubt at the immense mass of copper-colored rock which rises high above us. We select the extreme peak of the mountain for our ascent, and struggle on until we reach the base of the huge block which forms the highest pinnacle. We gain it by pulling ourselves up by our hands and knees at considerable risk, frequently dislodging a

* *The Desert of the Exodus*, pp. 135, 136.

large stone which goes crashing down to the ravines below. Just before reaching the summit we see the remains of a light-house, or beacon, which in ancient times gave the mountain its name. When at last we reach the highest point of all, we sink down utterly exhausted, and for a time are unable to move. We are 6734 feet above the level of the sea, and at our feet lies the whole Peninsula of Sinai. We have spent more than four hours in steady climbing, but we are amply repaid for our exertion.

Mount Serbâl is, next to Sinai, the most interesting mountain in the peninsula. It consists of a mass of granite-rock rising in five sharp peaks, divided by deep ravines which are strewn with immense pieces of broken rock which have fallen from the heights above. The central ravine up which we have toiled is called Abu Hamd.

From where we sit resting on the summit of the huge block of granite which forms the highest peak, the whole Peninsula of Sinai is in sight, spreading out before us like a map in the clear light of the cloudless afternoon. To the westward is the Gulf of Suez, or the Red Sea, stretching away to the Egyptian coast, and visible from Suez to the southern end of the peninsula. Beyond the sea are the blue, hazy-looking African mountains, and between the mountain and the sea is the sandy waste of el Kâ'a, stretching away to the southward, with the position of the village of Tûr marked by the dark shadowy line of its palm groves. To the eastward are the purple mountains of Sinai, with the dark head of Jebel Katherine looming up above all, and higher still to the southward, seeming to pierce the sky, the almost unknown and rarely visited Um Shaumer rears its lofty crest, looking down even upon Serbâl itself. To the northward we can see the country sloping down to the level of the Desert of Tih, presenting the appearance of a confused mass of low hills broken by numerous wádies, and tinged with a deep yellow hue. Under the changing light of the declining sun the coloring

of the rocks and the peaks below and around us is indescribably beautiful. Each separate hue is as distinct and well defined as if laid on with a brush, and as the angle at which the rays strike the rocks varies with the sinking sun, the changes are infinitely varied and surpassingly beautiful.

Some writers, among them Dr. Lepsius, Mr. Bartlett, and Dr. Stewart, have attempted to identify Mount Serbâl with the Mount of the Law, and these have made the Wády Feirân the place of the permanent encampment of the Israelites during this important period of their history. This theory, however, is inconsistent with that which makes Wády Feirân the Rephidim of the march, for the Israelites were at Rephidim, a day's march from the Mount of the Law. The very conformation of the country militates against the views of the writers named. The writer who took part in the Sinai Survey of 1868, and from whom we have quoted before, seems to us to settle the matter. "On the southern side," he says, "the mountain descends towards the plain of El Gá'ah in rugged and almost inaccessible slopes. From the extremities of its northern front two rough and stony valleys run down into Wády Feirân; that at the eastern end is called 'Aleyát, and that at the western 'Ajeleh. The space between these is a tumbled and chaotic mass of mountains, rising at their highest point, Jebel Abu Shíah, to an elevation of 2500 feet above Feirân. There is no plain at its base, and absolutely no spot which would afford standing room for any large number of persons even within sight of the mountain. The author of 'The Tent and the Khán' considers Wády 'Aleyát sufficiently ample to have contained the tents of all the children of Israel, while others who support the claims of Serbâl to be the true Sinai would make the space between the two valleys the site of the encampment. Now it happens, unfortunately for the first theory, that Wády 'Aleyát is so thickly strewn with huge

boulders, and so worn and broken up by the torrents which have from time to time rushed through it, that it is difficult to pick your way along, and there are but few places in the whole valley where even a small number of tents could be pitched. With regard to the second hypothesis, I have already shown that the two wádies are separated by a



THE WILDERNESS OF SINAI.

rugged mountain mass, and this would have been, to say the least, an exceedingly inconvenient camping-ground for the children of Israel. The view from Jebel Táhúneh will illustrate my position ; and a comparison of the sections of Jebel Mûsa and Jebel Serbâl must convince even the most skeptical how incomparably better the former mountain answers to the requirements of the Bible narrative. Views

of Serbâl may be obtained from various parts of Feirân, but they are mere glimpses, and there is no spot where a large number of spectators could assemble together 'and be said to stand before the mount.'” *

The descent we find almost as fatiguing as the ascent, but fortunately it occupies a much shorter time, and it is quite dark when we reach the ravine which leads to our camp. Two hours more of hard walking, with frequent stumbles over the rough stones, brings us to the tents, so tired and worn out that we care little for the tempting meal Achmet has spread for us, and are glad to get to bed and find rest in the arms of sleep.

We make a late start the next morning, for we are stiff and sore from climbing the sides of Serbâl. We leave the pleasant tamarisk and palm groves, and pass once more into a region of rock and sand whose only vegetation is a coarse grass which but adds to the desolate appearance of the scene. In an hour we reach the head of the Wády Feirân, and turn into the Wády es Sheik. Mount Serbâl comes into view once more on our right, and as we gaze at its dizzy heights we can scarcely think it possible that only on yesterday we stood there. We travel leisurely, for the road becomes more difficult, and early in the afternoon camp in the wády at the point from which we shall strike across the country to-morrow to Sinai.

We start somewhat later than usual in the morning, and send the camels with the baggage around by the long route by Wády es Sheik to the convent, while we with the riding dromedaries take the shorter but more difficult route by the Nukb Hâwy or “Pass of the Winds.” From the Wády es Sheik we climb to the plateau which leads to the pass. It is rough travelling along this part of our route, and we make slow progress. We gain fine views of the mountains to the westward, and the cliffs around us rise up to a height of at

* *The Desert of the Exodus*, pp. 144, 145.



MOUNT SINAI FROM THE PLAIN ERRAHAH.

least a thousand feet, seeming in some places to form an impassable barrier to our progress. Towards eleven o'clock we reach the entrance to the Nukb Hâwy, and, dismounting, continue the journey on foot. The pass is very rugged and steep, and the camels toil along it with difficulty. The cliffs are from eight hundred to a thousand feet high, and only about two hundred and fifty yards apart. The bed of the defile is covered with huge stones that have fallen from the sides, and it makes us a little nervous to look up at the dizzy heights and reflect that some chance might send one of these terrible missiles crashing down upon us. The defile is the bed of a winter torrent, which in the rainy season rushes with fearful force through it. As we advance higher up the pass, the bed becomes sandy and less difficult. Dr. Robinson says that during his passage through the gorge in 1838, a season of unusual drought, "the sand was occasionally moist, and on digging into it with the hand, the hole was soon filled with fine sweet water. We tried the experiment in several places."*

Two hours climbing brings us to the head of the pass. The path turns suddenly into a little defile, along which we hasten with beating hearts and anxiety heightened to the utmost degree, for from the end of this defile we shall see the Mount of God; we shall obtain our first view of Sinai. The defile widens as we advance, and at last opens into a plain, beyond which rises solemnly and grandly the bold mass of Mount Sinai. Dr. Robinson has described the approach from this pass so well that we cannot do better than repeat his words here: "As we advanced, the valley still opened wider and wider with a gentle ascent, and became full of shrubs and tufts of herbs, shut in on each side by lofty granite ridges with rugged shattered peaks a thousand feet high, while the face of Horeb rose directly before us. Both

* *Biblical Researches in Palestine and in the Adjacent Countries.* By Edward Robinson, D. D. Vol. I. p. 88.

my companion and myself involuntarily exclaimed: 'Here is room for a large encampment!' Reaching the top of the ascent, or water-shed, a fine plain lay before us, sloping downward gently towards the S. S. E., enclosed by rugged and venerable mountains of dark granite, stern, naked, splintered peaks and ridges of indescribable grandeur; and terminated at the distance of more than a mile by the bold and awful front of Horeb, rising perpendicularly in frowning majesty, from twelve to fifteen hundred feet in height. It was a scene of solemn grandeur, wholly unexpected, and such as we had never seen; and the associations which at the moment rushed upon our minds were almost overwhelming. As we went on, new points of interest were continually opening to our view. On the left of Horeb, a deep and narrow valley runs up S. S. E. between lofty walls of rock, as if in continuation of the S. E. corner of the plain. In this valley, at a distance of nearly a mile from the plain, stands the convent; and the deep verdure of its fruit trees and cypresses is seen as the traveller approaches; an oasis of beauty amid scenes of the sternest desolation. At the S. W. corner of the plain the cliffs retreat, and form a recess or open place extending from the plain westward for some distance. From this recess there runs up a similar narrow valley on the west of Horeb, called el-Leja, parallel to that in which the convent stands; and in it is the deserted Convent el-Arba'in, with a garden of olive and other fruit trees not visible from the plain. A third garden lies at the mouth of el-Leja, and a fourth farther west in the recess just mentioned. The whole plain is called Wády er-Râhah; and the valley of the convent is known to the Arabs as Wády Shu'eib, that is, the Vale of Jethro. Still advancing, the front of Horeb rose like a wall before us; and one can approach quite to the foot and touch the mount. Directly before its base is the deep bed of a torrent, by which in the rainy season the waters of el-Leja and the mountains around the recess pass down eastward across the plain, forming the

commencement of Wády es-Sheik, which then issues by an opening through the cliffs of the eastern mountains, a fine broad valley, affording the only access to the plain and convent.”*

We ride slowly across the plain, enjoying the grand scene before us, and in about an hour are standing under the walls of the convent. We are not kept waiting long. A monk lowers over the walls a cord with a small basket attached. In this we deposit our letter of introduction, which we obtained before leaving Cairo, from the branch convent there, and without which we should be refused admittance to the convent. It is drawn up, and Achmet, who is accustomed to the ways of the place, conducts us to the gate in the garden wall. We scarcely reach it before it is thrown open, and a monk standing in the entrance bids us welcome with a gesture and a few words we do not understand, and conducts us through the garden to a small postern by which we enter the convent. Still following our guide, we are led to the strangers' rooms, in which we are assigned apartments, and when we have deposited our baggage and other articles in our new quarters, we are taken by our guide into the presence of the Superior, a stout, portly man, with a good-natured though dignified face, and, as well as we can judge, about sixty years of age. We are kindly received by the Superior, and it is not long before we feel ourselves at home.

* *Biblical Researches*, Vol. I. p. 90.

CHAPTER IV.

SINAI—THE CONVENT.

Introduction of Christianity into the Peninsula—The Hermits of Sinai—Rise of the city of Paran—Hostility of the Arabs—Massacre of the Monks of Sinai—Appeal to Justinian—Erection of the Convent of St. Catherine—History of the edifice—Description of the Convent—The Walls—The interior—Domestic arrangements—The Strangers' Rooms—Chapels—The Church of the Transfiguration—The interior—The "Chapel of the Burning Bush"—Arab Superstition—Relics of St. Catherine—Legend of St. Catherine—Gifts of the Russian Sovereigns—The Mosque—The Library—The Codex Sinaiticus—Valuable Works—The Refectory—The Brethren at table—The Garden—The Charnel House—Government of the Convent—The Archbishop of Sinai—The Monks—Rules of the Order—Religious exercises—Pilgrims—Wealth of the Convent—Relations between the Monks and the Arabs—Arab Superstitions respecting the Convent—Their use of the Cross.

WHEN the Christian Church in Egypt and Syria began to suffer the persecutions which fell upon it in the first and second centuries, its members naturally looked about them for some place of safety in which they could find refuge until their trials were over. To these the Wilderness of Sinai offered many advantages. It was almost cut off from the world, and was, to a great extent, removed from the observation of their persecutors. Besides offering them safety, it afforded them a place of holy meditation in the midst of the grandest scenes of their religion. And so men began to come into the peninsula, singly or in small companies, until there were between six and seven thousand Christians—monks and hermits—settled around Mount Serbâl and Sinai; and the city of Paran in the Wády Feirân became one of the principal ecclesiastical establishments of the East. Many of these hermits located themselves around Mount Sinai, living in cells which they cut out of the rock, and in hermitages constructed on the lofty

crag. Though their lives were solitary, they occasionally assembled together for mutual instruction, and by degrees they came to constitute a regular community, and at length erected a small building as a place of worship, and of refuge in time of danger. This latter precaution was not unnecessary, for the Arabs had from the first regarded them with bitter hostility. In A. D. 373 they made an attack on the hermits and almost exterminated them. Those who survived were forced to take refuge in Feirân; and though others subsequently came to Sinai, they were never free from annoyance at the hands of the Arabs, and were never entirely safe beyond the limits of Feirân. Yet nothing could induce the monks to leave the solitudes of the Mount of God, and when at last Justinian became Emperor, they found the means of perpetuating their existence as a community in the spot of their choice. "The fame of Justinian's architectural magnificence, which has left its monuments in the most splendid churches of Constantinople and Ravenna, had penetrated even to the hermits of Mount Sinai; and they, 'when they heard that he delighted to build churches and found convents, made a journey to him, and complained how the wandering sons of Ishmael were wont to attack them suddenly, eat up their provisions, desolate the place, enter the cells, and carry off everything—how they also broke into the church and devoured even the holy wafers.' To build for them as they desired a convent which should be to them for a stronghold, was a union of policy and religion which exactly suited the sagacious Emperor. Petra was just lost, and there was now no point of defence against the Arabian tribes, on the whole route between Jerusalem and Memphis. Such a point might be furnished by the proposed fortress of Sinai; and as the old Pharaonic and even Ptolemaic kings of Egypt had defended their frontier against the tribes of the desert by fortified temples, so the Byzantine Emperor determined to secure a safe transit through the desert by a fortified convent. A tower ascribed to Helena

furnished the nucleus. It stood by the traditional sites of the Well of Jethro and the Burning Bush.”* The building of the convent is believed to have been begun in A. D. 527. A large portion of the present structure dates from that year, but additions and repairs from time to time have enlarged and changed it materially. During the French occupation of Egypt the convent was extensively repaired by order of General Kleber, who sent workmen from Cairo for that purpose.

The Convent of St. Catherine, whose history we have thus traced, is a vast irregular quadrangle, situated in Wády Shu'eib, along the side of the torrent which, in winter, sweeps through the gorge. It covers an area 245 feet in length by 204 feet in breadth. The valley in which it lies is so narrow at the bottom that the eastern wall of the convent borders the bed of the torrent, while the main body of the building lies along the slope of the western mountain, the western walls of the convent rising higher than the eastern in consequence of this. On either side of the valley the mountains tower fully a thousand feet above the convent. The building is constructed of large blocks of hewn granite, a portion of which is the original masonry. The space within the walls is divided into a number of courts around which the buildings of the convent are ranged. Along the walls are placed a few pieces of antiquated artillery which are never used, but which serve to retain the respect of the Arabs for the place as a fortress. The outer walls are high and strong, and the only entrance now used is a small postern opening into the garden. The principal entrance was originally by means of a large gateway on the northern side, but this has been walled up. In former times the bishops made their entrance by this gate, and upon these occasions food and clothing were distributed from this gate to every member of the Jebelîyeh tribe.

* *Sinai and Palestine*, page 52.

The buildings within the walls are irregular in form, rude in architecture, and bear marks of their great age. They constitute a maze of long, paved corridors, courts, and passages. There are about a dozen of these courtyards within the walls, some of which are cultivated as gardens, and others are ornamented with a cypress tree or a vine. On the north and east sides are ranges of cells: the lower ones are built of granite, in the most substantial manner, and are now used as storehouses, while the upper ones constitute the dormitories of the monks. In the lower range are also the shops, used for the necessary work of the place, which is carried on by the brethren, such as distilling date-brandy, baking, cooking, tailoring, shoemaking, carpentering, etc. The strangers' rooms are separate from the quarters assigned the monks, and are approached by wooden staircases and galleries. From these rooms one can pass to the stone walk around the summit of the outer walls, which affords a most delightful promenade. The rooms reserved for travellers are kept tolerably clean, and are furnished with worn carpets, a table in the centre, and a cushioned divan running around the room, serving as a seat by day and a bed by night. Our iron camp bedsteads are placed in our chambers and afford us the means of dispensing with the divans. The pilgrims who visit the place every year are lodged in the same portion of the convent, but with less ceremony. They are packed six or eight in a room, and their beds consist of mattresses placed on the floor. The rooms assigned us look out upon nearly the whole of the convent. The best apartments in the building are those of the Superior and the Archbishop.

Within the walls there are twenty-four chapels intended for the use of the different sects which once frequented the convent. They are not used at present, though incense is occasionally burned in some of them. In addition to these is the Great Church, which is dedicated to the Transfiguration. This is a fine building of great age and is generally

attributed to Justinian. The interior is very handsome, and is elaborately decorated according to the peculiar notions of the Greek Church. "It consists of a nave and aisles in the usual Byzantine style, separated by rows of granite columns, now covered with plaster. Arches springing from the columns support the flat roof. The floor is of tessellated marble. The decorations of the altar screen are profuse." Every available foot of space is covered with pictures, with which the Greek Church replaces the images of its Latin sister. The ceiling is ornamented with an exquisite Mosaic representing the Transfiguration, and at the corners of this are two medallions, which are said by the monks and by all the writers we have consulted, but one, to be portraits of the Emperor Justinian and his wife Theodora. The author of *The Desert of the Exodus*, however, believes them to be intended for our Lord and the Virgin Mary. Numerous silver lamps hang from the ceiling by long cords, and these are of the richest workmanship, as is every article of furniture in the church.

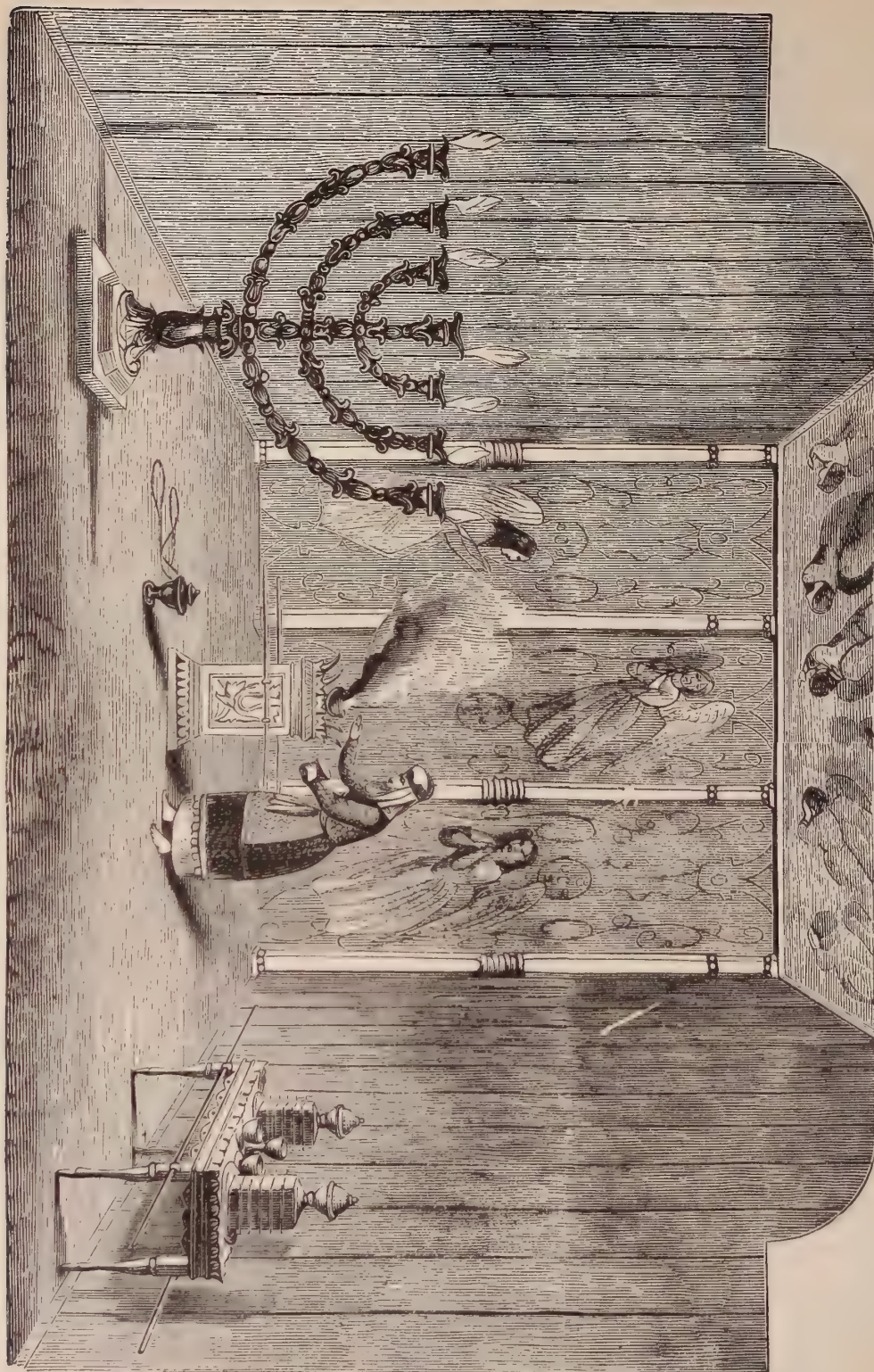
Behind the high altar is a handsome chapel, richly decorated, hung with silver lamps, and carpeted with soft rugs. This is said by the monks to cover the spot on which stood the bush which burned with fire and was not consumed, and out of which God spake to Moses and announced to him His great design for the deliverance of Israel. This is the "Chapel of the Burning Bush," and is regarded as the holiest spot in the peninsula. All who enter it are required to remove their shoes at the threshold. The altar, which is beautifully overlaid with silver, stands on the site of the bush, and upon it are placed lamps which are never allowed to be extinguished. The chapel is lighted by a small window over the altar, and a solemn and faint light falls into the apartment through this aperture. "It is said that the sunlight only penetrates it one day in the year, and then a solitary ray darts through a cleft in the mountain above and falls upon the chapel floor. The cleft is marked



MOSES AND THE BURNING BUSH.

by a wooden cross, and the mountain is accordingly called by the Arabs Jebel es Salib (the Mount of the Cross). This fact, or fancy, has given rise to a curious Arab legend. They say that once upon a time the Book of Moses, which had been delivered to him by God on the top of Sinai, was kept upon the summit of the mountain, and then the rain fell round about for alternate periods of forty days and forty nights. But the monks, wishing to obtain greater control over the Arabs, brought down the mysterious book, which was engraved upon stone, and built it into the walls of the church, leaving this little window, through which it might be occasionally seen. Whenever they desire rain, they have only to open the window to procure it at once, and they can even bring wind and storms and locusts upon the country by the same means. In all the representations of the burning bush, the Virgin Mary and child are depicted as occupying the centre of the flame, the Greek theory being that the mystery typified in that revelation was the virginity of the mother of our Lord."

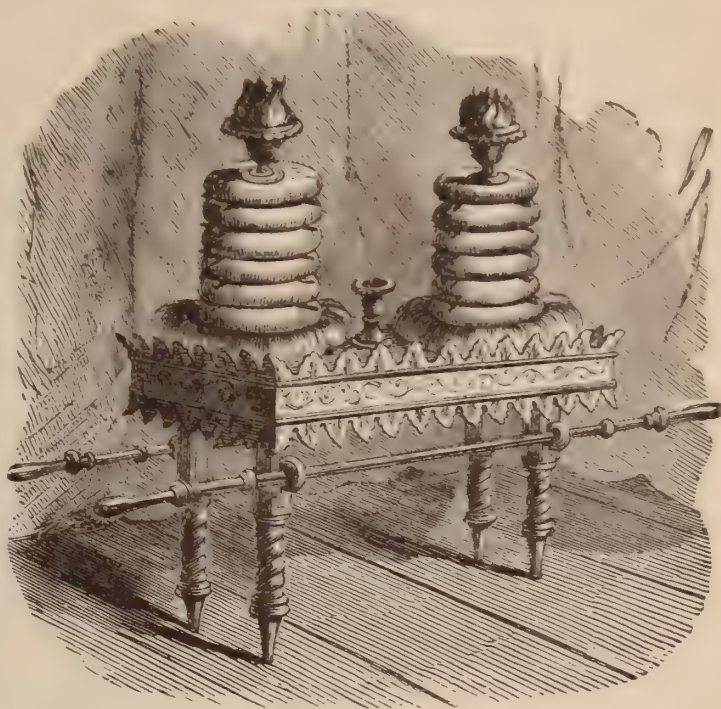
In the chancel behind the high altar of the church are kept the relics of Saint Catherine, in whose honor the convent is named. These consist only of a skull and skeleton hand set in gold and ornamented with jewels. The hand alone is shown to visitors, and as the monks remove it from the coffin, they fill the place with clouds of incense, and utter the prayers prescribed for the occasion. St. Catherine was the niece of Constantine the Great, and princess of Egypt. She was left heiress to the kingdom of Egypt, by the death of her father, at the age of fourteen. The monkish legend concerning her is as follows: "Her acquirements and wisdom were most wonderful, and the philosophy of Plato was her favorite study when a child. . . . She gave herself up to study and retirement, which displeased her subjects, and they begged her to marry. They said she was possessed of four notable gifts: that she was of the most noble blood in the world: that she surpassed all others in wealth, knowl-



THE HOLY PLACE OF THE TABERNACLE.

edge and beauty; and they desired that she should give them an heir. She replied that as she had four gifts, so he whom she would marry must likewise be of such noble blood that all would worship him; and so great as not to be indebted to her for being made a king; richer than any other; so beautiful that angels should desire to see him; and so benign as to forgive all offences. Such a one only could she marry. Then all the people were sorrowful, for they knew of no such man. But Catherine would marry no other. Now a hermit who dwelt in a desert not far from Alexandria was sent

by the Virgin Mary, who appeared to him, to tell Catherine that her Son was the husband she desired to have, for he possessed all the requirements, and more, and the hermit gave Catherine a picture of Mary and Jesus. When she gazed on His face, she loved Him, and could think of nothing else, and her studies be-



SHEW-BREAD.

came dull to her. That night she dreamed a dream, in which she went with the old hermit to a sanctuary on a high mountain; and when she approached it, angels came to meet her, and she fell on her face. But an angel said to her, 'Stand up, our dear sister Catherine, for thee hath the King of Glory delighted to honor.' Then she stood up, and they led her to a chamber where the queen was, surrounded by angels, saints and martyrs, and her beauty none could describe. The angels presented Catherine to her, and besought her to receive her as her daughter. The queen bade her wel-

come, and led her to our Lord. But the Lord turned away, saying, 'She is not fair and beautiful enough for me.' At these words Catherine awoke, and wept till morning. She called the hermit and demanded what would make her worthy of her celestial Bridegroom. He, perceiving the darkness of her mind (for she was a Pagan), instructed her in the true faith, and she was baptized. That night as Catherine slept, the Virgin and her Son, attended by many angels, appeared to her, and Mary again presented her to Jesus, saying, 'Lo, she hath been baptized, and I myself have been her godmother.' Then Christ smiled on her, plighted his troth to her, and put a ring on her finger. And when she awoke the ring was still there; and from that time she despised all earthly things, and thought only of the time when she should go to her heavenly Bridegroom. . . . At this time Maximin came to Alexandria, and declared a great persecution against those who did not worship idols. Then Catherine came forth to the temple, and held an argument with the tyrant, and confounded him. He then ordered fifty learned men to come from all parts of the empire to dispute with her; but she, praying to God, overcame them all, so that they, too, declared themselves Christians. Then Maximin, enraged, ordered them to be burned; and Catherine comforted them when they could not be baptized, saying that their blood should be their baptism, and the flames glorious crowns for them. Then the Emperor, admiring her beauty, tried to overcome her virtue; and when he could not do this, and was about to go to war, he commanded Porphyry, his servant, to cast her in a dungeon and starve her. But angels came to feed her; and when, after twelve days, they opened the dungeon, a bright light and a fragrance filled all the place. Then the Empress and Porphyry, with two hundred others, fell at the feet of Catherine, and declared themselves Christians. When Maximin returned, he put the Empress and all to death, and, admiring Catherine's beauty still more than at first, offered her to be

mistress of the world if she would listen to him. When she still rejected his offers, he ordered the most horrible tortures for her—wheels, revolving in different directions, that should tear her in many pieces. When they had bound her to these, an angel came and consumed the wheels in fire, and the fragments flew around and killed the executioners and three thousand people. But again Maximin ordered her to be scourged and beheaded. Then angels came and bore



THE GOLDEN LAMP-BEARER.

her body to the top of Mount Sinai, and there it rested in a marble sarcophagus.”* The place contains also two magnificent sarcophagi, one of which was sent to the convent by Catherine the Great of Russia, and the other by the present Emperor, Alexander II. of Russia. The latter is of solid silver, richly chased, and is adorned with magnificent jewels.

**A Hand-Book of Legendary and Mythological Art.* By Clara Erskine Clement. New York, Hurd & Houghton, pp. 65–67. See also Mrs. Jameson’s *Legendary and Sacred Art*, pp. 468–475, for a more complete form of the legend.

Near the church is a Mohammedan mosque. It is believed to have been erected about the 14th century. Burckhardt gives the following account of the founding of this structure within the walls of a Christian convent: "When Selim, the Othoman Emperor, conquered Egypt, he took a great fancy to a young Greek priest, who, falling ill at the time that Selim was returning from Constantinople, was sent by him to this convent to recover his health. The young man died, upon which the Emperor, enraged at what he believed to be the work of the priests, gave orders to the Governors of Egypt to destroy all the Christian establishments in the peninsula, of which there were several at that period. The priests of the great convent of Mount Sinai, being informed of the preparations making in Egypt to carry these orders into execution, began immediately to build a mosque within their walls, hoping that for its sake their house would be spared. It is said that their project was successful, and that ever since the mosque has been kept in repair." The mosque is at present in charge of some of the Arab servants of the convent, but is rarely if ever used as a place of worship.

The library of the convent is kept in a plain room, and consists of about 1500 volumes and manuscripts, chiefly in Greek and Arabic. Many of these are soiled and torn, and the collection is of very little value as regards the books. Among the manuscripts are some of very great antiquity and importance. Two of these, and the most valuable of all, are now kept in the Archbishop's room. The famous *Codex Sinaiticus* was discovered in this library by Tischendorf. It is now in the Imperial Library at St. Petersburg. The Archbishop's apartments are not usually shown to strangers, and we are denied the privilege of inspecting them. Mr. Palmer thus describes this portion of the convent: "On the occasion of a subsequent visit to Sinai, I succeeded in gaining admittance to the Archbishop's apartments, a fine suite of rooms consisting, among others, of an

old-fashioned reception-chamber, and a private chapel gorgeously decorated with arabesque work. Here the most valuable part of the MSS. treasures are kept, some of which I examined. The well-known Codex Aureus is a beautifully written copy of the four Gospels, containing illuminated portraits of the Evangelists and other sacred personages. It is attributed to the Emperor Theodosius, the colophon giving the date and the transcriber's name in the abbreviated uncial characters. A collation of this MS. would, no doubt, be a valuable addition to New Testament criticism, although the date, about the eighth century, which is assigned to it, is not sufficiently remote to give it any very high authority. A person exercising tact, and remaining sufficiently long at the convent, might copy, and perhaps photograph, every leaf. I endeavored to impress upon the monks that



THE BRAZEN LAVER.

no other design prompts an investigation of their books than that of benefiting sacred literature by a description of the works in their possession. There are other very interesting volumes in the collection; among them an ancient copy of the Psalms in Georgian, written on a papyrus, and another curious copy, written in a small female hand on six pages, but without a date.”*

* *The Desert of the Exodus*, pp. 67, 68.

The Refectory is a narrow room situated on the southern side of the convent, and is approached by a long corridor. Two tables of ancient and very elaborate workmanship extend along its entire length, and at the upper end is a small pulpit near which is an altar. It is an interesting sight to watch the brethren at their meals. They number about twenty—long-bearded, coarsely dressed men in serge frocks and rosaries. There is no cloth on the table, and they eat in silence, one of the brethren occupying the pulpit during the repast, and droning out a sermon for the edification of the eaters. At the close of the repast the brethren gather around the altar. A small taper on it is lighted, and a little bread and a sip of wine given to each one, a symbol of the enjoyment of wine, the drinking of which beverage is forbidden by the rules of the order. But though cut off from wine, the brethren solace themselves with their date brandy, a more villanous and a stronger liquor, and of this they drink liberally. When the meal is ended a bell rings, and instantly there is a scampering of feet heard from every quarter of the building, and the multitude of the convent cats come tripping to the court without to receive the scraps left from the repast.

The garden adjoins the convent on the north side, and is enclosed with a high wall, which it is not over difficult to scale, however. Access from it to the convent is gained by a subterranean passage, secured with a heavy iron door. It lies on the slope of the mountain, and is laid off in terraces, along which grow rows of olive, almond, and apricot trees, with fig, pomegranate, apple, mulberry, and quince trees mingled with them. The vine is also cultivated, as are vegetables and some smaller fruits. A number of tall cypresses give to the place an air of repose. Perhaps in a more favored land we might pass this garden by without a second glance; but here in the midst of the bare and burning desert, it seems indescribably beautiful, and travellers grow eloquent in their descriptions of its cool shades and

delicious fruits. To the monks the place is a very paradise. The brethren are not the most skilful of gardeners, and it requires constant irrigation to preserve the place. Several wells have been dug in the garden for this purpose.

In the centre of the garden is a low building, partly subterranean, surrounded by tall cypress and fragrant almond and aloe trees. This is the crypt or charnel house in which the bodies of the monks who die at the convent are placed immediately after death. The body is first laid in a separate



ALTAR OF BURNT-OFFERING.

chamber upon an iron grating, and there left until the flesh has wasted away, and only the skeleton remains. The skeleton is then broken up and the bones are conveyed to another chamber and placed in piles, thigh bone with thigh bone, skull with skull, until there is no possibility of distinguishing the monk who died this year from him who died centuries ago. The bodies of the dead Archbishops are always brought here, and these enjoy the privilege of resting separate from the common mass, each in a box of his

own. Some anchorites of unusual sanctity also hang in complete skeletons on the walls. The bones of the priests lie in a chamber devoted to members of this order alone, and the lay brethren are given an adjoining room. A dried, hideously blackened figure crouches by the iron door which divides the two chambers. This is one St. Stephanos, who was the convent porter three hundred years ago. It is a hideous place, and those whose curiosity leads them to inspect it are always well pleased to come out once more into the pleasant garden, and rarely repeat the visit to the chamber of death.

The convent of St. Catherine is the property of the Greek Church. Its real chief is the Archbishop of Sinai, who does not reside at the convent, however, but delegates the immediate supervision of the establishment to the Superior. "The last Archbishop who resided in the convent is said to have been Kyrillos, who died here in 1760. Since that time it has been found expedient for this prelate to pass his life abroad, in order to avoid the rapacious exactions of the Arabs on the occasion of his accession and entrance to the convent. Long before that period the great gate of the convent had been walled up in self-defence, being opened only to admit a new Archbishop. . . . Were the present Archbishop to visit the convent, the great gate (it was said) would have to be thrown open and remain so for six months; during which time the Arabs would have the right to come at will and eat and drink; and many thousand dollars would not cover the expense.

"The Archbishop is elected by a council of the monks, which manages in common the affairs of this convent and the branch at Cairo. This prelate is always selected from the priests of the monastery; and having then been consecrated as Bishop by the Patriarch of Jerusalem (in consequence of the ancient connection), he becomes one of the four independent Archbishops of the Greek Church; the others being at Cyprus, Moscow, and Ochrida in Roumelia. Were he

present, he would have but a single voice in the management of the affairs of the convent, as a member of the council. While residing at a distance, he has no authority or connection with it, except to receive money or presents from its revenues. The Prior or Superior, both here and at Cairo, is elected in like manner by the council.

“The monks of Sinai lead a very simple and also a quiet life, since they have come to be on good terms with their Arab neighbors. Five centuries ago, Ludolf de Suchem describes their life in terms which are equally applicable to them at the present day: ‘They follow very strict rules; live chaste and modestly; are obedient to their archbishop and prelates; drink not wine but on high festivals; eat never flesh; but live on herbs, pease, beans and lentiles, which they prepare with water, salt and vinegar; eat together in a refectory without a table-cloth; perform their offices in the church, with great devotion, day and night; and are very diligent in all things, so that they fall little short of the rules of St. Anthony.’ To this day the same rules continue; they eat no flesh and drink no wine; but their rules were made before the invention of distilled liquors, and, therefore, do not exclude date-brandy. Yet they all seem healthy and vigorous, and those who remain here retain their faculties to a great age. The lay brother who waited on us had seen more than eighty years; one of the priests was said to be over ninety; and one had died the year before at the age of one hundred and six. A great portion of their time is nominally occupied with religious exercises. They have (or should have) regularly the ordinary prayers of the Greek ritual seven times in every twenty-four hours. Every morning there is mass about seven o’clock; and on Saturdays two—one at 3 A. M., and the other at the usual hour. During Lent the exercises on certain days are much increased; and on the Wednesday which we spent there, the monks were at prayers all the morning until twelve o’clock, and again during the night from ten till four o’clock.

“The pilgrims have of late years greatly fallen off, so that not more than from twenty to sixty now visit the convent annually. These, according to the Superior, are chiefly Greeks, Russians and English, a few Armenians and Copts, and only now and then a Mussulman. The good father probably regards all travellers as pilgrims. Yet so late as the last century, regular caravans of pilgrims are said to have come hither from Cairo and from Jerusalem; and a



THE HIGH PRIEST.

document preserved in the convent mentions the arrival in one day of 800 Armenians from Jerusalem, and, at another time, of 500 Copts from Cairo.

“Besides the branch at Cairo, the convent has many *metochia* or farms, in Cyprus, Crete and elsewhere. The Greek parish in Tûr is also a dependency; but not that of Suez. The convent has one priest in Bengal, and two in Golconda, in India. The gardens and olive trees in the vicinity all belong to it, as also extensive groves of palm trees near

Tûr; but its chief revenues are derived from the distant *metochia*. The gardens and orchards in the peninsula are not now robbed by the Arabs. . . . Their grains and legumes they always get from Egypt." *

There is an air of peace and repose about the convent very grateful to the traveller who has been journeying for a week or more through the hot, parched desert. The deep silence of the place, broken only by the sound of the footsteps of the monks, as they glide along the corridors in their garb of poverty, is soothing, not oppressive. One feels cut off from the whole world here, for the monks do not seem to belong to our race. They impress you as beings who have come from some far off and strange world, and are only waiting here to be summoned back home. The view from the walls is magnificent. The mountains rise up on all sides high above the massive building, stern, grand and beautiful, their rocky sides glowing in gorgeous colors in the full light of the sun, and gathering a more awful majesty from the wilder radiance of the moon. Here, in this rocky wilderness, in this profound hush, one is brought face to face with nature, and in closer communion with nature's God.

The monks and the Arabs are on very good terms, and have been for many years. The Viceroy of Egypt punishes with a stern hand any outrage upon the convent, and the monks themselves have managed to inspire the natives with a feeling of awe, which insures respectful treatment at their hands. The Arabs are not admitted within the convent walls. Occasionally a sheikh may be allowed to enter the building, but only on a matter of the highest importance. Such visitors are usually received in the garden, but all communication with the commoner Arabs is held from the walls. Many of the natives receive food from the convent, and in times of great drought and scarcity, they are entirely dependent upon it.

* *Dr. Robinson's Biblical Researches*, Vol. II. pp. 131, 132.

“The Arabs have many curious superstitions connected with the establishment. They suppose that it is under the special protection of Heaven, and that no evil design against it will ever prosper, but will recoil upon the aggressor’s head. This is a very convenient doctrine, and was, no doubt, propagated by the monks to restrain the lawless instincts of their neighbors, the Bedawîn, who, if report speaks truly, were formerly troubled with no such scruples. The treasures of the convent they believe to be of fabulous amount; these are kept securely locked in the cellars of the convent, the doors of which can only be opened by the simultaneous application of separate keys, in the possession of different members of the community. One of these subterranean chambers is guarded by so mysterious a power that any one entering it would be at once struck down dead; and as it is not generally known which is the fatal door, no Arab would be found hardy enough to make the fatal attempt upon any room in the building. . . . The monks are supposed to owe their safety to the potency of a charm which they possess—to wit, the cross; and so convinced are the Bedawîn of the efficacy of this that they themselves make frequent use of the same emblem, wearing it in their turbans, carrying it in their religious processions, and even occasionally placing it at the head of a tomb.”*

* *The Desert of the Exodus*, pp. 72, 73.

CHAPTER V.

THE MOUNT OF GOD.

Jebel Mûsa—The true Sinai—Character of the Mountain—Means of access—Ascent of the Mountain—The steps—The spring—Legend of the Virgin and the Fleas—Confessional gateways—The Chapel of Elijah—The mark of Mohammed's Camel—The summit of Sinai—View from the summit—Buildings—Ras Sufsâfeh—The route from the summit to the cliff—The true Horeb—The scene of the Giving of the Law—View from the cliff—Identification of it with the Sacred Narrative—The Plain of Er-Râhah—Views of Drs. Porter and Robinson, and Prof. Palmer—The "Convent of the Forty"—Arab superstitions respecting it—Ascent of Mount St. Catherine—Wâdy Lejâ—A toilsome climb—The summit reached—The Chapel—View of the Peninsula of Sinai from the top of the mountain—The Via Sacra of the Monks—How legends are made—Holy places to order—The rock—The mould of the Golden Calf—The Sabbath in Sinai—Last visit to Ras Sufsâfeh—The Giving of the Law—The scene rehearsed—Relation of the events of Israel's sojourn at Sinai—The Departure.

THE lofty height known as Jebel Mûsa (the Mountain of Moses), which lies immediately behind the Convent of St. Catherine, has, by consent of the majority of later travellers and critics, been identified as the true Sinai, on which the Law was delivered to Israel, and from which God spoke to the assembled nation. Jebel Mûsa is not a single peak. It is a huge mass or block of granite, about two miles long and one mile broad. At the northeastern end is a spacious plain; at the southeastern is a valley of moderate size, and on either side is a narrow valley. "A well-watered basin or plateau occupies the centre, and this is surrounded by numerous peaks, of which two only, those at the extremities, are prominent in height or position. The valley to the southeast is called Wâdy Seba'iyêh, and above this rises a sheer precipitous mass, which, from its being the highest point in the block, is generally regarded as the true Sinai, the summit of the mountain."

There are several pathways up Jebel Mûsa. The one most frequented by travellers lies behind the convent, and by this we make our ascent. We intend visiting Mount St. Catherine also before returning, and as we shall be absent from the convent for two days, we send our beds and provisions direct to the Convent of El-Arba'in, in Wâdy Lejâ, where we shall pass the night.

Accompanied by a Greek monk, an Arab guide, and two of the serfs of the convent, who carry the provisions and such things as we shall need, we set out early in the morning. We leave the convent by a small building on the garden wall, and, aided by a rope, descend to the foot of the wall and the base of the mountain. Our route up the mountain side is by a narrow path which rises diagonally along it, and in the rear of the convent. Soon after we commence the ascent, we pass in between overhanging cliffs, and lose sight of the convent. In about half an hour we reach a cool spring of clear, sweet water under a bold rock, whose shadow screens the water from the heat of the sun. There is an Arab tradition that this is the fountain at which Moses watered the flocks of his father-in-law, Jethro; but the monks have located this well in another place. Continuing to ascend we soon reach a small chapel dedicated to the Virgin. The monks give the following account of the founding of this chapel. Several centuries ago the monks of the convent were so tormented with fleas, that they resolved to leave the place forever, since they could gain no respite from the plague which pursued them. Forming in procession, they made a farewell visit to each of the holy places, to the summit of the mountain among others. As they descended, the Blessed Virgin suddenly appeared to them, and promised that if they would not desert the convent they should never be troubled with fleas again. The good brothers went back to their home, and the monks affirm that to this day the Virgin has kept her word; though there be few travellers who will be inclined to agree with them.

A short distance beyond the chapel we pass through an arched gateway, and not far beyond this another. At these portals, in ancient times, sat the priests of the convent, whose duty it was to confess and shrive the pilgrims toiling to the summit. No Jew was allowed to pass the gate. The Prefect of the Franciscans, who visited the mountain in 1722, says: here "many confessional priests used formerly to sit to hear the confessions of the pilgrims that came to visit these places, and were not permitted to proceed any farther till they had received remission of their sins; so that being made clean by the participation of this sacrament, they might obtain a benediction from the Lord, and mercy from God our Saviour, repeating, as they went, the third verse of the 24th Psalm, 'Who shall ascend into the hill of the Lord? and who shall stand in His holy place? Even he who hath clean hands and a pure heart.'"

Passing through the second gate we enter a little plain in which stands a lone cypress tree shadowing a well of pure water. In front of us the mountain of St. Catherine rears its head to the clouds, separated from Jebel Mûsa by a wide ravine. On our left rises the rugged summit of Jebel Mûsa, while on our right is a bold ridge of rocks which terminates, at a distance of two miles from our position, in the grand cliff of Ras Sufsâfeh, which overhangs the plain of Er-Râhah. This is the Horeb of the monks. Near the well is a rude stone building containing the chapels of Elijah and Elisha. A small monastery once stood here, and the older travellers make mention also of a chapel of the Virgin. Near the altar in the chapel of Elijah is a hole about the size of a man's body. The monk who accompanied us points this out reverently, and tells us that it is the cave in which the prophet dwelt in Horeb (I Kings xix. 8, 9).

From the chapel we begin the ascent to the summit of Jebel Mûsa. The path immediately becomes steeper. A flight of steps cut out of the rock, somewhat similar to those



MOSES AND JOSHUA BEARING THE LAW.

leading from the base of the mountain, enables us to reach the summit with comparative ease, and ere long we stand upon the highest point of Sinai. On the way we are shown a peculiar mark in the stone which resembles the footprint of a camel. The Arabs regard this with great veneration, and our guide tells us it is the mark left by the camel of Mohammed.

The summit of Sinai is a small plateau about eighty feet in diameter, higher on the eastern side than on the others. It is 2000 feet above the convent, according to Dr. Porter, and 1670 feet according to Rüppell, whose measurement Dr. Robinson adopts. The Sinai Survey of 1868 gives 2339 feet as the altitude above the convent. Its height above the sea is given by various writers, as follows: Rüppell and Dr. Robinson, 7035 feet; Dr. Porter, 7100 feet; Schubert, 6796 feet; Russegger, 7097 feet; the Sinai Survey, 7359 feet. The summit, like the rest of the upper part of the mountain, is of coarse gray granite. It contains a little chapel almost in ruins, once occupied jointly by the Greek and Latin churches, and a few yards to the southwest is a small mosque, for Sinai is a holy place to the Moslem as well as to the Christian. There are a number of inscriptions of names in Arabic, Greek, and Armenian, and in some of the modern languages of Europe, the work of pilgrims and travellers on the rocks and walls of the chapel. The mosque also contains a number of these inscriptions. On the northeast side of the chapel and without the walls of the building is a rock in which is an excavation large enough to allow a man to creep into it. The monks show this as the place in which Moses hid himself while he received the Law from the hands of God.

The view from the summit is limited, and few travellers fail to experience a feeling of disappointment when looking around for the first time from the crest of the mountain. On the southwest the lofty mass of St. Catherine cuts off the view entirely, and the same is done on the west by the

high ridge of Tiniâh. The great plain of Er-Râhah is entirely hidden from sight by the intervening ridge of Ras Sufsâfeh. One feels at the first glance that the summit of the mountain is not the true place of the giving of the Law, and all subsequent examination of the spot but serves to confirm this impression. The monks cling to their belief that the Mount of Elias, as they call this portion of the mountain, is the true place of the giving of the Law, but modern investigation has found nothing to substantiate this claim. Dr. Robinson, Dean Stanley, Mr. Palmer, Dr. Porter, and others, have identified the grand cliff of Ras Sufsâfeh, which the reader will remember is a part of the same mountain, as the spot upon which the Law was given—the issue between them and the monks being only as to the portion of the mountain, and not as to the mountain itself.

We descend from the summit to the chapel of Elijah, and make a brief halt there for rest and lunch, previous to our excursion to the true Horeb. We start from the cypress tree by the well near the chapel, and follow a rugged and difficult path along the western brow of the mountain. The path winds through a number of small ravines and among low peaks, and in a little more than a quarter of an hour we reach a small circular basin covered with a growth of shrubs, and in which stands a little chapel dedicated to St. John the Baptist. Close by are the deserted cells of some old anchorites cut into the solid rock. Pressing on, a walk of twenty minutes brings us to another basin, which seems to have been once cultivated as a garden. In a quarter of an hour more we reach a third hollow, or basin, deeper and wilder than the others, and from which the Ras Sufsâfeh rises steeply. A narrow cleft runs from this basin to the plain, and by it one can gain access to the basin and the mountain, starting from the plain below. There is a small chapel in this basin, dedicated to the Virgin of the Zone. The Ras Sufsâfeh rises about 500 feet above the level of this basin. It is a rough climb, and a fatiguing one; but we go at it with a will,

and in about half an hour stand upon the summit of the cliff, and enjoy the grand view that spreads out before us. One cannot see so far from this point as from the summit of Jebel Mûsa, but the view is grander and more inspiring.

In front of us the cliff descends in broken crags to the plain of Er-Râhah, the whole of which expanse lies before us, distinct in every portion, and winding away among the distant mountains. From this cliff the whole of the immense camp of Israel would have been visible, and the cliff could have been seen from every portion of the plain. From near the summit a ravine runs down into the plain, and it was, no doubt, up this ravine that Moses ascended to receive the Divine instructions and the Tables of the Law. The path is very steep, but the forty years' experience of the great leader among these mountains made it an easy matter for him to overcome the difficulties of the ascent.

This is true Horeb, the scene of the giving of the Law, and there can be scarcely a doubt that it was upon this grand cliff that the Lord descended "in the sight of all the people," in the brilliant majesty of His glory. "Every requirement of the sacred narrative," says Dr. Porter, "is supplied, and every incident illustrated, by the features of the surrounding district. Here is a plain sufficient to contain the Israelitish camp, and so close to the mountain's base that barriers could be erected to prevent the rash or the heedless from touching it. Here is a mountain top where the clouds that enshrined the Lord when He descended upon it would be visible to the multitude, even when in fear they would withdraw from the base, and retire to a distance. From this peak the thunderings and the voice of Jehovah would resound with terrific effect through the plain, and away among the cliffs and glens of the surrounding mountains. When descending through the clouds that shrouded it, Moses could hear the songs and shouts of the people as they danced round the golden calf. In the 'brook that descends out of the Mount,' through the ravine into Râhah, he

could cast the dust of the destroyed idol. In fact, the mountain, the plain, the streamlet, and the whole topography correspond in every respect to the historical narrative of Moses."

Dr. Robinson is equally clear in his identification of the Mount. Mr. Palmer, in summing up the results of the Sinai Survey of 1868, in which he bore a part, writes as follows: "But, imposing and grand as the spot (the summit of Jebel Mûsa) undoubtedly is, a single glance at the valley beneath is sufficient to show that it is not in any way adapted for the encampment of so large a host as that of the children of Israel, nor for the battle of Rephidim; for the monks most inconsistently place the scene of the encounter with the Amalekites and the reception of the Law in one and the same spot. The summit itself is, moreover, invisible from any part of the spacious plain of Er-Râhah, situated at the other end of the block; but there the mountain terminates in a magnificent bluff, called the Râs Sufsâfeh, which fronts the plain, and commands a view of its entire extent. This bluff is divided by a deep cleft, to approach which you cross a basin similar to that in which the chapel and cypress of Elijah are situated. At this secluded spot Moses may have separated from the elders; and it requires but little imagination to believe that from the cleft itself the Ten Commandments were proclaimed. I have already alluded to the traditional evidence in favor of the identification of Jebel Mûsa with Mount Sinai; I will now endeavor to show how far the physical aspect of the mountain satisfies the requirements of the Sacred Narrative. We must consider Sinai from two points of view—as the mount on which God spake with Moses and Elijah, and as the mount from which the Law was proclaimed to the assembled people of Israel. First, then, considered as the mountain on which God spake with Moses. It is clear from the accounts given in the Bible, that there must have been a secluded tract of ground on the mountain, but independent of the summit; for it was

after Moses had gone up into Sinai to meditate apart from the people that 'the Lord called him up to the top of the mountain.'

"It may be urged that tradition points to the summit itself as the spot on which the Law was delivered, and that no legendary interest whatever attaches to the Ras Sufsâfeh or to the plain at the northern end of the mountain; I do not, however, think that this is a very formidable objection.

"The physical characteristics of the mountain, considered as a whole, satisfy the conditions required, although the tradition by which we are guided to the identification attaches only to a portion; but as that portion is the summit—the grandest and most imposing of all—it could scarcely have been otherwise. Having found our mountain, we are not compelled servilely to follow tradition any further, but may exercise our common sense in determining the rest. As there is no other spot but the plain of Er-Râhah upon which the children of Israel could have all assembled as spectators, and as from this plain the summit of Jebel Mûsa is invisible, we are compelled to reject the latter as the site of the proclamation of the Law, although it is far from improbable that it was the scene of the delivery. This, indeed, seems almost implied in the words of the Bible: 'And the Lord came down upon Mount Sinai, on the top of the mount; and the Lord called Moses up to the top of the mount, and Moses went up.' (Ex. xix. 20.) First, there is the awful descent of the Lord in thunder and fire upon the mountain in the sight of the assembled host; then Moses is called up to the secluded summit to receive the words of the Law from God's own mouth, and again he is sent down to proclaim them to the people. The sequence of events is perfectly natural, and in strict accordance with the present topography of the place.

"It is clear from the account in Exodus that the camp was within hearing of, though not visible from, the path by which Moses and Joshua came down from the mount. If,

therefore, the people were encamped on and in the neighborhood of the plain, this path was probably at that end of the mountain which is nearest Er-Râhah.

“Now there are five paths up Jebel Mûsa: 1. A camel track made by the late 'Abbás Pásha, and leading up from the head of the Convent Valley. 2. A path at the head of Wády Lejá, and leading up from the ruined convent of El-Arba'in. 3. The 'steps' behind the Convent of St. Catherine, by which, from time immemorial, pilgrims have made the ascent. 4. A ravine leading up from the small valley, Wády Sh'reich, on the northwest side. 5. A second ravine, called Sikket Shoéib, or Jethro's Road, at the northeast corner of the mountain, close by the mouth of Wády ed Deir, and consequently nearest to the plain.

“This path emerges into the valley at the foot of the Hill of the Golden Calf, where our own camp was also situated; it was, therefore, selected by the members of the expedition as the most convenient and quickest road. Often in descending this, while the precipitous sides of the ravine hid the tents from my gaze, have I heard the sound of voices from below, and thought how Joshua had said unto Moses as *he* came down from the mount, 'There is a noise of war in the camp.'

“We have now to consider Sinai with regard to the proclamation of the law to the people. It is clear from the Biblical account that it was a prominent, if not an absolutely isolated mountain. Such passages as, 'And ye came near and stood under the mountain' (Deut. iv. 11), and 'They stood at the nether part' (Ex. xix. 12), point conclusively to the fact that it was what the apostle describes it to be, 'A mount that could be touched.' (Heb. xii. 18.) Here, again, the block of Jebel Mûsa answers in every way to the description; it is so separated from the adjacent mountains by narrow rugged valleys that it would be easy to 'set bounds about the mount' (Ex. xix. 23); a cordon across the mouths of Wádies ed Deir and Sch'reich, and a few men

posted upon Jebel Moneijáh to keep the pass leading into Wády Seba'iyêh, would be sufficient to accomplish this task. The 'nether part of the mount,' namely, the bluff of Ras Sufsâfeh, rises so abruptly from the plain that you may literally stand under it and touch its base. Again, it is clear that at the foot of Sinai there was a plain commanding a view of the mountain from every part, and sufficiently large to admit of the people manœuvring upon it—for them, at one time, to 'come near and stand under the mountain;' at another, 'to remove and stand afar off.' It is not necessary to suppose that all the Israelites were actually encamped upon the plain itself, nor do the words of the Bible even imply it; for we are expressly told that 'Moses brought the people forth out of the camp to meet with God.' (Ex. xix. 17.) They would doubtless spread over a considerable area, and occupy many of the neighboring glens, valleys and mountain sides, especially where there was plenty of water and pasturage for their flocks and herds. All that is required is a plain capable of affording standing room for the Israelites as spectators, and the plain of Er-Râhah more than satisfies this condition. A calculation made by Captain Palmer, from the actual measurements taken on the spot, proves that the space extending from the base of the mountain to the water-shed, or crest of the plain, is large enough to have accommodated the entire host of the Israelites, estimated at two million souls, with an allowance of about a square yard for each individual.

* * * * *

"The whole southern portion of the mount is called by the monks Horeb. It is difficult to determine the exact application of this name, as it appears to be used in the Bible with reference both to the mount itself and to the district in which it was situated. From such considerations as the meaning of the word Horeb, 'ground which has been drained and left dry,' and such expressions as, 'thou stoodest before the Lord thy God in Horeb,' 'the rock in Horeb,' it

would rather seem that the whole Desert of Sinai was so called, and that the name was subsequently attached to the mountain." *

Descending the cliff, we retrace our steps to the second of the basins we have named, and following a path to the right, we pass the chapel dedicated to St. Panteleemon, and about dusk reach the deserted Convent of El-Arba'in, where we find the servants awaiting us.

"The Convent of the Forty," as the edifice is called, is situated in the Wâdy Lejâ. It is built of stone, and is of older date than the Convent of St. Catherine. It is named in honor of forty monks, according to Dr. Robinson, who were martyred by the Arabs near the close of the fourth century. Mr. Palmer, however, states that it is "dedicated to the forty martyrs of Cappadocia." It is almost in ruins now, having been long since abandoned by the monks. Its only tenants are a few Jebeliyeh Arabs, who cultivate the gardens and take care of the olive trees in the midst of which it stands, and which, with the monastery, are the property of the Convent of St. Catherine. The place is kept up as a shelter for travellers and pilgrims, who generally pass the night here before attempting the ascent of Mount St. Catherine. It is "looked upon by the Arabs as peculiarly sacred. They believe that no robbery can be perpetrated there without immediate detection, and that if a man afflicted with any malady whatever were to sleep within its precincts he would experience instant relief." A little hermitage stands near the middle of the garden in which the famous St. Onufrius lived and died. He must have enjoyed being uncomfortable, for there is scarcely room for a very small man to crawl into this little hole. Our beds are made for us in a large room, the only opening into which is the door, and a fire built in one corner gives us light after the night has come on, though the smoke is not a very pleasant ac-

* *The Desert of the Exodus*, pp. 98-102.

companionment to it. However, we are soon asleep, and rest quietly until the morning.

We are up early in the morning, and after a hasty breakfast, set out for the summit of Jebel Kâtherîn, to reach which requires a longer and harder climb than is demanded for Jebel Mûsa. Starting from the deserted convent we pass up the Wâdy Lejâ, a wild gorge, which grows narrower as we ascend it, and finally terminates in a huge fissure in the side of the mountain, to which the name Shûk Mûsa, "Cleft of Moses," has been given. About ten minutes after leaving the convent we pass between two huge rocks, which shut in the valley, and on which we see many curious inscriptions. The path becomes more rugged as we enter the narrower portion of the ravine, and we are obliged to climb over rocks that obstruct the way. An hour and a quarter's walk from the convent brings us to a deliciously cool spring called by the Arabs Ma'yan esh-Shunnâr, "the Fountain of the Partridge." The monks say that the spring is so called in consequence of its having been discovered there by the fluttering of a partridge as their predecessors were bringing the body of St. Catherine down from the summit after its miraculous journey from Alexandria; but the Arabs spoil the pretty legend by the matter-of-fact assertion that the spring derives its name from the fact that partridges are very numerous around it. The "Cleft of Moses" lies directly above the spring. The ascent grows steeper, and for an hour more we toil along the rugged path, and at length reach the top of the main ridge, a broad plateau, from which rises the summit. This plateau, like the sides of the mountain, is thickly dotted with dwarf shrubs and sweet-scented herbs. The summit rises boldly from the plateau a huge pile of gigantic blocks of red granite, heaped together in wild confusion. We select the south side of the cone for our effort, and three-quarters of an hour's hard work brings us to the top of the peak, where we lie down to rest after our violent exertion. A small chapel dedicated to St. Cath-

erine stands on the eastern side of the summit, on the very spot on which the angels are said to have laid her body. The western side is a few feet higher.

We are standing now on the highest point of the peninsula.* Mount St. Catherine rises, according to the Sinai Survey measurement, to a height of 8526 feet above the sea. Dr. Robinson accepts Rüppell's measurement of 8063 feet. From its lofty crest we can see almost the whole peninsula at our feet. The view is broken in one direction only—to the southwest by the sharp head of Umm Shomer. To the northeast the bright green head of Jebel Mûsa rises up sharply before us, the whitewashed buildings on its summit standing out plainly in the clear light. Jebel ed Deir rises on the right, and just beyond the base of the mountain from which we are gazing is the grand dome-like rock of Ras Sufsâfeh, and beyond this the gorge of the Nagb Hawa. To the westward are the lofty forms of Serbâl and its neighboring mountains. Between St. Catherine and Serbâl is a rugged wilderness of granite peaks, which glitter dazzlingly in the sunlight, and on one of the most prominent of these we can see a white building, which our guide tells us is the unfinished palace of the late 'Abbâs Pasha, Viceroy of Egypt. From our lofty position we can trace the lines of the wâdies as they wind through the desert, and in many of them we can make out the groves and gardens which mark the oases of these stern torrent-beds. To the south is the vast sandy plain of El-Kâ'a, and we can trace the Gulf of Suez from its mouth almost to its head, and beyond the distant African mountains are dimly visible. To the southeast the blue Arabian gulf sparkles in the sunlight, and our guide points out to us a lofty mass in this direction, which he tells us is

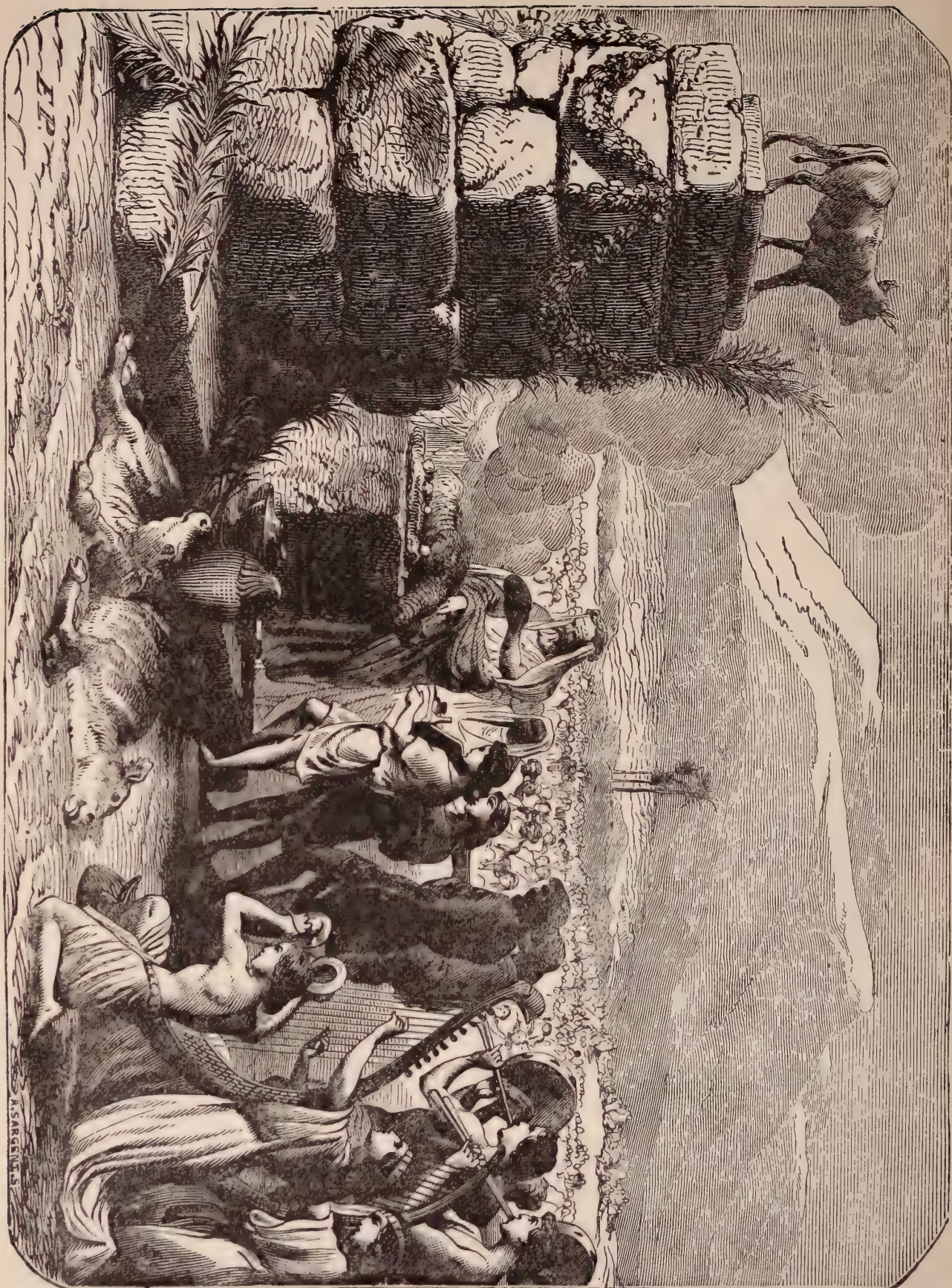
* "Jebel Katarina had been generally regarded as the highest peak but one in the peninsula, and Umm Shomer as the most elevated point of all. . . . The observations taken by the Sinai expedition have shown that Katarina has the advantage of Umm Shomer by some few feet."—*The Desert of the Exodus*, page 113.

Rás Muhammed, the cape which is the extreme southern end of the peninsula. To the east we see the Gulf of 'Akabâh nestling amid its blue mountains, and to the north the Debbet er-Ramleh, or "Sandy Plain," stretches away to the wall of the Tih mountains, which shut in the view in that direction. Almost every feature of the topography of the peninsula is distinctly visible, and the grandeur and vastness of the view fully repay us for our fatiguing climb to the summit.

The descent of the mountain is almost as difficult as the ascent, though it occupies a much shorter time. Returning to the Convent of El-Arba'in, we rest and lunch, and set out for the Convent of St. Catherine by a new route, "a sort of household path for the monks," as Dr. Robinson shrewdly observes, "which they have travelled for centuries, and along which, as a matter of convenience, they have gathered together all the holy places they know of in connection with Sinai."

The first of these is reached in about twenty minutes. It is a large red block of granite which has fallen from the cliff above, and which the monks point out to pilgrims as the rock which Moses smote, and from which water gushed forth. It is hardly necessary to remind the reader that the rock mentioned in the Bible was in Rephidim, which could not possibly have been this valley.

Below this point the rocks are covered in many places with Sinaitic inscriptions, and some distance farther down the wâdy opens into the plain of Er-Râhah. At the mouth of the wâdy are two gardens marking the sites of two ancient convents—the one on the right dedicated to St. Mary of David, and that on the left to St. Peter and St. Paul. The guide shows us a point a short distance to the north of this, where the earth opened and swallowed Korah, Dathan, and Abiram—a remarkable instance of monkish credulity since this event occurred at Kadesh, which is located by all commentators on the southern border of Palestine. (See Num. xvi.)



THE MOLTEN CALF.

Another of these holy places lies farther eastward in the great plain, immediately in front of Ras Sufsâfeh. It is a hole in the granite rock, level with the surface of the plain. This our guide tells us is the mould in which Aaron cast the golden calf, and we are also shown the spots where Aaron stood while the people danced around the calf, and where Moses broke the tables of the Law in his indignation at the impious spectacle which met his gaze as he descended from the mountain. The Arabs and the monks, according to Dr. Robinson, both believe that the fragments of the tables still lie buried in the sand at this point, and to this day often dig there in the hope of finding them.

From this point we continue our way up the valley and reach the convent about half-past four, glad to enter its hospitable walls again.

The next day is the Sabbath, and our last day at the convent. In the morning we attend the service in the church, having received permission to do this from the Superior, who seems not a little surprised at our request. The service begins at seven o'clock in the morning, and is celebrated according to the solemn and impressive ritual of the Greek Church.

In the afternoon we leave the convent and walk down the valley to the plain of Er-Râhah. The more we examine the plain the more we are satisfied that it was the site of the principal portion of the Israelitish camp at the time of the giving of the Law. The Rev. F. W. Holland, one of the members of the Sinai expedition of 1868, thus states the conclusions of the members of that expedition, which were unanimously arrived at after a careful survey: "Let us now see how far Jebel Mûsa meets the necessary requirements. Under this name I conclude also the peaks of Ras Sufsâfeh, which have been wrongly described by some travellers as an independent mountain. The Ras Sufsâfeh does, in fact, form the northern portion of Jebel Mûsa. Its two peaks rise up precipitously from the bottom of the plain of Er-

Râhah to a height of 2000 feet, being distinctly visible from every part of that plain, and they are well described by the Dean of Westminster as 'standing out in lonely grandeur against the sky like a huge altar.' A central elevated basin, encircled by a ring of higher peaks, is a common feature of the granite mountains of the peninsula of Sinai, and such, more or less, is the character of Jebel Mûsa, which is about two miles long from north to south, and one mile in breadth. The southern peak, on which stand a little chapel and the ruins of a mosque, is its highest point; and although the name of Jebel Mûsa is used for the whole mountain, it is more especially applied to this one peak.

"On the east of the mountain runs Wâdy ed Deir, 'the Valley of the Convent,' so called from the Convent of St. Catherine, which is situated near its head. On the west of it runs Wâdy Shuraich, a very steep and rocky valley containing old monastic gardens and a copious spring. This valley, again, is separated by the narrow ridge of Jebel Fara from Wâdy Lejâ, a valley lying farther westward.

"Thus, on the north, east, and west, Jebel Mûsa is separated from the surrounding mountains; on the south two smaller valleys—one flowing eastward into Wâdy Sebaîyeh, and the other westward into Wâdy Lejâ—separate it also from the range of mountains which lies between the Wâdy Sebaîyeh and Jebel Catharine. And so, being isolated by valleys from the mountains on every side, it would be by no means difficult to set bounds round about it, while, at the same time, its northern cliffs rise so precipitously from the plain beneath that it might well be described as 'a mountain that could be touched,' and at the nether part of which the people could stand. It is easily seen on the spot that the Wâdy Sebaîyeh could not have been the place where the Israelites were assembled to receive the Law. That valley does not lie immediately below the mountain; and its character, position, and extent all appear to render such a view extremely improbable. On the other hand, no

place could be conceived more suitable than the plain of Er-Râhah for the assembling together of many thousands of people, both to witness 'the thunders and lightning, and the thick cloud upon the mount,' and to hear the voice of the Lord when He spake unto them.

"The plain itself is upwards of two miles long, and half a mile broad, and slopes gradually down from the water-shed on the north to the foot of Ras Sufsâfeh. About 300 yards from the actual base of the mountain there runs across the plain a low, semicircular mound, which forms a kind of natural theatre, while farther distant on either side of the plain the slopes of the enclosing mountains would afford seats to an almost unlimited number of spectators. The members of our expedition were as unanimous in their conviction that the Law was given from Ras Sufsâfeh to the Israelites assembled in the plain of Er-Râhah as they had been unanimous in rejecting Serbâl as the mount of the giving of the Law.

"As I have before said, it appears to be quite unnecessary to suppose that all the tents of the Israelites were pitched before the mount; but I may mention that there is, near the mouth of Wâdy Lejâ, an extensive recess, about a mile and a half long by three-quarters of a mile broad, which would add largely to the available camping-ground so situated. With regard to the water supply, there is no other spot in the whole peninsula which is nearly so well supplied as the neighborhood of Jebel Mûsâ. Four streams of running water are found there: one in Wâdy Lejâ; a second in Wâdy T'lah, which waters a succession of gardens extending more than three miles in length, and forms pools in which I have often had a swim; a third stream rises to the north of the water-shed of the plain of Er-Râhah, and runs westward into the Wâdy T'lah; and a fourth is formed by the drainage from the mountains of Umm Alawy, to the east of Wâdy Sabaîyeh, and finds its way into that valley by a narrow ravine opposite Jebel ed Deir. In addi-

tion to these streams there are numerous wells and springs, affording excellent water. Throughout the whole of the granitic district I have seldom found it necessary to carry water when making a mountain excursion; and the immediate neighborhood of Jebel Mûsa would, I think, bear comparison with many mountain districts of Scotland with regard to its supply of water. There is also no other district in the peninsula which affords such excellent pasturage.”*

There is no more interesting spot in the whole world than that on which we are standing, and we go up from the plain by the ravine leading up the mountain, perhaps by the very path traversed by Moses as he went up into the presence of Jehovah, and climb to the summit of Ras Sufsâfeh and gaze once more from its lofty heights over the vast expanse at our feet. Bible in hand we call up the memorable events that transpired here, the influences of which have affected all the subsequent history of the human race, and will continue to do so until the end of time.

In imagination we can see the long column issuing from the wádies into the plain and filing off under the orders of Moses to the places assigned them for their encampments. The plain is soon black with the dark tents of the Israelites, and the neighboring hillsides, with the exception of the one sacred mountain, are covered with the flocks and herds browsing upon the coarse grass and stunted herbage. The confused noise of the great multitude rises from the open space below, and as far as the eye can reach the long lines of black tents stretch away, disappearing in the windings of the neighboring wádies.

The pillar of fire and cloud that had led them from Egypt rests over Sinai, marking the spot upon which Jehovah was about to descend to speak to His chosen people.

* *The Recovery of Jerusalem: A Narrative of Exploration and Discovery in the City and the Holy Land.* By Captains Wilson and Warren, R. E. New York, D. Appleton & Co., 1872. pp. 410-12.

The camp is pitched and the people await the commands of their leader, enjoying meanwhile the grateful rest of this spot so well suited to their wants. Moses goes up alone into the mountain, climbing the rugged ravine by which we have ascended, most likely, and pausing, no doubt, at some point below the summit to receive the divine instructions. Then the voice of Jehovah that had called him from the burning bush speaks to him from the lofty heights, commanding him to return to the people and make a covenant with them in the name of Jehovah, binding them to serve God alone, and basing this demand upon the wonderful and merciful deliverance from their oppressors which He had just vouchsafed to them. Jehovah asserts His universal dominion over the whole world, and graciously announces to Israel that He has chosen them to be His own peculiar people. "These words mark the special character assigned to the Israelites, and still more to the spiritual Israel. Not that they were to be separated from all nations in proud exclusiveness for their own sake; this was the great mistake of their history (Deut. vii. 7). But as 'all the earth is Jehovah's,' they were His in a special sense, to bring all nations back to Him; kings and priests for others' good, and a holy nation for a pattern to all the rest. True, they failed in this great mission; but only for a time: their history is not finished, for it is only the first step in that of the spiritual Israel who are yet to reign as kings and priests to God and to bring all nations to obedience to Christ."* Moses returns to the camp, summons the elders and the people, and the solemn covenant is ratified, the people exclaiming with a deep shout that rolled through the wild mountain gorges, "All that the Lord hath spoken we will do."

Once more Moses ascends the mountain, and lays before God the ratification of the covenant by the nation. The

* Dr. Wm. Smith.

Almighty graciously informs him of His purpose to descend upon Mount Sinai and speak to him in the hearing of all the people that they may understand the source of the authority exercised by their leader, and accept him as the chosen mouth-piece of Jehovah. He is commanded to prepare the people for the most solemn event of their history by causing them to purify themselves by the third day, and to encompass the mount with a series of barriers or sentinels in order that no man or beast may touch it. Whosoever of the people or whatever beast shall disregard this restriction is to be put to death. Moses returns to the camp, and the next day is passed in preparing for the awful solemnity.

The morning of the third day comes at last, clear and cloudless. In obedience to the command of God, the entire nation assembles in the great plain, filling it in every part and stretching away up the slopes of the mountains at its northern verge. They stand in mute wondering awe, and a silence as deep and still as death rests over this multitude of two million human beings. Around the base of the grand cliff, which rises 2000 feet from the plain, are the barriers erected to keep back the multitude, extending across the valleys which separate Sinai from the neighboring heights, and along this line are stationed the guards charged with the enforcement of the divine command. Between the barriers and the people stands the great leader of Israel, awaiting in silence the expression of Jehovah's will.

The sunlight falls brilliantly upon the plain, but Mount Sinai is shrouded in a cloud of intense darkness, extending from the brow of Ras Sufsâfeh to the unseen summit. Out of this mysterious cloud gleam forked lightnings, and come loud peals of thunder which echo and reëcho among the mountain peaks.* Then out of the cloud, and from amidst

* "The mountain seems to have shown every appearance of a volcanic eruption ; blazing fires, huge columns of smoke, convulsions of the earth.



CONSECRATION OF AARON AND HIS SONS.

the lightning and the thunder, and mingling with them, comes the wild, unearthly blast of a trumpet, sounding high above them and waxing louder and more terrible every moment. The mountain quivers and quakes as if with dread, and the awe-stricken people gaze upon the sublime spectacle in mingled alarm and adoration. Louder and louder waxes the sound of the awful trumpet, sounding as it shall sound only once more, at the last day, when "the trumpet shall sound and the dead shall be raised," and the people tremble before it. Moses alone speaks, recognizing the summons which tells him that Jehovah has descended "in the sight of all the people upon Mount Sinai," and God answers him, speaking in a distinct voice, audible and intelligible to all the people, commanding him to come up into the mountain. In the sight of all the multitude he approaches the mountain, passes the barriers beyond which no other human being may venture and live, and disappears from sight in the thick darkness that enshrouds the head of Ras Sufsâfeh.

In a little while he returns, bearing a new warning from Jehovah to the people not to venture beyond the prescribed limits. Immediately upon his return to the plain, the voice of God speaks once more—this time directly to the people—addressing them from the cloud upon the summit of the cliff, and uttering the precepts which have become the basis of all civil and moral law throughout the civilized world, and which we term the Ten Commandments. The dense cloud and the lightnings enshrouding the head of the bluff are in full view from the plain, and the voice is audible to every one standing in it, but that is all. Jehovah has come down in the presence of Israel, but no man may see His face.

In anxious alarm the people withdraw from the mountain

Yet so far, I believe, as scientific observation has gone, it is decided, from the geological formation of the mountain, that it has never been subject to the agency of internal fire." *Milman's History of the Jews*, Vol. I. p. 183.

to the opposite side of the plain, for they cannot bear the sight of the glory of God resting upon the cliffs, or His voice speaking to them in tones of awful majesty. "Speak thou with us," they entreat Moses, "and we will hear; but let not God speak with us, lest we die." Moses reassures them, and once more enters into the thick darkness, and returns with another portion of the Law. In the name of Jehovah he demands and receives the assent of the people to these fundamental principles of their constitution, and the



ANCIENT LAMPS.

Covenant thus entered into is ratified by the erection of twelve altars upon which burnt sacrifices are offered.

This done, he ascends the mountain once more, accompanied this time by Aaron, Nadab, and Abihu, and the seventy elders of Israel. "All these remained at a respectful distance; yet it is said they saw the God of Israel; it should seem the symbolic fire which indicated His presence, beneath which was what appeared like a pavement of lapis-lazuli, or sapphire, or the deep blue of the clearest and most

cloudless heavens.”* At the command of God Moses once more ascended the Mount, leaving the people in the charge of Aaron and Hur, with orders to await his return before leaving the plain. “And Moses went up into the Mount, and a cloud covered the Mount. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh day He called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like a devouring fire on the top of the Mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the Mount; and Moses was in the Mount forty days and forty nights.”

How vivid the words of the Bible seem, as we sit here on this lofty cliff once hallowed by the presence of God Himself, how much more graphic than when we read them by our own firesides in our far off homes.

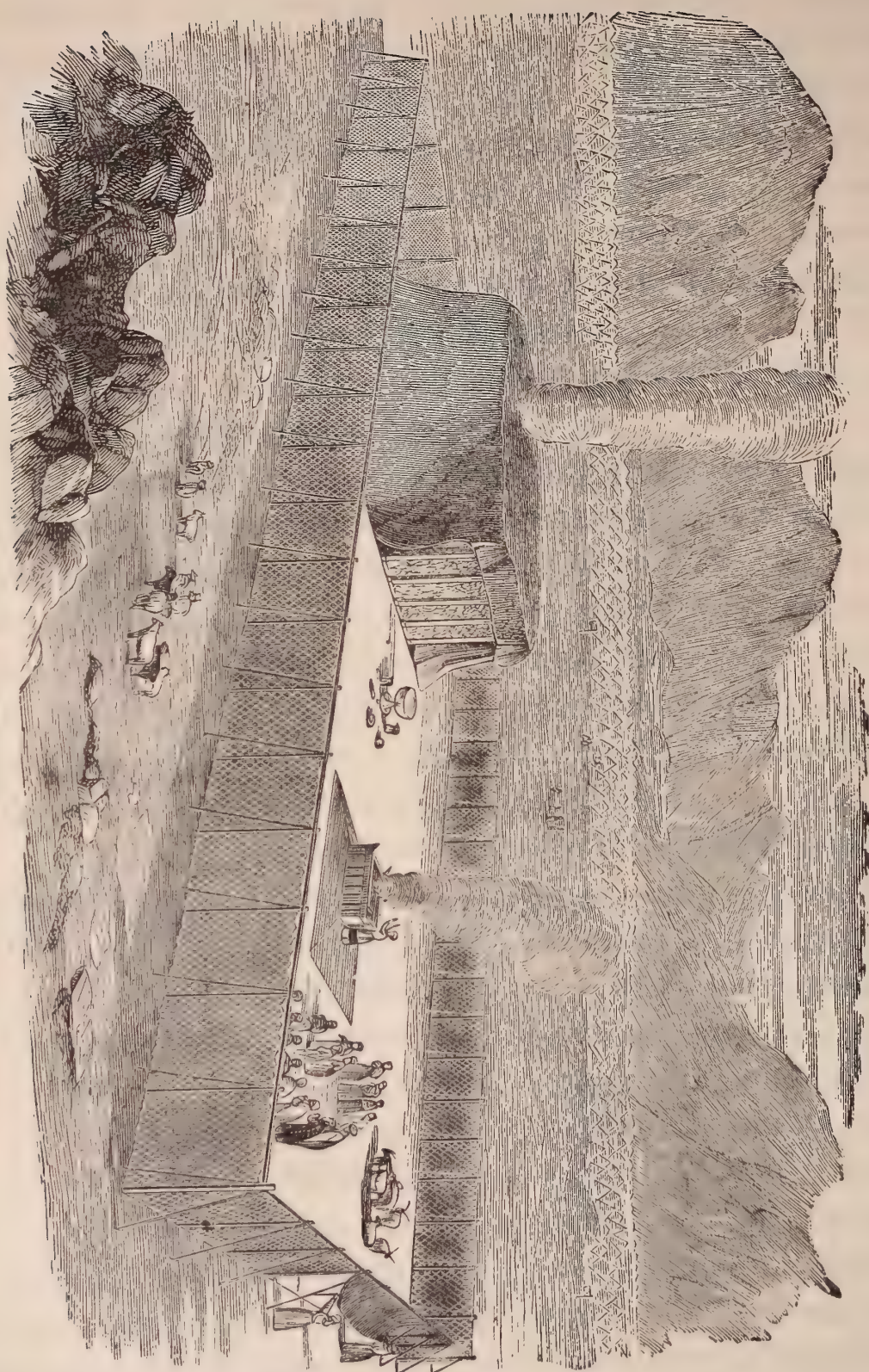
It was in the plain below us, upon the very spot from which they had witnessed the miraculous display of the glory of God, that the Israelites fell into their first great sin of idolatry. They had become alarmed by the long absence of Moses in the mountain. They had seen him disappear among the clouds of darkness, and for more than a month he had not communicated with them, even by a sign. They were ignorant as to his fate. He might have perished, or he might have abandoned them, as their God seemed to have done, for the glory had faded from the mountain, and only the bare, stern cliffs frowned down upon them from the clouds. “Still utterly at a loss to comprehend the sublime notions of the Deity, which their leader would inculcate, they sink back to the superstitions of the country they had left. They imperiously demand, and Aaron consents to cast an image of gold, similar to the symbolic representation of the great god of the Egyptians, under the form of an ox or a calf, and they begin to celebrate this new deity with all the noise, tumult, and merriment of an Egyptian festival.”

* *Milman's History of the Jews,* Vol. I. p. 184.

All this while Moses was in close communion with God on the summit of Jebel Mûsa, perhaps—certainly on some portion of the mountain more removed from the plain than Ras Sufsâfeh, on which the Law had been spoken, and invisible from the camp. There during the forty days of that wonderful interview he received the details of the civil and ceremonial laws of the Israelitish nation from the lips of Jehovah, and from His hands the stone tablets upon which the finger of God had written the immutable principles of the Decalogue. Coming down from the presence of God, attended by Joshua, who had doubtless awaited him at another portion of the mountain, he hears the sound of the idolatrous revels in the camp, and upon emerging from the ravine into the plain the whole of the impious scene bursts upon him, and arouses within his breast such a tempest of righteous anger that he dashes the stone tablets to the ground. Hastening into the midst of the throng, he seizes the golden calf, causes it to be broken and ground into a powder, and this he throws into a neighboring stream, and compels the people to drink of the water thus charged with the dust of the thing they had worshipped.

“A more signal punishment awaits this heinous breach of the covenant. The tribe of Levi espouse the cause of God; fall upon the people; slay the offenders, without regard to kindred or relationship, till 3000 men lie dead upon the field. The national crime thus dreadfully atoned, the intercourse between the lawgiver and the Deity is renewed. Yet the offended God still threatens to withdraw his own visible presence during their approaching invasion of Canaan, that presence which He had before promised should attend on their armies, and discomfit their enemies; He disclaims them as His people, and gives them over to the tutelar protection of *his angel*.

Once more Moses ascended the mountain, taking with him two new tablets of stone to replace those which he had broken. For forty days longer he remained in secret com-



THE TABERNACLE.

munion with God, and when he returned to the camp the Israelites were not able to bear the sight of his countenance, which shone with the reflected glory of Heaven.

It was upon the great plain that the Tabernacle was constructed and set up, being made in every particular according to the plan communicated to Moses by God during the sojourn of the former upon the mountain. Here also Aaron and his sons were consecrated to the Priesthood, and the tribe of Levi set apart to the service of the sanctuary, the selection of this tribe being a reward for the zeal with which they had punished the idolatry of the people in worshipping the golden calf. Here, also, Nadab and Abihu were visited with death by the hand of God for offering strange fire on the altar of incense, instead of the fire sent down from God.

The people remained in camp before Sinai for about eleven months and twenty days, and during this time the second celebration of the Passover was held (Num. ix. 1-14). This long halt was not spent in idleness. The people had come into the plain little better than an organized mob, without institutions, without laws, ignorant of their God, and possessed of no mode of religious worship. When they departed from Sinai they had undergone a great change. The mob had been fashioned into a compact, established nation, with a code of laws which have excited the admiration and imitation of all succeeding generations of mankind, and which remained substantially intact to the latest period of their history. Everything necessary for their guidance on the march through the desert, as well as for their direction after the conquest of the Promised Land, was laid down and carefully elaborated in the plain of Er-Râhah.

In order to ascertain the strength of the nation available for the conquest of Canaan, Jehovah commanded Moses to cause a census of the people to be taken. The enumeration was to include only the males from twenty years and upwards, capable of bearing arms. The census was taken

on the first day of the second month of the second year from the epoch of the Exodus (Jyar—May, 1490 B. C.) The census was taken by Aaron, with a chosen assistant from each tribe, except that of Levi. The Levites were exempted from military service, and numbered separately. This exemption reduced the number of tribes to eleven, but the number was restored to twelve by the division of the tribe of Joseph into the two tribes of Ephraim and Manasseh. The Book of Numbers gives the result of the census as follows :

Reuben.....	46,500
Simeon.....	59,300
Gad.....	45,650
Judah.....	74,600
Issachar.....	54,400
Zebulun.	57,400
(Joseph) Ephraim.....	40,500
(Joseph) Manasseh.....	32,200
Benjamin.....	35,400
Dan.....	62,700
Asher.....	41,500
Naphtali.....	53,400
<hr/>	
Total of the military array.....	603,550

The number of fighting men being thus ascertained, the military organization was soon perfected. Each tribe was given a captain or military chief. The entire host was divided into four camps. These were arranged with a view to insure always the safety of the Tabernacle. Each tribe had its standard. The following is the order of the encampment and the march of the host:

“I. On the *east*, and in the *van*: the camp of JUDAH, with Issachar and Zebulun, 186,400 men.

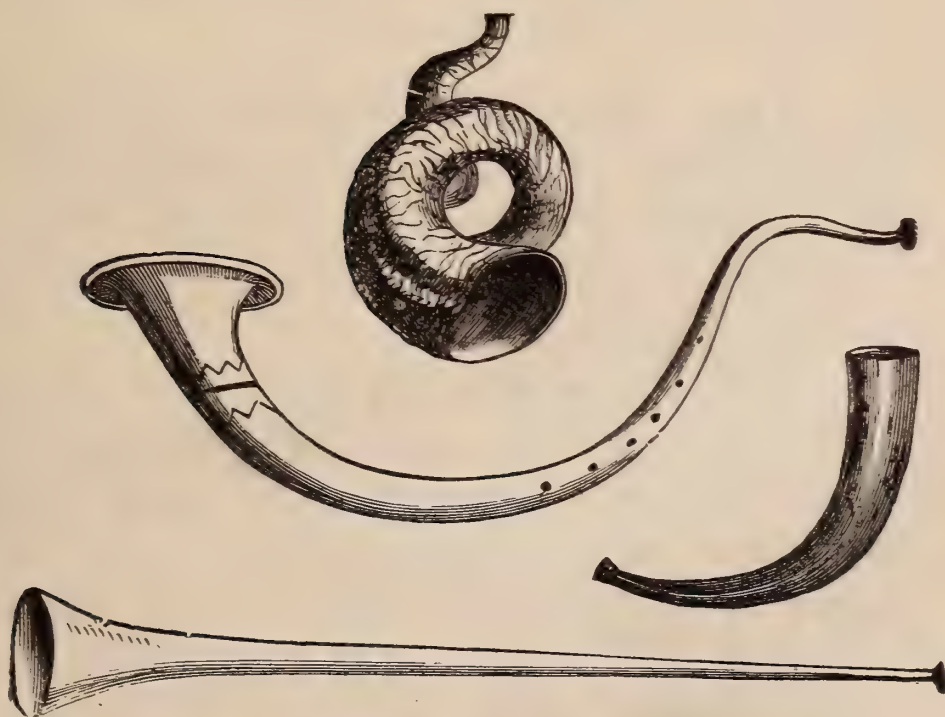
“II. On the *south*, and *second*: the camp of REUBEN, with Simeon and Gad, 151,450 men.

“The TABERNACLE and Levi in the centre.

“III. On the *west*, and last but one: the camp of EPHRAIM, with Manasseh and Benjamin, 108,100 men.

"IV. On the *north*, and in the *rear*: the camp of DAN, with Asher and Naphtali, 157,600 men."

Thus organized, a nation and an army, Israel broke up its camp at Sinai on the twentieth day of the second year, about May 20, 1490 B. C. The signal for the departure was given by the lifting of the cloud of Jehovah's presence from the Tabernacle. At the alarm sounded from the two silver trumpets which had been made by the Divine direction, the four grand divisions of the host began the march in the order described. The way was led by the Pillar of Cloud, which had guided them since the memorable night of the Exodus, and which was to conduct them to the borders of the Promised Land; and thus divinely guided the people went into the Wilderness of Paran. (Num. x. 12.)



THE SILVER TRUMPETS OF THE SANCTUARY.

CHAPTER VI.

THE DESERT OF THE WANDERINGS.

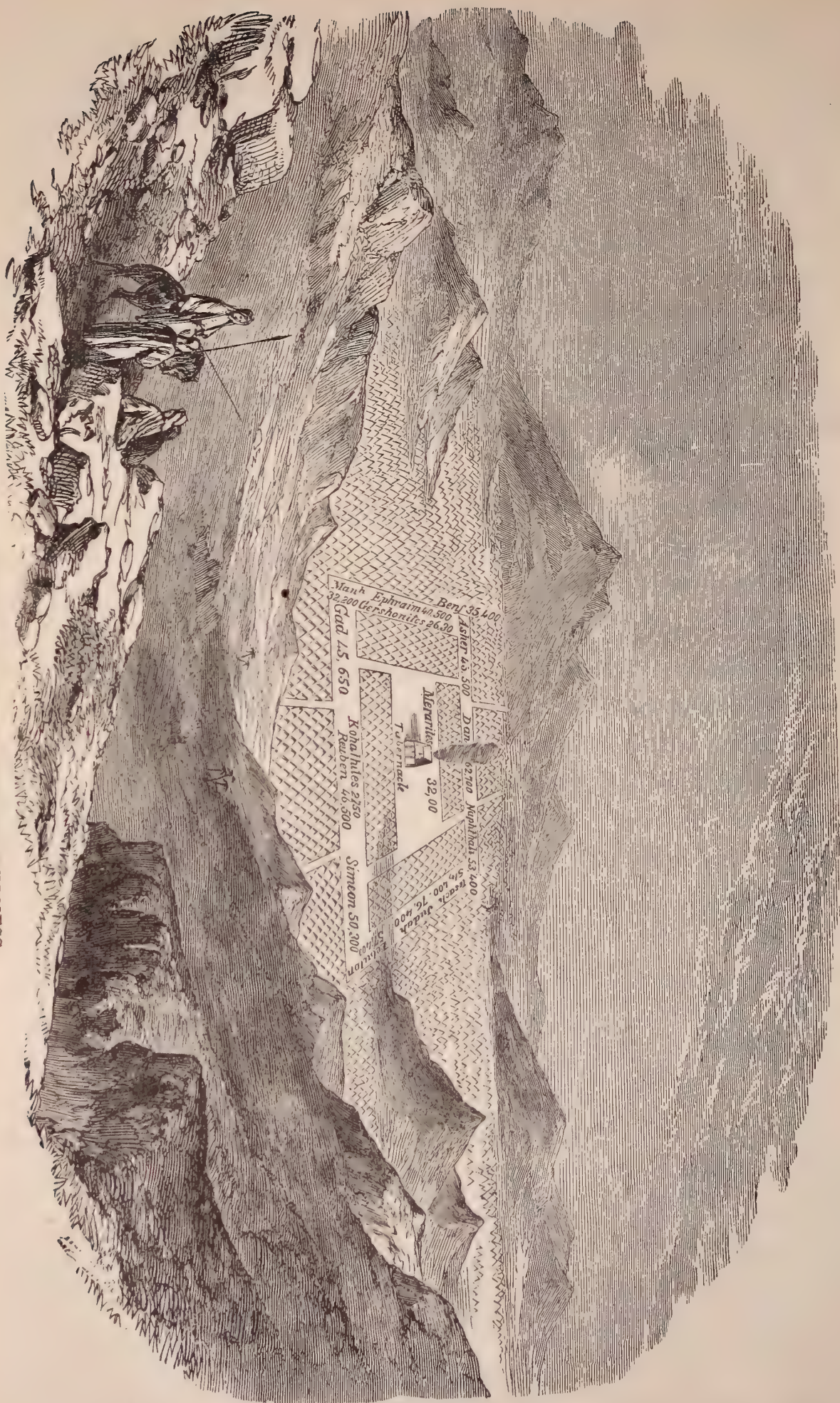
Beginning of the March from Sinai to the border of Canaan—Difficulties in the way of ascertaining the exact Route—Views of Dr. Smith—The country traversed—The Stations—Taberah—Kibroth-Hattaavah—Hazereth—Incidents of the March—Kadesh—Difficulties attending its identification—Erweis el Ebeirig identified as Kibroth Hattaavah—Remains of the Israelitish camp—A valuable discovery—'Ain Hudherah—Hazereth—The Wilderness of Paran—Kadesh—Views of various writers—Reasons for identifying 'Ain Gadis with Kadesh—The mission of the Spies—Arguments derived from it—The failure of the attempt to force an entrance into Palestine—The “Forty Years’ Wanderings”—Locality of the Wanderings—Kadesh the key to the whole question—Prof. Palmer’s account of the Topography of the Exodus—The last gathering at Kadesh, and the final march to Canaan—The advance up the 'Arabah—Death of Aaron—The way through Edom barred—The march down the 'Arabah to the Red Sea—The Eastern Route—Turning the Mountains of Edom—The route through Moab—Identification of the Stations of the last march—Defeat of the Amorites and conquest of their country—The Expedition against Midian—Encampment in the Plains of Moab—Death of Moses—Passage of the Jordan.

AS we shall not follow the track of the Israelitish host during all their wanderings in the desert, it will be best to examine the route pursued by them from Sinai to the borders of the Promised Land before resuming the narrative of our journey.

The march from Sinai was begun fourteen months after the departure from Egypt, the object being to reach a point on the southern border of Palestine, from which the invasion of that country would be comparatively easy. It is a difficult matter to trace the route with certainty, for almost every step is shrouded in doubt, and has been made the subject of ceaseless controversy. The names of the stations mentioned in the xxxiii. chapter of Numbers afford scarcely any clue to the successive stages of the journey, as many of these names refer only to incidents of the march, and passed away with the advance of the Israelites.

“In following the route of the Israelites,” says Dr. Smith, “we must try to determine two or three chief positions. The general direction is northward from Sinai ‘to the mount of the Amorites,’ the highlands of southern Palestine. The two extremes are the camp before Sinai on the south, and the ‘city’ of KADESH, or Kadesh-barnea, on the north. The distance between these points was eleven days’ journey (about 165 miles) ‘by the way of Mount Seir.’ This is evidently mentioned as the ordinary route, and it seems to be implied (though this must not be assumed as certain) that it was followed by the Israelites. If it were so, their course would lie nearly along, or parallel to the *Gulf of ‘Akabah*, and up the wide plain of the *‘Arabah*, which runs northward from the head of the gulf, between Mount Seir on the east, and the desert of *et-Tih* on the west. Their present journey must be carefully distinguished from their final march into Palestine, at the end of the thirty-eight years’ wandering in the wilderness. On that occasion they *descended the ‘Arabah*, after being refused permission to pass through Edom, rested at Elath (*‘Akabah*), at the head of the Gulf of *‘Akabah*; and whence, turning the southern point of Mount Seir, they skirted its eastern side to the country of Moab, east of the Jordan. But, on their first march, there is no clear evidence that they rested at the head of the *Gulf of ‘Akabah*, or passed up the *‘Arabah*; and the probabilities are very nicely balanced. Much of the difficulty arises from confounding the directions in which they proposed to enter Palestine on the two occasions. Their final entrance was made from the east, by way of the plains of Moab; but their first entrance was to have been from the south, by way of Hebron. This is clear from the command to march to the mountain of the Amorites, from the description of the circuit made by the spies, and especially from their visiting Hebron and Eshcol. Whatever, therefore, the route to Kadesh may have been, that station was a final starting-point for Hebron; and thus we have some guide for the latter part of the journey.

THE CAMP OF ISRAEL IN THE WILDERNESS.



“Between ‘the mount of the Amorites’ and the group of Sinai lies the great table-land now called the Desert of *et-Tih* (the *wandering*). There can be no doubt of its general correspondence to the *wilderness of Paran*, in which the cloud rested, when it was first lifted up from the tabernacle. This arid tract of limestone answers well to the description of Moses: ‘When we departed from Horeb, we went through *all that great and terrible wilderness*, which ye saw by the way of the mountain of the Amorites; and we came to Kadesh-barnea.’ Its limits are clearly marked out by the mountain ranges, which divide it on the southwest from the Desert of Shur, on the south from that of Sinai, and on the east from the ‘*Arabah*. The range which divides it on the south from the Desert of Sinai is also called *et-Tih*; and this the Israelites seem to have crossed, in passing out of the wilderness of Sinai to that of Paran. But it is not clear that they made this passage in their first journey of three days. It took them some time to get clear of the *wádies* about Sinai; and although Paran is mentioned from the first as the region into which they passed, the three important stations of TABERAH, KIBROTH-HATTA AVAH, and HAZEROTH can hardly be reckoned to Paran, as they are said to have encamped in the wilderness of Paran after leaving Hazeroth. Unfortunately these three names furnish little, if any, clue to the route they took from Sinai. TABERAH (a *burning*) records the awful judgment that befell the people, who now began again to murmur against Jehovah. ‘Fire burnt among them, and consumed those that were in the uttermost parts of the camp;’ doubtless, from the order of the encampment, the mixed multitude who came with the people out of Egypt.

“The name of the next station, KIBROTH-HATTA AVAH (the *graves of lust*), is of similar origin. On this occasion, too, the rebellion began with ‘the mixed multitude.’ Their lust for better food spread to the Israelites, who, remembering the fish and the vegetables of Egypt, loathed the manna, and

asked for flesh. God sent them quails, on which they surfeited themselves for a whole month; and while the flesh was yet between their teeth, they were smitten with a great plague, which gave the place its name. The mention of the sea in two passages of this narrative has been used as an argument that the route thus far was along the valleys which run eastward from Sinai to the Gulf of 'Akabah; but the sea is near to any part of the peninsula, and the flights of birds which have attracted the attention of travellers are characteristic of the whole region.

"A very important institution arose out of the rebellion. Moses complained to Jehovah that the burden of the people was too great for him to bear alone. He was directed to choose seventy of the elders of Israel, and to present them before the tabernacle; where Jehovah came down in the cloud, and gave them a share of the Spirit that was on Moses, and they prophesied. Two of them who had not come out to the tabernacle, Eldad and Medad, prophesied in the camp; an intimation of the truth, so often taught by the prophets, that even in the old dispensation the power of God's Spirit transcended the forms and places of his own appointment. But the devout zealot is slow to receive this truth; and so Joshua prayed Moses to forbid them; just as the disciples asked Christ to forbid those who wrought miracles, but did not follow in his train; and both received answers in the same spirit.

"The appointment of the seventy elders has often been regarded as the germ of the *Sanhedrim*. They seem rather to have been a Senate, whose office was confined to assisting Moses in the government, and ceased with the cessation of his leadership. No trace of the Sanhedrim is found till the return from the Babylonish captivity. It is more certain that the manner of their consecration prefigured the order of the *Prophets*. The irresistible force with which the Divine Spirit impelled them to prophesy has several parallels in the Jewish history, and is yet to be fulfilled in the pouring out of God's Spirit on all flesh.

“For the next halting-place, HAZEROTH (the *enclosure*), a site has been found at the *Wady Huderah*, on the main route from Sinai to the shores of the Gulf of 'Akabah. It lies on the margin between the granite of the *Tûr* and the sandstone of the *Debbet-er-Ramleh*, and, therefore, properly neither in the Desert of Sinai nor in that of Paran. Close to *Huderah* is a brook called *El-Ain* (the water), of itself a strong argument for this route, and inviting an encampment for a considerable time, such as the name seems to imply.

“At Hazeroth Moses was troubled by a seditious opposition from Miriam and Aaron. They spake against him because of the *Cushite* woman whom he had married, probably his Midianite wife, Zipporah; and placed their authority on a level with his. On this occasion we have that celebrated description of the character of Moses: ‘Now the man Moses was very meek, above all the men that were on the face of the earth.’ We have also that testimony to his faithfulness as a servant set over the house of God, which the apostle uses as a type of Christ’s government over his own house, the Church. Jehovah called forth Aaron and Miriam, with Moses, to the tabernacle, and declared his pleasure to converse with Moses openly, mouth to mouth, and not, as to other prophets, in visions, dreams, and dark speeches (parables); and reproved them for speaking against him. Miriam was smitten with leprosy; and, though she was healed at the prayer of Moses, Aaron, as the high-priest, was obliged to shut her out from the camp for seven days; after which ‘the people removed from Hazeroth, and pitched in the wilderness of Paran.’

“Here is the Gordian knot of the topography. We are not told at what point they passed into the wilderness of Paran, nor how many stages they made in it. We find them next at KADESH, whence the spies were sent out; but to determine the position of Kadesh itself is the great problem of the whole route. We obtain no help from the list of

stations, in which Kadesh is not mentioned, and the name of Hazeroth is followed by several unknown places, of which it is even uncertain whether they belong to this journey, or to the years of wandering in the wilderness. The latter seems the more probable alternative, since the mention of Mount Hor clearly refers to the fortieth year, and at least the eight preceding stations are closely connected with it; while the halt at Kadesh must be understood of a return to that place after the long wanderings. The only escape from these difficulties is by the hypothesis that Kadesh served as a sort of head-quarters during the thirty-eight years of wandering. The Israelites arrived at Kadesh forty days before the vintage, or about the latter part of August; and they made there a longer halt than at any other place, except before Sinai."*

The first permanent halting-place of the Israelites after leaving Sinai was at Kibroth-Hattaavah. Mr. Palmer, whose researches in the desert have thrown so much light on these vexed questions, fixes this station at a point called Erweis el Ebeirig, which lies to the westward of Jebel Samghi, and a little to the southeast of Wády S'al. Describing his visit to it in April, 1869, he says: "A little farther on, and upon the water-shed of Wády el Hebeibeh, we come to some remains which, although they had hitherto escaped even a passing notice from previous travellers, proved to be among the most interesting in the country. The piece of elevated ground which forms this water-shed is called by the Arabs Erweis el Ebeirig, and is covered with small enclosures of stones. They are evidently the remains of a large encampment, but they differ essentially in their arrangement from any others which I have seen in Sinai or elsewhere in Arabia; and on the summit of a small hill on the right is an erection of rough stones surmounted by a conspicuous white block of pyramidal shape. The remains extend for miles

* *Old Testament History.*

around, and, on examining them more carefully during a second visit to the peninsula with Mr. Drake, we found our first impression fully confirmed, and collected abundant proofs that it was in reality a deserted camp. The small stones which formerly served, as they do in the present day, for hearths, in many places still showed signs of the action of fire, and on digging beneath the surface we found pieces of charcoal in great abundance. Here and there were larger enclosures, marking the encampment of some person more important than the rest, and just outside the camp were a number of stone heaps, which, from their shape and position, could be nothing else but graves. The site is a most commanding one, and admirably suited for the assembling of a large concourse of people.

“Arab tradition declares these curious remains to be ‘the relics of a large pilgrim or Hajj caravan, who, in remote ages, pitched their tents at this spot on their way to ‘Ain Hudherah, and who were soon afterwards lost in the Desert of the Tih, and never heard of again.’ For various reasons I am inclined to believe that this legend is authentic, that it refers to the Israelites, and that we have in the scattered stones of Erweis el Ebeirig real traces of the Exodus.

“Firstly: they are said *tâhu*, to have ‘lost their way,’ the Arabic verb from which the name Tih, or ‘Wilderness of the Wanderings,’ is derived. Secondly: they are described as a Hajj caravan. At the first glance this would seem an anachronism, as the word is employed exclusively by the Muslims, and applied to their own annual pilgrimage to Mecca. But this very term owes its origin to the Hebrew *Hagg*, which signifies ‘a festival,’ and is the identical word used in Exodus (x. 9) to express the ceremony which the children of Israel alleged as their reason for wishing to leave Egypt—namely: ‘to hold a *feast* unto the Lord’ in the Wilderness. It could not apply to the Mohammedan Hajj caravan, for that has never passed this way, and would not, under any circumstances, find it necessary to go to ‘Ain

Hudherah; but the children of Israel did journey to Hazeroth, and the tradition is, therefore, valuable in determining the latter site, as well as their subsequent route on leaving the peninsula. The length of time which has elapsed since the events of the Exodus furnishes no argument against the probability of this conclusion, for there are other monuments in the country in even better preservation, and of a date



EMBLEMS ON THE STANDARDS OF THE TRIBES.

indisputably far anterior. It is a curious fact that if you ask twenty different Arabs to relate to you one of their national legends, they will all do so in precisely the same words, thus showing with what wonderful precision oral tradition is handed down from generation to generation among them.

“These considerations, the distance—exactly a day’s jour-

ney—from 'Ain Hudherah, and those mysterious graves outside the camp, to my mind, prove conclusively the identity of this spot with the scene of the awful plague by which the Lord punished the discontent and greed of His people. . . . There is another fact which furnishes, perhaps, some slight additional evidence in favor of the identification. At the beginning of the account of this event we are told that the sedition originated with the 'mixed multitude,' or, as it would be more accurately translated, the *riff-raff*, the mob of strangers who had followed the Israelite host from Egypt. Now it is curious that, within a few miles of the site which I propose, we find a Wády Tameh, so called, the Bedawîn say, 'from a plant of that name;' but properly this plant is *Tahmá*, while the word *Tahmeh* denotes 'a mixed multitude'—especially (as the Arabic lexicographers are careful to inform us) 'a mixed multitude in a state of sedition.' '*

The route of the Israelites from Sinai to Hazeroth, the second permanent camp, was evidently by the Wády esh Sheik, Abu Suweirah, and Wády S'al. This would take them by Erweis el Ebeirig, at which a long halt was made. Thence it was but a day's journey to Hazeroth, which point is generally regarded as identical with the modern 'Ain Hudherah.

'Ain Hudherah lies a little out of the ordinary road from Sinai to 'Akabah, and few travellers visit it. Dr. Robinson passed to the right of it, as shall we. Mr. Palmer, who visited it in 1869, thus describes it: "Travellers usually stay to rest at a large isolated rock, in the centre of the plain, called Hudheibat Hajjaj, 'the Hill of the Hajj pilgrims' (again reminding us of those first Hajjis who may have also enjoyed 'the shadow of this great rock in a weary land'); while their Arabs, who take water at 'Ain Hudherah, descend to it from Wády el Ghazâleh, in an hour or two,

* *The Desert of the Exodus*, pp. 212-214, 418.

on the other side. But did the pilgrim know that the uninviting cleft in the white limestone rock some half an hour farther on, and not ten minutes from his camel track, looked down on Hazeroth, he would turn aside and gaze upon what is, without exception, the most beautiful and romantic landscape in the desert. Advancing toward the cleft, as we did, toward the close of the day, all was bare, barren and desolate, and a violent sand-storm obscuring the mountains toward the southwest, made the prospect drearier



NATIONAL SIN-OFFERING.

still. Great and pleasant, then, was our surprise when, on reaching the cliff, we gazed for the first time on 'Ain Hudherah.

“Through a steep and rugged gorge, with almost perpendicular sides, we looked down upon a wady bed that winds along between fantastic sandstone rocks, now rising in the semblance of mighty walls or terraced palaces, now jutting out in pointed ridges—rocky promontories in a sandy sea. Beyond this lies a perfect forest of mountain

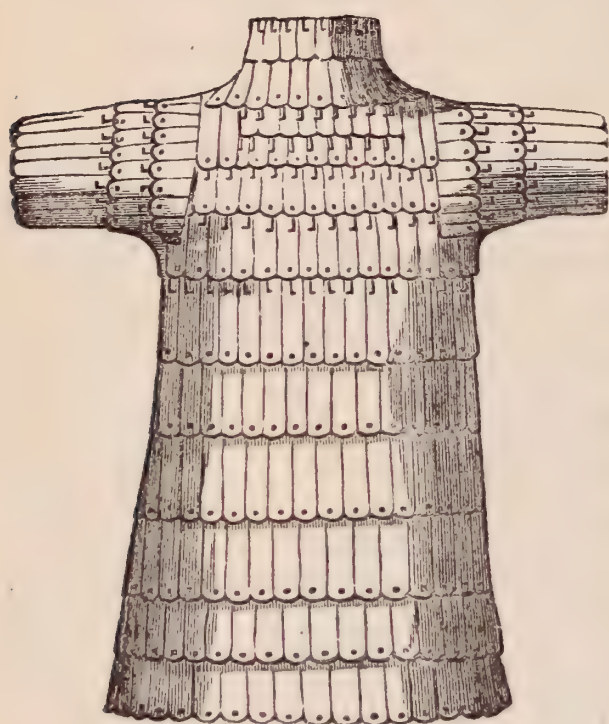
peaks and chains, and on their left a broad white wady leads up toward the distant mountains of the Tih. But the great charm of the landscape lies in its rich and varied coloring; the sandstone, save where some great block has fallen away and displayed the dazzling whiteness of the stone beneath, is weathered to a dull red, or violet hue, through which run streaks of the brightest yellow and scarlet, mixed with rich dark purple tints. Here and there a hill or dike of green stone, or a rock of rosy granite, contrasts or blends harmoniously with the rest, and in the midst, beneath a lofty cliff, nestles the dark green palm-grove of Hazeroth. This picture, framed in the jagged cleft, and lit up by the evening sun, with varied tints and shades upon its mountain background, and the awful stillness that might be seen as Egypt's darkness could be felt, was such a landscape as none but the Great Artist's hand could have designed.

"Before leaving, we made a complete examination of the place. The fountain itself rises in the rock behind the palm-grove, and is conducted by an aqueduct, cut in the solid granite, into a reservoir or pool, from which it is let out by a rude sluice to irrigate the gardens which the Arabs still cultivate here. The remains of several well-constructed walls point to a former and perhaps Christian occupation of the place."

From Hazeroth, the Israelites went into the Wilderness of Paran, and thence by a number of stations to Kadesh. This is one of the most difficult portions of the route. It is impossible to identify every station. The main points are the Wilderness of Paran and Kadesh. If we can establish these with any degree of certainty, we can form at least a tolerably accurate idea of the route from Hazeroth. The chief difficulty is the identification of Kadesh. Almost every writer has his own site. Dr. Robinson places it at 'Ain el-Weibeh, near the northern end of the 'Arabah, and northwest of Petra.* Other writers, among them

* *Biblical Researches*, Vol. II. p. 175.

Josephus, are in favor of Petra, and Dean Stanley leans toward this view.* Professor Palmer, of Cambridge, the latest, as well as one of the best qualified explorers of this region, dissents from all these views, and assigns what seems to us the most probable site of both Kadesh and the Wilderness of Paran; and in this view he is supported by Dr. Tristram. He says: "In chapter xxxiii. of Numbers, details of the various stages by which this journey was performed are given in full. There are twenty stations mentioned, and



LEATHER CUIRASS.

one of these is Ezion Gaber, which was at the head of the Elanitic Gulf; it is, therefore, certain that they took the route by 'Akabah, and did not enter the Tih by any of the passes in the southern edge of the plateau. As the piece of country northeast of 'Ain Hudherah and southwest of the 'Azâzimeh mountains did not fall within our own line of march, I cannot speak with certainty to the identification of individual stations; but I have no doubt whatever as to

the general direction of the Israelites' journey, and believe that all, or at least a great portion, of the unidentified names may be recovered in that district. Among them we notice Rissah, Haradah, Tahath, which correspond in etymology with Rasa, 'Arâbeh, and Elt'hî; the first is marked in the Peutinger tables as lying between 'Akabah and Gypsaria, or Contellet Garaiyeh, and the two last were actually visited by us on our way from Hazeroth. Heshmonah, again, is undoubtedly identical with Heshmon, which is enumerated

* *Sinai and Palestine*, pp. 94-98.

in Joshua xv. 21, among the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward (*i. e.*, in the Negeb). This fixes its position in the mountains of the 'Azâzimeh, and points conclusively to the road which skirts the southwestern extremity of Jebel Magrâh as that followed by the children of Israel. On this supposition, the Wilderness of Zin, which is sometimes spoken of as though it were identical with Kadesh, will be the southeast corner of the Desert of Et Tih, between 'Akabah and the head of Wâdy Garaiyeh.

"The name Kadesh—though belonging more particularly to the open space below the cliff (Lela) in which 'Ain Gadis, or the Spring of Kadesh, rises—might easily have been extended in its application to the whole region, as the name of the spot in which the most important events took place. This would account for the apparent discrepancies in the Biblical references to the locality, which at one time is said to be in the Wilderness of Paran (Num. xiii. 26), at another to be situated in the Wilderness of Zin (Deut. xxxii. 51), and, again, is defined with Heshmon as being one of the uttermost cities of the tribe of Judah southward.

"I concur with Wilton in believing that the Wilderness of Paran comprised the whole Desert of Et Tih, and that Mount Paran was the southernmost portion of the mountain plateau in the northeast, at present inhabited by the 'Azâzimeh Arabs and known as Jebel Magrâh. In this 'Ain Gadis, or Kadesh, is situated, and as it lies below the southern border of the Negeb, it is not included in the region to which Israel made the unsuccessful attempt to penetrate. To one encamped in the Wilderness of Kadesh, that is, the open plain into which Wâdy Gadis debouches, Jebel Magrâh would be always the most conspicuous object in the scene, and would completely shut out the view of the more fertile mountains beyond.

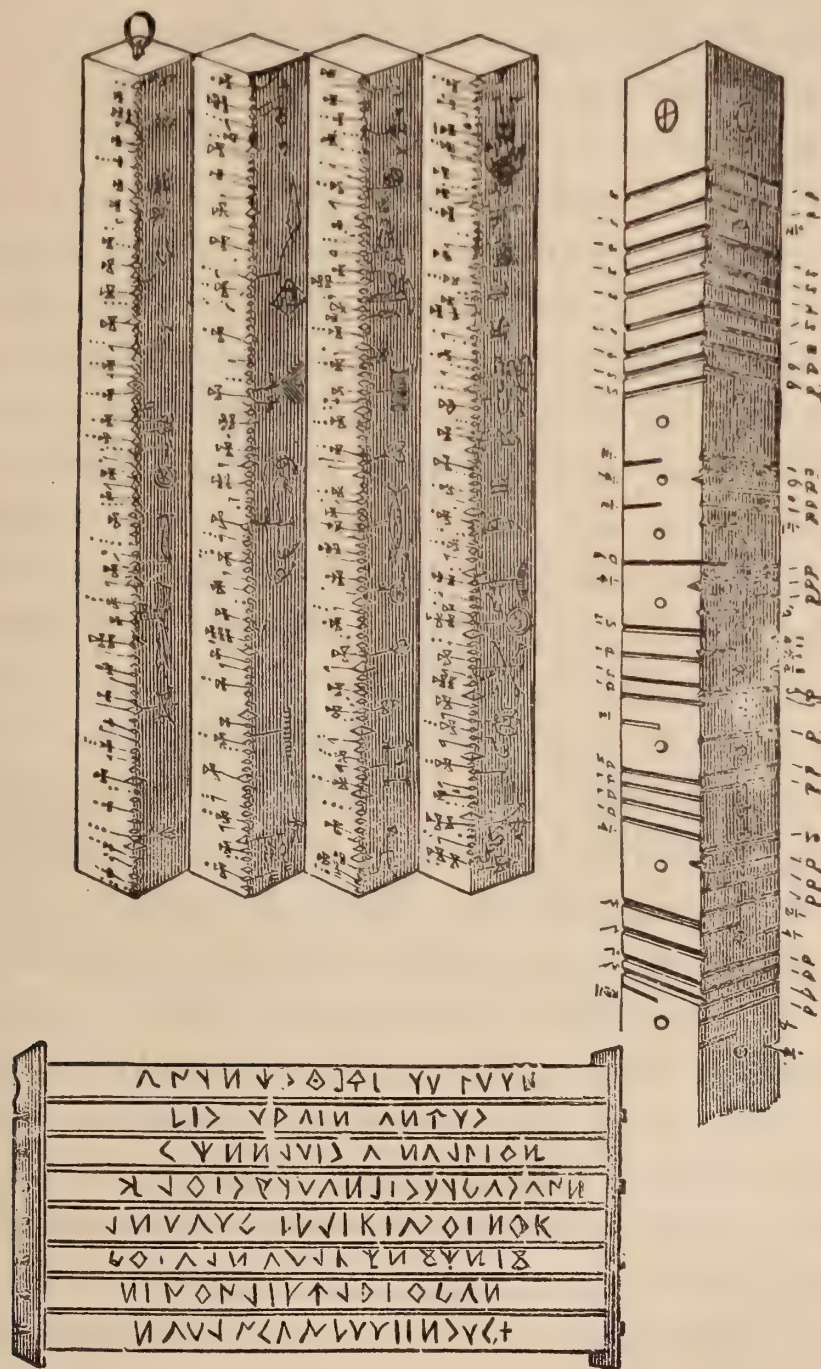
"Immediately below the ruins of Kharabât Sussân, Wâdy Sussân begins to narrow, and presently debouches upon a

large, open plain, where it is met by Wády Jerûr and other smaller wádies, which take their rise in the plateau of Jebel Magráh. The view is a fine one, although the outlines assumed by the limestone are not very imposing, and the landscape lacks the beautiful coloring of the Sinai mountains. From the cliffs which bound the plain runs down a valley called Wády Gadis, a spring of that name rising at its head, and the plain itself may be identified almost indisputably with the Wilderness of Kadesh. This is, perhaps, the most important site in the whole region, as it forms the key to the movements of the children of Israel during their forty years' wanderings.

"The identification of 'Ain Gadis with Kadesh was first suggested by Dr. Rowland, but he applied the name wrongly to 'Ain el Gudeîrat, some miles farther northward, and seems not to have visited this spot at all. The 'Ain Gadis discovered by us consists of three springs, or rather shallow pools, called *themâil* by the Arabs, one of them overflowing in the rainy season, and producing a stream of water. It is situated in about lat. $31^{\circ} 34'$ N., long. $40^{\circ} 31'$ E., three miles beyond the water-shed of the valley, at that part of the previously unexplored plateau of the 'Azâzimeh mountains, where this falls suddenly to a lower level, and as we found, on subsequently passing through it, is more open and easily approached from the direction of 'Akabah. It is thus situated at what I should call one of the natural borders of the country; I will explain what I mean by the latter expression.

"From northern Syria to Sinai, southward, the country seems to have certain natural divisions, marked by the comparative fertility of each. In Syria, at the present day, we have a well-watered and productive soil; in Palestine, after the Hermon district, the soil is much less fertile, but must certainly at some time, when better cultivated, have been more productive than it is at present; south of the mountains of Judæa, to the point immediately below which 'Ain Gadis is situated, the country, though now little more

than a barren waste (from the failure of the water supply consequent upon neglect), presents signs of a most extensive cultivation, even at a comparatively modern period.



SPECIMENS OF ANCIENT WRITINGS ON STICKS.

This is, as I have already shown, the Negeb, or South Country of Palestine, and 'Ain Gadis may be considered as lying nearly at the frontier of this district. Between this and the edge of the Tih plateau the country is even more barren; but there are still traces of a primeval race of inhabitants in

the cairns and *nawâmîs*, or stone-huts, to which I have before adverted. At the time of the Exodus it must have borne a similar relation to the then fertile region of the Negeb which that now barren tract at the present day bears to Palestine. This would exactly answer to the description in the Bible, the Israelites waiting, as it were, on the threshold of the southern portion of the Promised Land; and from the analogous recession of fertility northward we may fairly conclude that the surrounding country was then better supplied with water than it is now, and that it was, therefore, at least as suitable for the encampment of the Israelitish hosts as any spot in Sinai. This view is supported by the fact that we *still* find an abundant supply of water at Muweilih, a few miles to the north, and at Biyâr M'ayin, to the south.

“But the spies went up from Kadesh, and returned thither, bringing with them grapes from Eshcol: this latter site is generally assumed to be identical with Hebron, and, if the theory be correct, it may be objected that the distance is too great for grapes to have been brought, to say nothing of so very perishable a fruit as figs, which are also mentioned in the same passage. (Num. xiii. 23.)

“This argument, so far from militating against the probability of our 'Ain Gadis representing Kadesh, would seem to me rather to lead to the conclusion that Hebron, or more properly Wâdy el Khalîl, cannot be identified with Eshcol. Indeed, the principal reason for assuming it to be so appears to be the circumstance that Hebron is the most southern point of Palestine where grapes are found, and that the district is still renowned for them. But it is a noteworthy fact that among the most striking characteristics of the Negeb are miles of hillsides and valleys covered with the small stone heaps formed by sweeping together in regular swaths the flints which strew the ground; along these grapes were trained, and they still retain the name of Teleilât el 'Anab, or ‘grape mounds.’ Towers similar to those which adorn the vineyards of Palestine are also of frequent occurrence

throughout the country. I should, therefore, conclude that Eshcol lay much farther south than Hebron; for Caleb and his companions, travelling with so much caution as they must have employed in their character of spies, would naturally have brought their bulky specimen from the point nearest the camp. If Eshcol be at Hebron, we must either suppose that they brought the grapes through a grape-bearing country, or that they brought them to a Kadesh north of 'Ain Gadis, and situate at the present border of Palestine; on the latter hypothesis the Israelites would have passed through, if they were not in actual possession of this same district; therefore the cluster would not have been such a novelty to them as the words of the sacred text imply that it really was.

“Dr. Robinson's theory that Kadesh must be sought for at 'Ain el Weibeh, in the neighborhood of the passes of Sufâh and Figreh, immediately below the southern border of Palestine, does not seem to me to be tenable, especially from strategic considerations; for the children of Israel would have been confined, as it were, in a *cul-de-sac*, with the subjects of king Arad, the Amorites, the Edomites, and the Moabites, completely hemming them in; whereas in the neighborhood of 'Ain Gadis they would have had nothing but the wilderness around them, and certainly no very formidable hostile peoples in their rear. Nor do I think that a good general like Moses would have chosen a bad position for so important a camp; and I am, therefore, confirmed in my belief that the 'Ain Gadis which we saw is actually the Kadesh of the Bible. . . . The Israelites were encamped, according to my theory, at the foot of the line of the cliffs in which 'Ain Gadis takes its rise, and their intention was evidently to march straight upon Palestine by the short and easy route which skirts the western edge of the mountains.

“The Canaanites were, in all probability, perfectly aware of this, and would not only collect in great force to repel the threatened invasion, but would regard with suspicion

any strangers who might come this way. Under these circumstances, the spies were to 'get them up by the way of the Negeb,' not by the plains in which the Canaanites were assembling, but to 'go up into the mountain.' This they could only do by skirting the southern end of the 'Azâzimeh mountains, and striking into the heart of the plateau at Wády Ghamr. We must bear in mind that roads in such regions as this are determined by certain physical conditions. The only two practical roads at the present day are, as we have seen, identical with the Roman roads, and we may fairly conclude that the latter coincided with those in use at the time of the Exodus. Unless, then, they followed the one to the west of the mountains, they must have taken that which passes through the heart of the mountain—in fact, have followed Moses's directions, and gone up by the mountain portion of the Negeb. In order to do this, they must have retraced their steps through the desert to the south of the plateau, and that district I have already suggested as identical with the Wilderness of Zin. Having then penetrated into Palestine by this road, and searched the country as far as its northern boundary, 'as men come to Hamath,' that is, as far as the plain of Cœle Syria, they returned by way of Hebron, and explored—as, coming from the north, they might now do without suspicion—the route by the western edge of the mountains. In one of these extensive valleys—perhaps in Wády Hanein, where miles of grape mounds even now meet the eye—they cut the gigantic cluster of grapes, and gathered the pomegranates and figs, to show how goodly was the land which the Lord had promised for their inheritance. They would thus literally have 'searched the land from the Wilderness of Zin unto Rehob, as men come to Hamath.'

"The mission of the spies, and the cowardice and rebellion of the people, consequent upon their unfavorable report of the country, led to the dreadful sentence being pronounced, which compelled them to wander for forty

years in the wilderness; and they were accordingly commanded to relinquish the proposed attack upon the Canaanites and Amalekites. Ever perverse, however, they neglected the warning, and 'presumed to go up unto the hill-top. . . . There the Amalekites came down, and the Canaanites, which dwelt in that hill, and smote them, and discomfited them even unto Hormah.' This place, as I



THE ISRAELITES DEFEATED BY THE CANAANITES.

have already shown, is probably identical with Sebaita. The Israelites, then, must have made for the hills of the Amorites (those in the northeast of Wády Hanein), in which the forces of their enemies were, no doubt, concentrated. Had they succeeded in forcing their way into this locality, both roads to Palestine would have been open to them: either the western route by Ruheibeh and Khalasah, or that

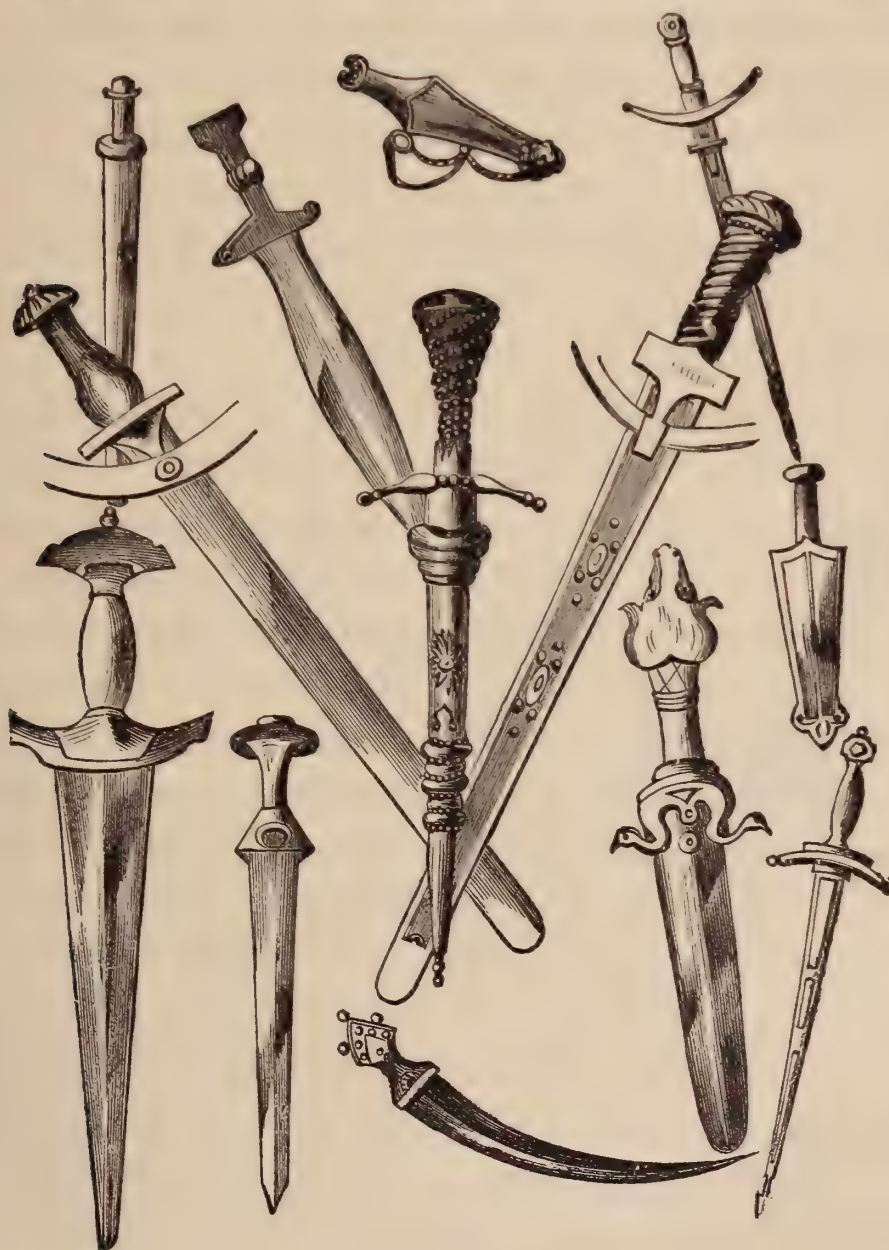
through the heart of the mountains by the Dheigatel-'Amirîn and Wâdy Marreh. The mention of their discomfiture, 'even unto Hormah,' is most suggestive; the pass commanded by the fort of El Meshrifeh is the key to the whole position, and, if the opposing forces could not defend this against the invading army, their cause would have been lost. The Arab tradition of a war between the two peoples who, before their time, held the fort of El Meshrifeh and the town of Sebaita, may even refer to the very battle mentioned in the Bible." *

The history of the Exodus properly ends with the arrival of the Israelites at Kadesh, the mission and report of the spies, and the refusal of the people to undertake the conquest of the Promised Land, even though Jehovah promised to go with them and lead them. The history of the Wanderings begins here, and is distinct from that of the Exodus. The thirty-eight years of punishment began at Kadesh, and upon its close we find the Israelites there again, ready to march once more upon the Promised Land. We know very little with certainty of the locality of these Wanderings. It seems evident, however, that Kadesh was a sort of headquarters during this period. Dr. Smith is of the opinion that the Israelites remained at and around Kadesh during the whole time, "trying sometimes one passage and sometimes another (into Canaan), but shut out on both sides; and meanwhile leading a nomad life until God's appointed time had come." The sacred narrative sums up the Wanderings in a few sentences, and the only passage that refers to them with any degree of certainty is the 46th verse of the first chapter of Deuteronomy: "So ye abode in Kadesh many days, according to the days that ye abode there." "As God's chosen people, led on to victory by his visible presence, their every movement deserved to be chronicled; but, when the immediate divine guidance was withdrawn,

* *The Desert of the Exodus.*

they sank to the level of a mere nomad tribe, and experienced, no doubt, the fluctuating fortunes of a Bedawîn horde. . . .

“In treating of this record of the Wanderings of the Children of Israel, it is only their own popular conceptions, and the application of European canons of criticism to Ori-



ANCIENT SWORDS.

ental records, which have misled commentators, and even induced some to declare the whole history improbable and untrustworthy. The critic of the ultra-rationalist school starts with an assumption: to his mind the Bible account conveys an idea that the Children of Israel marched on in military order, striking camp in the morning and pitching it

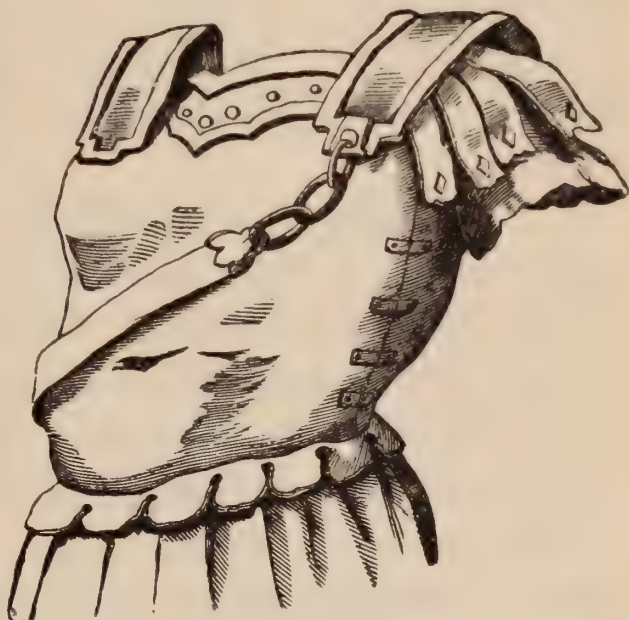
again at night, daily, for forty years—and that within the compass of a few hundred miles. He naturally concludes that this is improbable in the highest degree; and, having set up his own stumbling-block, proceeds with Quixotic ardor to demolish it; and when he has done this he believes that he has demonstrated the inaccuracy and incredibility of Scripture. Intelligently read, however, the Bible will be found consistent in both its historical and topographical details. There is nothing strange or unnatural in their adapting themselves thus easily to Bedawîn life. It was, after all, but a reversion to the patriarchal, that is, the nomad traditions of their race—a following in the footsteps of their father Abraham, the sheikh of sheikhs.”

Professor Palmer places the locality of the Wanderings in the desert west of the 'Arabah and Gulf of 'Akabah, or, in other words, in the peninsula which comprises Sinai and Bâdîet et Tîh, or the Wilderness of the Wanderings. “The whole of the mountain district in the northeast of Et Tîh was in the hands of their enemies; the road by Gaza and Philistia was still more strongly barred against them, and to have crossed Wâdy el 'Arîsh would have brought them into Egyptian territory; they were, therefore, confined to the desert south and west of the 'Azâzimeh mountains, that is, ‘the Wilderness of Zin, which is Kadesh.’ They would, however, have free access to the Sinaitic peninsula, especially to the northeast corner of it. This country, although of no considerable extent, supports, even at the present day, a large Bedawîn population; and there is no difficulty in supposing that, at a time when we know it must have been, more fertile, it was capable of supporting even so large a host as that of the Israelites. Their flocks and herds would afford them ample means of subsistence, as do those of the Arabs of the present day, whom they undoubtedly resembled in their mode of life. Nor need their relations with the surrounding peoples occasion us any surprise; the Amalekites, their Bedawîn neighbors, had been already con-

quered, and would not now offer any opposition to them; while the more powerful and civilized nations of the Negeb and of Canaan would not be likely to molest them, so long as they showed no disposition to aggress, and did not interfere with the lines of communication between Egypt and their lands. This is exactly the attitude now taken by the Governments of Egypt, Syria, and Arabia with respect to the wandering tribes by which those countries are surrounded. When, however, their term of punishment was at an end, and they were once more on the move, we find all these people again assuming attitudes of hostility and menace." *

The principal events of the thirty-eight years were:

I. The death by stoning of a man who was found gathering sticks on the Sabbath day. His offence was the doing *servile work*; its spirit was presumptuous disobedience to Jehovah, and the penalty had already been declared. The case was expressly referred by Moses to Jehovah, and it is



COAT OF MAIL.

recorded as an example that the law of the Sabbath was not to be a dead letter.

II. The rebellion of Korah, Dathan, and Abiram was an attempt to deprive the priesthood of its special sanctity, by a perversion of the truth declared by God himself, that all the people were "an holy nation and a royal priesthood." It was led by Korah, a Levite, with 250 princes famous in the congregation, who claimed equality with the priests; and he was joined by Dathan and Abiram, and others of the

* *The Desert of the Exodus.*

tribe of Reuben, whose claim probably rested on the primogeniture of their ancestor. At God's command Korah and his company presented themselves with Moses and Aaron at the door of the tabernacle, each with his censer, favored as it would seem by the congregation. Then the voice of God called to Moses and Aaron to separate themselves from the congregation, that he might destroy them. For the third time the intercessor obtained the people's pardon: they were bidden to remove from the tents of Korah, Dathan, and Abiram; and, at the word of Moses, the earth opened and swallowed up the rebels, with their families and all that belonged to them, while fire burst out from the tabernacle and consumed the 250 princes. Their brazen-censers, as being sacred, were gathered by Aaron out of the fire, to make plates for a covering of the altar of burnt-offering.

III. The people now murmured at the fate of the men whose rebellion they had favored, and, at the very moment when they gathered against Moses and Aaron before the tabernacle, Jehovah appeared in the cloud, and sent a pestilence among them. Then followed one of the most striking examples of the intercession of Moses and the mediation of the high-priest. Seeing that "wrath was gone out from Jehovah," Moses bade Aaron to fill his censer with coals from the altar and with incense, as an atonement for the people, and to stand between the living and the dead; and so the plague was stayed—a most striking symbol of Christ's mediation to save those who are doomed to the death of sin.

IV. After these things, a new sign was given of Jehovah's special favor to the house of Aaron. Twelve rods, or sceptres, were chosen for the several tribes, and laid up in the tabernacle before the ark, the name of AARON being inscribed on the rod of Levi. In the morning Moses went into the tabernacle and brought forth the rods, and returned them to the princes of the tribes, when Aaron's rod was

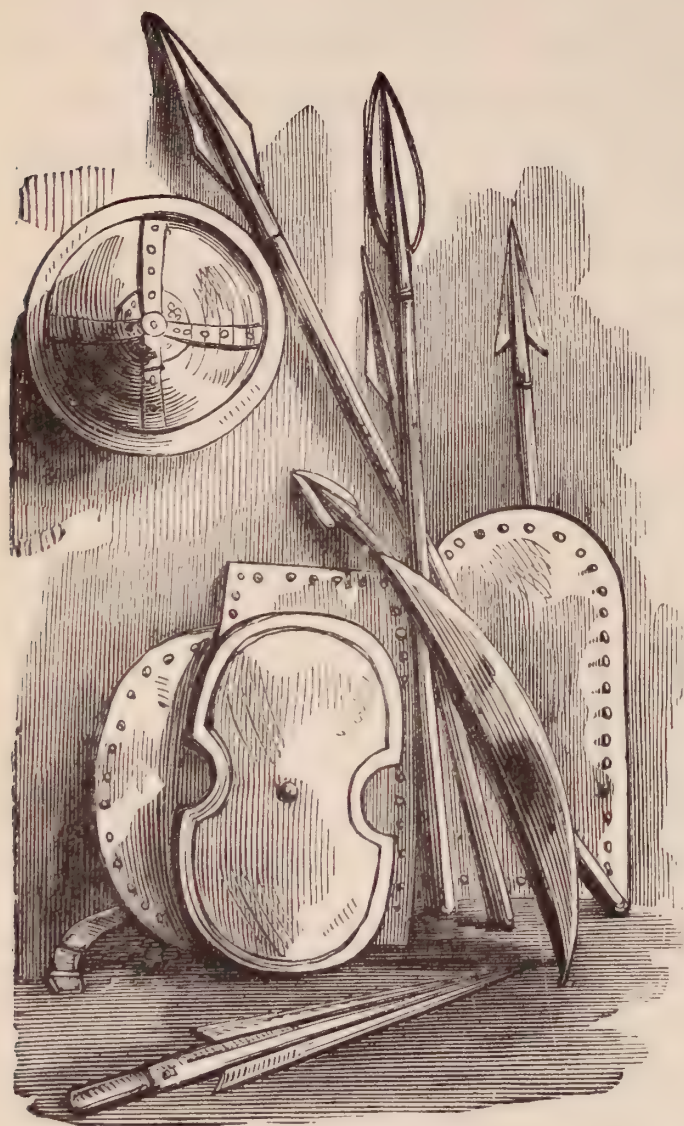
seen covered with buds and blossoms, and full-grown almonds. The rest were still dry sticks; but his was a living and fruitful sceptre. It was a vivid emblem of "the rod of Jesse," the "Branch," springing up without the sustenance of nature, which in the prophets represents the spiritual and life-giving power of Messiah. By the command of God it was laid up in the ark, for a perpetual memorial against the like rebellions. The people, now terrified into submission, cried that they only drew near the tabernacle to perish, and Jehovah repeated the law, committing the charge of the sanctuary to the Levites.

At the end of the Wanderings, the people were assembled at Kadesh for their final march to Canaan. Permission was asked of the King of Edom to march through his country "by the king's highway." While the messengers were gone to lay this request before the Edomite king, the Israelites marched to the head of the Gulf of 'Akabah, and thence up the 'Arabah to Mount Hor, which is undoubtedly the lofty mountain which rises near Petra, and is called by the Arabs of to-day Jebel Hârûn, or the "Mountain of Aaron." Their camp was evidently in the 'Arabah, at the foot of the mountains of Wâdy Mûsa. "The roads to Palestiné by way of the Negeb and the Tîh being barred against the passage of the Israelites, they naturally looked to the 'Arabah. For a long distance, 'by the coast of Edom,' the road was open to them as far as the southern Ghor. There, however, as they well knew, insuperable obstacles lay in their path; the cliffs of Moab on the east, and of Palestine on the west, of the Dead Sea are practicable only by difficult and rugged ravines, which, if held by even a small hostile force, it would be impossible to traverse. If, however, they could obtain permission to pass through the heart of the mountains of Edom by Seil Dhalal, Wâdy T'lâh, or any other of the practicable valleys north of Petra, they might strike the road now known as the Derb-el-Hajj, and march without opposition to the ford of the Jordan, emerging upon the plains of Abel

Shittim by Wády Hesbân.” The desired permission was refused, and the Israelites were forced to retrace their steps down the 'Arabah to the head of the gulf. During the halt at Mount Hor, Aaron died, and was buried on the mountain.

From the head of the Gulf of 'Akabah, the Israelites turned to the east, and, passing through the Wády Ithm, took

the route to the northward, and to the east of Edom, by a road which runs between Edom and the limestone plateau of the great Eastern Desert. They soon entered the limits of Moab. “‘And the children of Israel set forward and pitched in Oboth. And they journeyed from Oboth and pitched in Ije-Abārim, in the wilderness which is before Moab, toward the sunrising. From thence they removed, and pitched in the valley of Zared.’ (Num. xxi. 10–12.) In chapter xxxiii.



ANCIENT JEWISH SHIELDS AND SPEARS.

41, 42, two stations, Zalmonah and Punon,

are interposed between Mount Hor and Oboth. These places are possibly identical with the three stations on the Derb-el-Hajj, viz., 'Alem Maan, 'Anezeh, and El Ahsa; indeed there is some slight etymological connection between the first two, but not sufficient to enable us to speak with any certainty. Ije Abarim, however, is defined with sufficient precision in the text, as lying in the desert to the east

of Moab, so that we can have no difficulty in determining the route which they were following. The brook Zared may either be Seil Garâhî or Wâdy 'Ain Feranjî, south of Kerah; *Zared* signifies 'willow,' and corresponds to the Arabic *Sufsâfeh*, the name given to a small wâdy which unites with the last of the two valleys mentioned.

“‘From thence (Zared) they removed and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coast of the Amorites; for Arnon is the border of Moab between Moab and the Amorites.’ (Num. xxi. 13.) The Arnon, or Wâdy Mojib, divides the hill plateau of Moab into two portions. The children of Israel had no quarrel with the Moabites, and had hitherto kept along to the east of their territory. But, north of the Arnon, the country was in the hands of the Amorites, old enemies of the Israelites at the very outset of their career, and no friendly considerations kept them from trespassing on their borders. The Arnon, therefore, once passed, they turned westward, and we find them encamping in ‘the country (plateau) of Moab itself.’

“‘From the wilderness they went to Mattanah: and from Mattanah to Nahaliel; and from Nahaliel to Bamoth; and from Bamoth in the valley, that is, in the country (or plateau) of Moab, to the top of Pisgah.’ (Num. xxi. 18–20.) These again cannot be identified with any degree of certainty, unless, perhaps, we find Nahaliel in the wâdy now called Eukheileh, which is one of the principal tributaries of Wâdy Mojib from the north.

“In Numbers xxxiii. 45, 46, only three stations are mentioned between Oboth and the encampment before (*i. e.*, east of) Nebo—namely, Ije-abarim, Dibon-gad, and Almondiblathaim. As the position of Dibon is well known, we can ascertain, as in the previous cases, the direction of the Israelites’ march.

“They were now steadily advancing toward Wâdy Hesbân, by which they hoped to descend into the plains east of

THE MERCY-SEAT.



Jericho. But 'Heshbon was the city of Sihon, king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon;' and a momentous question was at issue, namely, whether they should pass peaceably through his dominions or fight their way to the Jordan, inch by inch. A request similar to



THE CHAMOIS.

that made to the king of Edom was addressed to the Amorite monarch, and in like manner contemptuously refused. The children of Israel had not resented this discourtesy on Edom's part, for the Lord had commanded them not to meddle with their 'brethren, the children of Esau' (Deut. ii. 4, 5), but no such restrictions withheld them in the present case. They were, moreover, no longer a dispirited and

fugitive throng, as when the Canaanites and the Amorites drove them back even to Hormah. The crimes of those who had tempted the Lord at Meribeh had been expiated by a long period of exclusion from their promised heritage; not one of those who had murmured against God and against Moses survived, but, in their stead, a race of enthusiastic young warriors had sprung up; the time of deliverance was at hand, former obstacles had yielded one by one, and Jehovah, the God of Israel, was once more among their armies. Against such a host, animated by such feelings, resistance was in vain. The haughty Sihon fell before them: 'Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon, for the border of the children of Ammon was strong.'

"The country thus occupied by the Israelites is clearly defined: the whole of the Belka, from Rabbath Ammon (now Ammân), at the head of Wády Zerka, to Wády Mojib, in the south; the long-coveted road in Wády Hesbân was at last open to them; they descended 'from the mountains of Abarim before (east of) Nebo, and pitched in the plains of Moab, by Jordan near Jericho,' occupying with their immense encampment the whole space 'from Beth-jesimoth even unto Abel-shittim.' (Num. xxxiii. 47-49.)

"A remarkable episode of their sojourn in the plains of Moab is that of the expedition against Midian, narrated in Num. xxxi. 1-12. Having conquered the country north of Arnon from the Amorites, and subdued Og, king of Bashan, and the mountains of Gilead, the way was open to them as far as the eastern desert. While 'compassing Mount Seir,' and passing to the east of Edom and Moab, they had come into contact with the Midianites, and the licentious idolatry of the latter people had corrupted and demoralized the host; now, therefore, that they were securely established in the plains over against Jericho, and had leisure for consolidating their plans of aggression and attack, Moses is com-

manded to 'avenge the Lord on Midian.' Local tradition is most probably correct in identifying Midian with the extensive ruins of El Midâyen, a station on the Darb El Hajj, between Damascus and Mecca, three days distant from the latter town. This lends color to my own supposition that the stations between Mount Hor and the brook Zared are not to be regarded as portions of a continuous march, but rather as indicating the posts successively carried and specially named, because they brought the Israelites nearer to



MOUNT NEBO.

the Promised Land. This journey obviously occupied a longer period by some months than was necessary to perform an unimpeded march over the ground; and this mention of Midian appears to me to prove that, though steadily advancing, they moved in Bedawîn order, subdivided into numerous encampments, and spread over an immense surface of country, extending even some distance into the Hejjâz.*

* *The Desert of the Exodus.*

To the encampment in the plains of Moab belong the episodes of the conquest of Bashan, the prophecy of Balaam, and the death of Moses upon Mount Nebo, or Pisgah. The position of the Israelites was immediately opposite the strong city of Jericho, and in full view of the Promised Land. With the passage of the Jordan and the conquest of Jericho, the history of the Wanderings comes to an end. They were now safely entered upon the heritage promised their fathers by Jehovah, and it only remained to them to occupy and possess it.

CHAPTER VII.

FROM SINAI TO PALESTINE.

Departure from the Convent—Incidents of the Journey—Wādy S'al—Hazereth—Wādy el 'Ain—A remarkable ravine—The Gulf of Akabah—News from Sheikh Mohammed—The Isle of Kureiyeh—Arrival at Akabah—The Elanitic Gulf—Its history—Ezion Geber—Elath—Solomon's Navy—History of Elath—Akabah—Visit of the Governor—A questionable kindness—Description of Akabah—The Castle—The inhabitants—The Mecca Caravan—The Arabs of the Desert—Their mode of life and characteristics—Delay at Akabah—Arrival of Sheikh Mohammed—New arrangements—The Contract—Extortion of the officials—Departure of the Tawarah—Our Alawin escort—Departure from Akabah—The 'Arabah—Journey by Wādy Ithm and the Eastern route—An unexpected piece of good fortune—Route of the Israelites—Dangerous ground—Rock dwellings—Incidents of the Journey—Humeiyumeh—Departure of Sheikh Mohammed—The Mountains of Edom—Approaching Petra—The Fellahin—A bold resolve—We turn Eljy—Success of the undertaking—Edom—Its history—Wādy Mûsa—Rock tombs—The Sîk—Entrance to Petra—Description of Petra—Its tombs and ruins—Character and uses of the monuments—We steal a march on the Fellahin—Departure from Petra—Mount Hor—Aaron's tomb—Pursuit—Our pursuers nonplussed—The compromise—A long march—Arrival in the 'Arabah—'Ain el-Weibeh—Arguments in favor of its identification with Kadesh—A tiresome journey—A monotonous country—The Sufâh pass—Aroer—The border of Palestine—Beer-sheba—Reminiscences—Entrance into the Holy Land—Change in the country—The South Country—Dhoheriyeh—Hebron—Jerusalem.

ABOUT eleven o'clock on Monday morning, we are ready for our journey to Akabah. A shout from below the walls of the convent announces that our Arabs and camels are in waiting. We record our names in the visitors' book in the Superior's room, take leave of the good fathers, and pass out from the convent, as we entered it, through the garden. The charges for lodging, the few articles of food we have received, and for the services of guides, are slight, and we add to them a small donation to assist in building the new bell-tower of the convent. We part from the good fathers with regret, and cannot repress a feeling of loneliness as we turn our

backs upon the only vestige of civilization we shall see for many days.

We cross the plain of Er-Râhah, pass into the Wâdy Shu'eib, and thence into the Wâdy esh Sheikh. In about two hours and a half after leaving the convent, we reach the small white tomb of Sheikh Salih, who is said to have been the progenitor of the Sâwâlihah Arabs, and from whom the great wâdy takes its name. It is a poor, rude building of stone, and we pass it without stopping to ex-



DEPARTURE FROM SINAI.

amine it. The Arabs hold it in great veneration. "Once a year," says Dr. Porter, "in the month of June, all the tribes of the Tawarah make a pilgrimage to this tomb, encamp round it for three days, kill sheep in honor of the saint, and present offerings."

We move on leisurely, and in less than half an hour we turn abruptly to the right, leave the Wâdy esh Sheikh, which here has the character of an open plain, and enter the Wâdy Suweirah. Half an hour's march farther brings us to a well called Abu Suweirah. The sun is still high in

the heavens, and we have been only about four hours from the convent, but the guides halt by the well and begin to unload the camels. This is one of the regular camping-places, and our Arabs will not go beyond it until the morning.

Two days ago Achmet, to make sure that we shall not be unnecessarily delayed at Akabah, despatched an Arab, on the fleetest dromedary of our train, to Akabah with a letter to Sheikh Mohammed, or his agent at that place, asking him to meet us there upon our arrival, and to inform us meanwhile by our messenger if the road is open from Akabah to Petra. There are so many unfavorable circumstances which may arise in dealing with the Alawîn, that this precaution is deemed best by all parties, although we were assured at Cairo that we should have no trouble in reaching Petra.

In an hour after starting the next morning we reach the water-shed between the Gulfs of Suez and Akabah. From this point the eye can range over the plains sloping towards the Gulf of Akabah, and in the direction of Sinai we can make out the dark peak of Umm Shomer. Our course lies to the eastward, through a region of low, bleak hills, seamed by numerous wádies and ravines, and presenting a scene of inexpressible desolation. The mountains in this part of the peninsula are chiefly grünstein, with here and there veins of porphyry, while the higher peaks have crests of sandstone. There is not much vegetation to be seen in the wádies, and the sides of the mountains are utterly bare. It is a dreary ride, and we are not sorry to reach our tents in Wády S'al, a short distance beyond the entrance to that valley. The vegetation is more abundant here, and the camels make a good meal upon the desert shrubs that grow near our camping-ground.

We continue our way down the Wády S'al the next day, and in an hour or so pass to the left of the place called Erweis el Ebeirig, which Professor Palmer has identified

as Kibbroth Hattaavah. The scenery grows more interesting as we advance. It is still barren and desolate, but becomes more picturesque every hour. The valleys widen out considerably, and their beds are covered with a soft white sand, which offers a pleasant footing to our camels. Limestone and sandstone predominate, and the cliffs assume the wildest forms and the most fantastic coloring. We encounter some Sinaitic inscriptions on the detached rocks late in the afternoon. Towards sunset we reach the gorge that leads to 'Ain Hudhera, the Hazeroth of the Bible, and the third station of the Israelites after leaving Sinai. Several of the camels are sent around by another road to the fountain for a supply of water, while we push on to the camp, which is pitched for the night near the entrance to the wild and striking ravine of Wády Ghuzâleh. Just before sunset a turn in the path brings us to a point from which we can see the distant blue mountains of Arabia, with the dark line of the Gulf of Akabah at their feet. The effect of this is very fine, but as we hasten on, the lofty sides of the valley soon shut out the picture from our view.

The next day our route lies along the Wády Ghuzâleh, a grand and sublime ravine, which cuts its way through the eastern part of the Tih range, and we toil through it for several hours. The mountains are bold and beautiful as we approach the end of the defile, and here we come across a delightful oasis, cool and refreshing with its green grass, its palm and tamarisk trees, and its stream of pure, sweet water. Just beyond this, and about the hour of noon, we turn into the Wády el 'Ain, which is simply a huge fissure in the mountain, leading from the Wády Ghuzâleh down to the shore of the Gulf of Akabah. The average breadth of the pass is about thirty feet, and the lofty sides of the cliffs seem to close overhead. Looking up through the gorge we can see the clear blue sky above us, and the jagged peaks of the mountain stand out so sharply

against it that they seem to be hanging in the clouds. The coloring of the rocks is very brilliant and beautiful, and a stillness as of death rests upon the dark ravine. As we near the sea the defile grows wider, and vegetation becomes more frequent, though it cannot be said to be abundant in any portion of it. Just as the sun is setting, we wind around a bold cliff, and then, right before us and only a few miles distant, lies the Gulf of Akabah, its broad waters stained with a rosy tint, and the Arabian mountains on the opposite shore clothed in hues of royal purple. It is impossible to describe the feeling of delight with which we see the "blue water" once more. After being shut up so long in the desert, the sea seems doubly beautiful. The tents are pitched at the mouth of Wády el 'Ain, and we enjoy the delightful breeze that comes in from the gulf, and which affords us the refreshment we need after our long and fatiguing ride.

Our route, after leaving our camping-ground the next morning, brings us, in about an hour, to the hard rock-strewn beach of the gulf. The gulf is here about thirteen miles wide, and we can see the opposite shore very distinctly. The Tawarah, in their journeys from Sinai to Akabah, follow this route, and have made a very well-defined track along the shore. All day we ride along the beach, stopping occasionally to examine the shells with which it is strewn, and among which we find some really delicate and beautiful specimens. Many different kinds of coral abound in these waters, and we find some excellent specimens on the shore. The changes of the light on the water and on the Arabian shore are very beautiful, and never grow wearisome; and as we ride along we miss the feeling of loneliness which we experienced in the desert, and find a companionship in the constant dash of the surf upon the shore.

We camp for the night in a broad sandy plain, about a quarter of a mile from the sea. Just as we draw near the

tents we espy a rider, about a mile or so beyond them, coming toward us at the height of his dromedary's speed. He does not pause at the encampment, but makes straight toward us, and, as he draws near, Achmet recognizes the messenger he despatched to Akabah, two days before our departure from Sinai. He brings with him the answer of the representative of Sheikh Mohammed. It is satisfactory.'



RETURN OF OUR MESSENGER.

The way to Petra is open; the sheikh is expected at Akabah on the day after our probable arrival at that place; and there will be no difficulty in procuring an escort to the Wády Mûsa and Jerusalem.

Another day's ride along the gulf succeeds our departure from our camp. Late in the afternoon we reach a bold mountain, which juts out into the sea and bars our road in

this direction. The steepest and most toilsome pass we have yet encountered leads over the mountain, which is called Huweimirât. Beyond it is another cliff, surmounted by a similar but less trying pass, which leads to the shore again. The camels experience the greatest difficulty in struggling through these passes, and our own fatigue is scarcely less than their own. The tents are pitched near the sea, in a sandy plain beyond the second pass. In the declining light of the afternoon we can make out some dark objects near the head of the gulf, and these, the guides inform us, are the palm groves of Akabah.

We are on the march by a little after six on Saturday morning, for we are anxious to reach Akabah. Soon after starting, we pass the only island we have yet seen in the gulf, the little isle of Kureiyeh. It lies half a mile from the shore, and as boats are not to be found here, travellers have no means of visiting it. Laborde, in 1828, made a raft of palm wood, and succeeded in reaching it. He explored it, and hoisted on the highest point the French flag. The Arabs never visit it. The island consists of two rounded hillocks, one fifty and the other one hundred and fifty feet high. It is occupied by a series of massive ruins of ancient fortifications in a tolerable state of preservation. Dr. Robinson says of this island: "It is merely a narrow granite rock, some three hundred yards in length, stretching from northwest to southeast, with two points or hillocks, one higher than the other, connected by a lower isthmus. On it are the ruins of an Arabian fortress, with a battlemented wall running around the whole, having two gateways with pointed arches. This is, without any doubt, the former citadel of Ailah, mentioned by Abulfeda as lying in the sea. In A. D. 1182 it was unsuccessfully besieged with ships by the impetuous Rainald of Chatillon; and in Abulfeda's time (about A. D. 1300) it was already abandoned, and the governor transferred to the castle on the shore. The ruins, therefore, cannot well be referred to a period later than the twelfth

century." Lieut. Wellsted visited this island in January, 1833, landing from a vessel engaged in a surveying expedition for the East India Company, which had been driven to the head of the gulf by bad weather. In his Travels will be found a very complete description of the ruins.

Our route now enters a series of wádies, the principal of which is Wády Tâbah. We push on industriously by these, pick our way around the base of the promontory of El Musry, and follow the shore in a northeasterly direction. In a little while we can see the Wády 'Arabah opening beyond the head of the gulf, and stretching away to the N. N. E. It seems to us a broad, sandy plain, bounded on either side by high mountains. It is about four miles wide at its mouth, and broadens as it ascends toward Palestine.

In about eight hours after starting, or half-past two in the afternoon, we reach the head of the gulf, pass around it, and by half-past three enter the limits of the town of Akabah, and pitch our tents in a grove of palms on the verge of the town.

The Gulf of Akabah constitutes the eastern arm of the Red Sea, and extends from Akabah, at the southern end of the Wády 'Arabah, to the island of Tiran, where its waters mingle with those of the Red Sea. It is narrower than the Gulf of Suez, and is about ninety miles in length, and has an average breadth of about twelve miles. At the present day it is almost deserted. A vessel is rarely seen on its waters. It has no commerce, and possesses no towns upon its shores to attract trade. In ancient times, however, it was of great importance. Solomon had a navy upon its waters, which was regularly engaged in trading with India, having its head-quarters at the port of Ezion Geber at the head of the gulf. (1 Kings ix. 26; 2 Chron. viii. 17.) It was called by the ancients the *Sinus Elaniticus*, or Elanitic Gulf. The Greeks called it the Gulf of Elath, or Ailah.

Two towns stood at the head of the gulf in the days of the Israelites and the Jewish monarchy—Ezion Geber and

Elath. Ezion Geber is mentioned as one of the stations of the children of Israel on their march down the 'Arabah to the eastward of Edom in the final journey to Canaan. It was also the head-quarters of Solomon's fleet. Elath is expressly said in the sacred narrative to have been near the first-named town. (1 Kings ix. 26.) No trace of Ezion Geber now remains, but the site of Elath is marked by some mounds of rubbish which lie at the head of the gulf, a short distance to the northwest of the modern town of Akabah.

Elath is the name given in the Bible, but the Greeks called it Ailah, and the Romans Ælana. By degrees it outstripped the older town, which finally disappeared. Azariah, king of Judah, rebuilt it about the year 800 B. C., and half a century later Rezin, king of Syria, captured it from the Jews, who never regained possession of it. Under the Greeks and Romans it was a place of considerable importance, being one of the principal stations in the India trade. As late as the days of St. Jerome it was held by a Roman legion, and Theodoret, who lived at a later period, says that in his time it was frequented by ships, and possessed considerable commerce. Christianity was introduced into Ailah at an early day, and it soon became the seat of a church. The bishops of Ailah are several times mentioned in the records of the Councils of the fourth, fifth, and sixth centuries. In A. D. 630 it submitted to Mohammed, and became tributary to him, and from this time it passed by degrees entirely under Moslem control. In 1116 Baldwin I., king of Jerusalem, seized it, finding it deserted; but in 1167 Saladin regained possession of it. It declined rapidly, and in the early part of the fourteenth century was deserted.

Akabah grew up after the abandonment of Ailah. It is a wretched town, consisting of a weak fortress or castle and a number of miserable houses or huts. The modern name Akabah, signifying a descent or steep acclivity, is derived from the long and difficult descent of the Hajj route from the western mountain. This pass is called by Edrîsi '*Aka-*

bat Ailah. It is sometimes also termed el-Akabah el-Mus-rîyeh, the Egyptian Akabah, in distinction from el-Akabah esh-Shâmîyeh, or the Syrian Akabah, a similar pass on the route of the Syrian Hajj, about a day's journey eastward from this end of the Red Sea.* The town derives its only importance from its being one of the principal stations on the route of the Egyptian Hajj, the great caravan of pilgrims which annually journeys from Cairo to Mecca. A vessel is sent around from Suez with provisions for the caravan in time to meet it at Akabah. The castle is said by Burckhardt to have been built by Sultan El Ghûry, of Egypt, in the sixteenth century, to protect the station against the Arabs of the desert.

Our tents have hardly been pitched before we are visited by the Governor of the place, a man advanced in years, who holds the rank of Colonel in the Egyptian army. We receive him with grave formality, and regale him with pipes and coffee. After his departure, an Italian official, who seems to be the health officer of the place, drops in, and is entertained in like manner. Then follow a number of Arabs, among whom is the representative of the Alawîn Sheikh, who assures us that his chief will be on hand the next day. We turn these over to Achmet, giving strict orders that none of them shall be allowed to enter our tents. Towards sunset five soldiers from the castle present themselves in our camp, and inform us that they have been detailed by the Governor as a guard over our quarters to protect us against molestation by the natives. We understand that this is only a pretext to extort money from us, but we have no alternative but to submit, and it is some satisfaction that our protectors take their positions on the outside of the camp, where, soon after nightfall, they stretch themselves on the sand, and remain there fast asleep throughout the entire night. In the morning they go back to the castle.

* Dr. Robinson.

The next day being Sunday, we are content to pass it at Akabah. During the day we examine the town and the castle. The town is as wretched a settlement as ever was seen. It seemed a pleasant enough place as we approached it from the desert, for the luxuriant palm groves and the gardens gave it a picturesque and inviting appearance, which was heightened by the turrets of the old castle. The houses are built of mud, however, and the town is wretchedly mean and dirty. They cling around the castle, and, perhaps by the contrast which they afford, make the latter structure more imposing than it would seem if more isolated. The gardens lie apart from the houses, and are well cultivated, irrigation being employed for this purpose. The soil is tolerably good, and the return is fair. Fruits and vegetables are abundant. The palm groves lie beyond the town, and extend along the shore for about a mile, with a narrow strip of beach between them and the water.

The castle is built of alternate layers of red and white stones. It is rectangular in form, with a tower at each corner. The main entrance consists of a massive archway in the northern wall. The archway is secured by heavy gates strongly bound with iron bands. Within the archway are stone seats along the walls, and above them are hung a number of antiquated flint-muskets, which constitute the arms of the garrison. Passing in through the arch, we enter a square courtyard, around which extend a range of wretched buildings, constructed of wood and plaster. These are the quarters, and in the principal rooms dwell the officers and their families. The officials consist of the governor, a captain of the gate, a gunner and a commissary. The garrison numbers about thirty men. The windows of the officers' quarters are secured with wooden bars, glass being unknown in the fortress. A fine well stands in one end of the courtyard, which furnishes good water for the garrison and the pilgrims. The corn and provisions sent hither for the use of the caravan are stowed in chambers or vaults. The arma-

ment of the fortress consists of a brass piece on a field carriage, in the courtyard, and an antiquated iron cannon mounted on the parapet of one of the towers of the north wall. The latter gun is utterly unfit for use, but the Bedawîn who encamp at certain seasons before the town regard it as a most formidable weapon, and it thus answers the purpose for which it was designed—to keep them in order during these occasions.

There are two hundred people living in Akabah, Arabs of a poor class, and the town leads a dreary, monotonous life. It has but two seasons of anything like gayety during the whole year, and these are the annual visits of the caravan going from Cairo to Mecca and returning to the former place. The visits of the Mecca caravan bring also large numbers of Bedawîn to Akabah. These come to sell their sheep, butter, milk, and dates to the pilgrims; and at such times the town is alive with one of the most curious multitudes ever assembled on the globe.

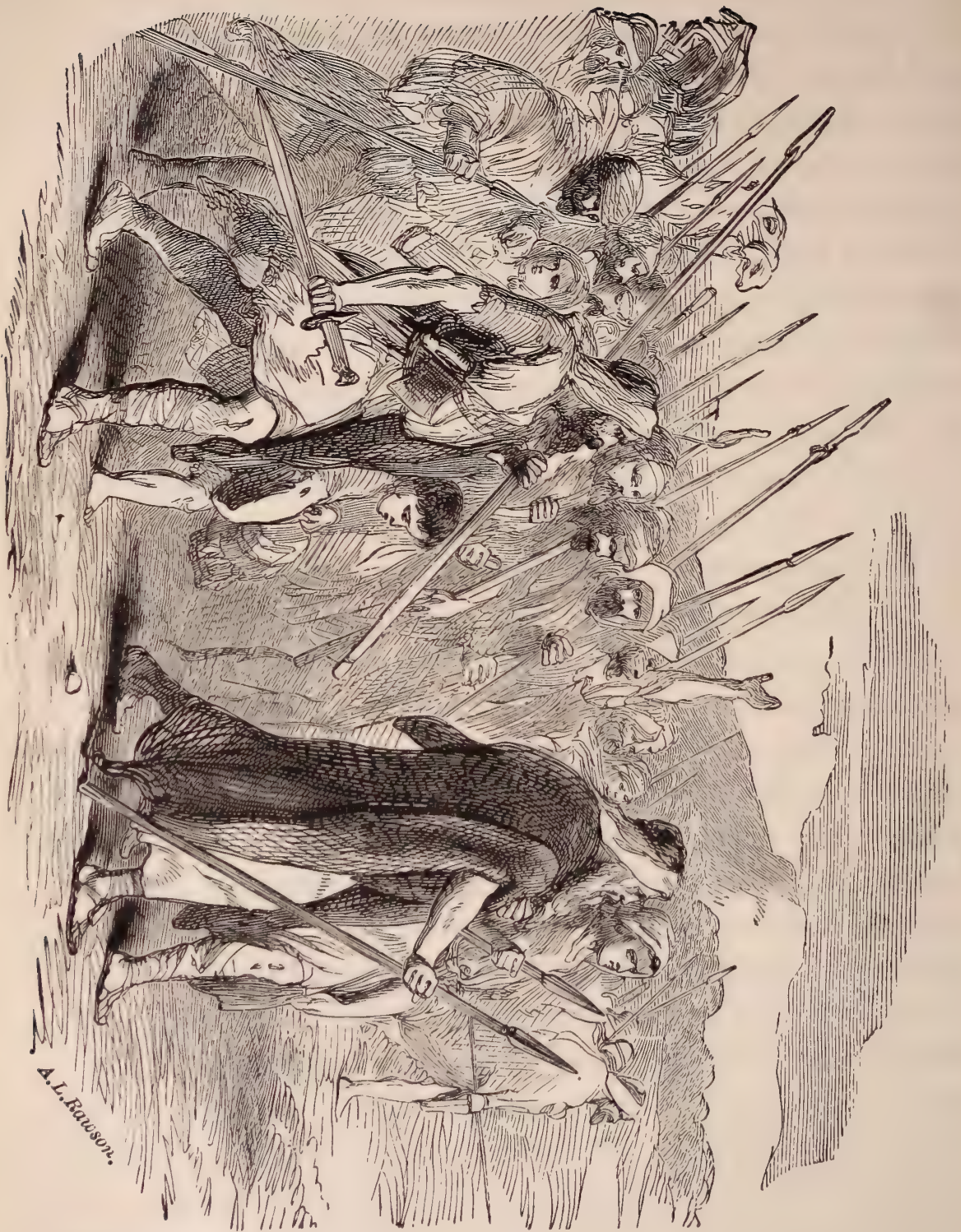
Bartlett, on his return from Petra, saw the Mecca caravan on the march, and thus describes it: "In front is a crowd of Bedawîn, some on dromedaries, some on horses, who wheel about the van of the long procession, displaying their skill in horsemanship by way of amusement. Then comes the main body of the caravan, preceded by a crowd of stragglers from among the lowest class of the inhabitants of Cairo; some on foot, some on donkeys, women even bearing their children on their shoulders, all of whom have set out in blind reliance on the providence of Allah; many of them, alas! destined to fall victims to the immense fatigues of the journey. Next come the rich merchants and retired officials, the aristocracy of Cairo, with numerous attendant camels conveying their ample tents and furnishings, most of them well armed and prepared for any emergency. The caravan advances five camels abreast. There are in the van cannon on sledges, drawn by three camels, each with a soldier on his back; the duty of the latter is to announce

the time for halting and starting by gun-fire. In the centre come the gay palanquins, containing the fair ones who are in attendance on their lords and masters. Some of these palanquins are quite radiant with crimson or green silk, embroidered in gold, surmounted with glittering crescents, and having small windows, latticed without and lined within with looking-glass; most of these, on account of the heat, were thrown open, and admitted occasional peeps at the languid, sleepy eyes within. The sumptuous carriage of the Emir el Hajj, who rules over the whole caravan, is near the long string of palanquins; then comes the central and most important part of the procession, the *Mahmal*, or camel selected to convey, under a costly canopy, the copy of the Koran sent to Mecca. The camel who bears the *Mahmal* is exempt ever after from ordinary labor on account of his precious burden, which consists of a square wooden frame, terminating in a pyramidal form, covered with dark brocade, and highly ornamented with gilt fringes and tassels."

During the afternoon we return the Governor's visit. He receives us courteously, and entertains us with coffee and pipes. His secretary acts as spokesman for him, and Achmet does the talking on our part. The Governor meanwhile sits crosslegged and smokes, eying us dreamily from behind the fragrant clouds which he blows from his lips. In response to our inquiries we are assured that Sheikh Mohammed will certainly reach the town by the next day.

Akabah is the farthest point in the Alawîn territory to which the Tawarah Arabs can safely penetrate, and we are obliged to dismiss the escort that has accompanied us from Suez to this place. We decide to retain them, however, until the arrival of Mohammed and the conclusion of the bargain with him, as it will be to our interest to have with us friends in case we cannot come to terms with the Sheikh of the Alawîn.

The Alawîn, with whom we shall have to deal during the remainder of our journey, are very different from their more



ARABS ON THE MARCH.

respectable and better-natured brethren, the Tawarah. Travellers give them a bad reputation, and few pass through their territory without carrying away some reminiscence of injustice, if not of downright robbery at their hands. The father of Sheikh Mohammed, Sheikh Hussein, was notorious for his impositions upon travellers, but his son is disposed to be more faithful to his agreements. He fully understands the art of driving a hard bargain, and travellers who enter his dominions must be prepared to pay handsomely for the privilege. We shall make it an object to avoid, as far as possible, any contact with the desert tribes between Akabah and Palestine, and as we shall have but a poor opportunity to study the people or the manners of the country through which we pass, we avail ourselves of the observations of another traveller.

“Throughout the great Syrian and Arabian deserts the wandering tribes are scattered, inhabiting sometimes vast districts, perhaps of 40,000 square miles, while some of the smaller tribes may encamp in a remote valley, where are one or two wells of water for their camels and flocks. To attempt to enumerate the names of even the principal tribes would occupy far too great a space; therefore, the barest sketch of their social economy must suffice. ‘The Bedawîn,’ says Burckhardt, ‘may be classed under two different heads; some who, in spring and summer, approach the cultivated parts of Syria, and quit them towards winter, and others who remain the whole year in the vicinity of the cultivated tracts.’ The first of these are the Aenezes, the most powerful tribe near Syria, and with their brethren in Nedjid constitute one of the most considerable Bedawîn bodies in Arabia. After spending their time in summer near the borders of Syria, seeking pasture and water, they purchase, in autumn, their wheat and barley for winter, and then seek again their desert homes. Numbering altogether 300,000 or 400,000 souls, they are divided into numerous subsidiary tribes, and can bring powerful armies into the

field if disputes arise between them and the Turkish governors or pashas.

"The Bedawîn have essentially nomadic habits, for in summer they rarely remain above three or four days in the same spot, just sufficiently long for their cattle to consume all the available herbage. The encampments of tents vary in number from eight or ten to as many hundreds; when few they are pitched in a circle, when numerous, in a straight line, or in rows. In winter, however, the whole tribe settles on the plain in groups of three or four tents,



A BEDAWY.

with intervals of half a mile between each, the sheikh's tent being pitched on the west side of the camp. On the march they proceed as follows: First, five or six horsemen ride about four miles in advance to reconnoitre the country; then in the van of the main body come first armed horsemen and camel-riders, one hundred yards apart from one another, their line extending along the whole front; then follow the she-camels and their young ones, grazing on any herbage they may pick up on the march; after them the camels bearing the tents, baggage, and provisions; and lastly, the women and children. The men ride indiscriminately amidst the whole body, though generally in front of the line.

"As is well known, the Bedawîn always dwell in tents, which consist of a covering of black goat's hair, three-quarters of a yard in breadth, and in length equal to that of the tent; and, as desired, ten or more of these pieces may be stitched together, to give due breadth to the tent. There are usually nine posts to support the roof or covering, three in the middle of the tent, and an equal number on either side. For the better stability of the tent and covering, many precautions are taken by stitching pieces of old cloaks or cloth on to the roof, where it receives the tops of the

poles, and ropes fastened on to the strongest part of the covering, where it meets the supports, are firmly fixed into the ground outside by stout, short pieces of wood. The tent is divided into two parts, one for the men and the other for the women; the apartment of the former being generally on the left hand as you enter, and that of the women on the right. A thick white woollen carpet of Damascus manufacture, drawn right across the tent, separates the two apartments, which are also carpeted with Persian or Bagdad rugs.

“The dress of the Bedawîn men is suitable to their wild life. In summer they wear a coarse cotton shirt, over which the wealthy put a long robe of silk, or some rich stuff; but most of them have simply a woollen mantle. Sometimes these mantles, or *abbas*, are of costly materials interwoven with gold. As a rule, the

men are almost all barefooted, though they like to sport long large yellow boots, and the *kufîyeh* is very generally worn as a head-dress. In winter a pelisse of sheepskins, stitched together, is worn over the shirt, but it is surprising how hardy in enduring cold the Arabs are. The women wear a



A BEDAWIN TENT.

wide cotton gown of a dark color, blue, brown, or black, while their heads are covered by a kerchief, called a *shauber* or *mekrone*; the younger ladies indulging in gay colors, but the older women are content with sober black or brown. They are partial to silver rings, both in noses and ears, and wear silver and glass bracelets on the arms, and sometimes those who are rich have silver chains round their necks. Their faces are half covered with a dark-colored vail, called *nekye*, which is so tied as to conceal the chin and mouth; like the men, they go barefooted.

“Lances are the commonest arms of the Bedawîn, some made of wood and others of a light bamboo with many knots,

and the shaft is finished off with an iron or steel-pointed head. Sometimes the head is beautifully inlaid with Damascene work of silver or gold ; at the other end is a strong iron point, to enable the lance to stick readily in the ground. It is often ornamented with tufts of feathers or strips and fringes of colored cloth. The lance is thrown, but not to any distance, and only when they are pretty sure of their mark. In addition, the warrior has in his belt generally one or two pistols and the long knife called the *sekeen*. Many of the men also have guns, and some few warriors possess even a coat of mail. Of course, all the tribes have not this amount of offensive weapons, for in some cases clubs of different sorts are carried, some entirely wooden, others of wood with iron heads.

“The diet of the Arabs is simple, and they can go through a wonderful amount of fatigue on what we would consider remarkably short commons. They never indulge in luxuries, except on the occasion of a festival, or on the arrival of a stranger of distinction, or one whom they wish to honor. Bread is much used, of two sorts, both unleavened ; one is baked in round cakes on a plate of iron, and the other way is by making a circle of small stones, over which a fire is kindled ; when they are sufficiently heated the fire is removed, and the paste spread over the hot stones, covered with ashes, and left till baked. Among the poorer tribes, a coarse cake is made of meal, which has been mixed with water and formed into a circular flat mass, and this is thrust in among the hot embers of a fire, and left until it becomes partially baked, when it is taken out and eaten. The *ayesh* is the daily dish with the Aenezes ; it is composed of flour and sour camel’s-milk, made into a paste and boiled. Then they use rice and flour, boiled with sweet camel’s-milk, and bread, butter, and dates, all mashed up into a paste. Another favorite dish is called *ftita*, an unleavened paste of flour and water, baked in hot ashes, and mixed with butter, when the whole is kneaded and served up in a bowl of wood or leather. *Kemmeye* is also a staple article of food ; it is

a kind of truffle growing in the desert, without any appearance of roots or seeds. If there has been much rain in winter, the truffles are found about the end of March; they are about four inches below ground, and the children and servants dig them out with short sticks. The *kemmayes* are boiled in water or milk till they form a paste, over which melted butter is poured, and they are sometimes roasted and eaten with melted butter.

“When a stranger arrives, the resources of the Bedawîn *cuisine* are taxed to the utmost, for hospitality is one of their well-known good qualities. For a common guest bread is baked and served up with the *ayesh*, and if he is a man of consideration, coffee is prepared, and melted butter forms a part of the garnishing of one of the dishes; but for a man of rank, a kid or a lamb is killed. The lamb is boiled with a preparation of wheat and camel's milk, and appears in a large wooden dish, round which the meat is placed, and, as an accompaniment, the melted grease of the animal is served up in a wooden bowl, into which each morsel of the meat is dipped before being eaten. It is very rarely, indeed, that a camel is killed, but if it should be, it is cut up into large pieces; some part is boiled, others roasted, and the whole tribe partake of the feast. It cannot be said that the Arabs are specially cleanly in their mode of eating. They certainly wash their hands before dinner, but do not hesitate to thrust the whole hand into the dish before them, and bring out pieces of bread, or some wheat preparation covered over with the contents of the mess. They breakfast about ten o'clock, and take their supper at sunset, and they do not sit long over their meals. The fair sex are not present on these festive occasions, as they always eat by themselves in their own apartments. Meat is a luxury which they are rarely indulged in by their lords, and the ladies are thought to be well off if they get the head, liver, and legs of the animal, whose daintier parts go to swell the *menu* of the master of the establishment.

“The industries of the Bedawîn are but few, for their wants are limited to the ordinary requirements of a wandering people. The blacksmith’s and saddler’s are nearly all the trades they practice, and if we add the arts of tanning and weaving, we about exhaust the small catalogue. The men do the tanning, and the women practice weaving with a very simple loom, which stands in front of their apartment. As the Arabs manufacture hardly any article for sale, their property is of very limited amount, being almost entirely confined to their horses, herds, and camels. No family can exist without one camel, at least; he who possesses ten is reckoned poor, thirty or forty places a man in easy circumstances, and the man is rich who is the owner of sixty camels. Some sheikhs of the Aenezes have as many as 300 camels. Horses are comparatively scarce among the Bedawîn; one mare to six or seven tents is a common allowance; the mare is usually ridden, for the male colts are sold to the peasants and townspeople in Syria.

“If the arts are little cultivated, it may be supposed that science finds few followers among these wild tribes. In many tribes not one person can read or write. They have a slight smattering of medical learning, and know accurately enough the names of the stars and planets, though of the laws by which they are governed they are entirely ignorant; of poetry and music they are fond, and they have their national songs and dances. Till recent times the Bedawîn had but little religious belief, but since they became converted to the Wahaby faith in the beginning of the century, a few priests have been introduced by certain sheikhs, who instruct the young to write in some instances. The Wahaby religion may be described as a purer Islamism, for the founder of the faith, a learned Arabian, named Abd-el-Wahab, had visited the various principal schools of teaching in the East, and become convinced that the religion founded by Mohammed had become totally corrupt. His efforts were directed to reform abuses in the followers of Islam,

and to disseminate the pure faith among the Bedawîn, who, although nominally Mussulmans, were utterly indifferent to religion or to its obligations. The Koran and the traditions of Mohammed are acknowledged to be fundamental, as comprising the laws of their faith, and the opinions of the best commentators on the Koran are respected. The Wahabys declared that all men were equal in the eyes of God; that even the most virtuous could not intercede with him, and that it was sinful to invoke the aid of departed saints. The Aenezes are punctual in their daily prayers, and observe the feast of Ramazan with great strictness.

“Polygamy is rare amongst the Bedawîn; but few have two wives. The marriage ceremony is very simple among the Aenezes. When a man desires to marry a girl, he sends a friend of the family to her father, and the girl’s wishes are ascertained, for she is not compelled to marry against her inclination. If she agrees, the friend, then holding the father’s hand, says that he understands that he is willing to give his daughter in marriage to her suitor. When the father answers in the affirmative, the wedding-day is fixed, and the bridegroom brings a lamb to the tent of the girl’s father, and cuts its throat before witnesses; as soon as the blood falls upon the ground, the marriage ceremony is regarded as complete, and the bride is by-and-by conducted to her new home. The knot being so easily tied, unfortunately is loosened without much scruple, for divorces are of frequent occurrence. If an Arab becomes dissatisfied with his wife, he separates himself by simply saying, ‘Thou art divorced,’ and, giving her a she-camel, sends her back to her family. He is not obliged to state any reasons, nor does this reflect particularly upon the discarded wife’s honor; the husband is excused by his friends saying he did not like her. There have been instances of Arabs, not more than forty-five years of age, who were known to have had above fifty wives; in fact, whoever will be at the expense of a camel, may divorce as many wives as he pleases. The wife also

can use the privilege of divorce in a somewhat modified form. If she is unhappy, she can fly for refuge to her kindred, and if the husband uses force to induce her to return, her family would resent this violence. He may revenge himself by withholding the words of divorce, so that the woman cannot marry again. Of this class there are a large number, but old maids are unknown among the Bedawîn. If the husband dies, his brother generally offers to marry his widow, but neither are forced by custom to enter into matrimony. A man has the exclusive right to the hand of his cousin, though he is not obliged to marry her; still, without his consent, she cannot accept a husband.

“Women are regarded amongst the Bedawîn as inferior to men, and though not neglected, they are always taught to consider that their chief business is cooking and working. An unmarried girl enjoys much more consideration than a married woman; once married, she becomes a mere drudge, occupied all day, while her husband is lolling at ease and smoking his pipe. The women have to fetch the water, a laborious operation often, and the unmarried girls drive the herds to pasture. They watch the sheep all day, and if a man of the tribe passes, they offer him a drink of milk or water. On most occasions, however, if a stranger passes, the women turn their backs upon him, nor will they receive anything from his hands unless some friends be present. The old women are, however, treated with great reverence and respect by their children, but the relation between fathers and their grown-up sons is often very bad. In many tribes slaves perform the more menial offices of the family, and most wealthy sheikhs possess some of them. After a lapse of time the slaves are emancipated and married to persons of their own color.

“Hospitality is certainly one of the Bedawîn virtues, though it often proceeds from vanity and a desire of distinguishing themselves among their equals in the tribe. A helpless traveller may go the whole way between Mecca and Damascus, and he can safely enough trust to the hospitality

of the wild tribes he may encounter. A hungry Bedawîn will always divide his scanty meal with a stranger, though he may have no means of procuring a fresh supply. When a stranger enters an Arab encampment he alights at the first tent on his right hand, for if he passed that tent its owner would consider himself to be slighted. In the absence of the husband, his wife invariably receives and entertains strangers, assisted by a male relation, who does the honors. Some of the Arab tribes permit the women to drink coffee with strangers on their arrival, provided the owner of the tent be present. Amongst those tribes which are continually exposed to the passage of strangers, it must be confessed that hospitality can only be purchased by money, and on the Hajj route little mercy is shown to pilgrims in distress. The influx of foreign manners has done a good deal towards impairing the ancient virtues of the Arabs who live on the borders of Syria.

“The principles of government among the wandering children of the desert are based upon ancient custom from time immemorial, and their civil institutions are well adapted to their habits and mode of life. Every Arab tribe has its chief sheikh, and every camp is headed by its own sheikh or principal man, but he has no actual authority over the individuals of the tribe. The real government of the Bedawîn consists in the separate strength of their different families, who by their own individual weight and influence maintain an even balance in the entire body social of each tribe. If a dispute arises between two individuals, the sheikh endeavors to settle the matter ; but if the relations of the parties fail, aided by the sheikh’s influence, in making peace, then commences war between the whole kindred and families of either disputant. The prerogative of the sheikh consists in leading his tribe against the enemy, in conducting negotiations for peace or war, after consulting with the chief men of the tribe, in fixing the spot for encampments, and in entertaining distinguished strangers. He derives no yearly

income from his tribe or camp; on the contrary, he is obliged to support his title by considerable disbursements; he must maintain the poor and divide his presents among his friends. He derives a certain income from the tribute he derives from the Syrian villages and his emoluments from the Mecca pilgrim caravan. When a sheikh dies he is succeeded in the dignity by one of his sons, or his brother, or some relation distinguished for valor and liberality, but not invariably. Sometimes a stranger to the family may be chosen, and occasionally during the lifetime of the sheikh he may be deposed from his dignity.

"There exists in some tribes an official called the *kady*, or judge, who is selected from men respected for their age, intelligence, and love of justice. They wear no special dress, and have no written code of laws to refer to, but they receive considerable fees and emoluments. A still higher judge is the *mebassbae*, of whom there is one in every principal tribe, for deciding cases of great difficulty. The punishments inflicted are invariably pecuniary fines, according to the nature of the offence, and as the amount of these is well known and dreaded, this has a wholesome effect upon the unruly spirits of a tribe. The laws of inheritance among the Arabs are those prescribed by the Koran, and on a man's death his property is divided among his male children in equal shares. His effects are known to the whole tribe, and if he leaves children under age, the next relation takes them under his care."*

The law of blood-revenge also prevails among the Arabs of the desert, and is oftener brought into practice among them than in the Peninsula of Sinai. Such as their great father Ishmael was, so are his children of to-day. They are a wild, lawless race, as regards strangers, never hesitating to plunder those who are too weak to resist them, or rich

* *The Alps of Arabia*. By W. C. Maughan. London, H. S. King & Co., 1873. Chap. VII.

enough to attract their attention. Their hands are against every man, and every man's hand against them.

Monday is hot and disagreeable, and we pass it in impatience. The day wears away and Sheikh Mohammed does not appear. Achmet, who must suffer with ourselves in pocket from the delay at Akabah, informs us that the non-appearance of the sheikh is only a trick—that it is the practice of Mohammed and the officials at Akabah to detain travellers at the town as long as possible, in order to extort money from them, and, at his advice, we inform the sheikh's representative that if his master does not make his appearance the next morning before noon, we shall wait for him no longer, but set off at once across the desert to Nukhl, to which point the Tawarah are entitled to conduct us, and make our way from that place to Hebron, avoiding the territory of the Alawîn altogether. The representative assures us that the sheikh will be on hand the next day.

He keeps his word this time, and about ten o'clock on Tuesday morning we are informed that Sheikh Mohammed is approaching. We leave our tents and see riding toward us from the direction of the desert a group of Arabs mounted on dromedaries. There are twelve in all, and in front rides the sheikh. They make a picturesque party as they approach us, their long abbas flying in the wind, and their tall spears ornamented with ostrich feathers. They are also armed with guns, and their belts are ornamented with pistols and knives. As they reach our camp they dismount, and the sheikh and another Arab, whom we afterwards learn is his brother, drive the ends of their long spears into the sand and advance to us with outstretched hands. They greet us cordially but gravely, and after shaking hands with us, each points to his heart and his forehead. Their greetings to the Tawarah sheikh and to Achmet are equally formal. The sheikh is a man of commanding presence, tall, dark, and handsome, with a bright, calm eye, and a cool, resolute face. He wears a carefully trimmed

beard which is beginning to turn gray. His age is about forty-six or seven. He is dressed better than any of his companions. He wears a *kufîyeh* of yellow silk, a large head-handkerchief folded in such a manner that while one corner hangs back the other two corners fall over the front of the shoulders. The handkerchief is bound around the head by a cord of camel's hair. Another similar handkerchief is gathered around his neck, and he wears a pink shirt of some soft woollen substance. Like the others he wears a wide *abba* or mantle of white and brown striped cloth.

Achmet, who is chiefly concerned in the transaction, brings out rugs, and pipes, and coffee, and we all seat ourselves on the ground, and at the same moment the Governor makes his appearance, and is given a rug, a cup, and a pipe. We have made our bargain with Achmet to take us to Petra, and thence to Jerusalem, for a certain sum, and we leave the discussion to him, as his interests rather than our own are at stake, and sit looking on, mere spectators. The preliminaries are very tedious, and many pipes are smoked, much coffee drank, before the real business of the meeting is begun. It is curious to watch the features of the sheikh as the discussion advances. They lose their calm dignity, and become as avaricious and greedy as those of the hardest-fisted pawnbroker in the Bowery. In a little more than an hour all is arranged, and we can tell from the wry face of Achmet, as he announces the decision, that he has not made the most profitable bargain in the world with the Alawîn chieftain. Besides the amount agreed upon for the use of the camels and escort the Alawîn are to furnish us, Sheikh Mohammed demands a round sum as *backsheesh* for permission to pass through his territory. The meaning of the appearance of the Governor of Akabah at our council is now apparent, for that official quietly puts in his claim for *backsheesh* for entertaining us, and furnishing us with a "guard." It is about fifty dollars

in round numbers, but we agree to pay it on condition that we start the next morning without any further delay.

The bargain concluded, Achmet approaches us with an air of hesitation, and with some little confusion announces that we shall not be able to reach Petra by way of the 'Arabah. Sheikh Mohammed, he tells us, has the bulk of his tribe east of the mountains of Edom, and wishes to make the journey on that side in order to be near them. He proposes to go by the Wády Ithm, the old route from Elath to the capital of Edom, but one rarely traversed by modern travellers. The ruler of that territory has not long since married his eldest sister, and will give the sheikh and our party free passage through his territory. Achmet is afraid we shall be disappointed with this arrangement, and is surprised to find that on the contrary we are delighted. Our joy arises from the fact that it is the route pursued by the Israelites during a good portion of their final march to Palestine. We caution him not to let Mohammed know this, as it may lead to fresh exactions.

Early in the afternoon our Tawarah escort take leave of us, and file off around the head of the gulf on their return to their home in the Sinai Peninsula. We part from them with regret, for they have kept their agreement with us faithfully, and have been with us so long that they have begun to seem like friends.

Wednesday morning finds Sheikh Mohammed, his camels, and an escort of six Alawîn Arabs at our camp ready for the journey. Breakfast is soon despatched, the camp is struck, and by nine o'clock we are *en route*, the people of the town coming out in force to witness our departure. The sheikh, with one of his brothers, leads the way at the head of the caravan. They are well armed, but the remainder of our escort do not make much of a military force. Only three of them have long, curiously-ornamented guns, the others have lances, pistols, and knives.

Our route lies, for a short distance, along the extreme lower part of the 'Arabah, and although we are better pleased with the route our guides have chosen, we cannot help regretting that we shall see so little of this remarkable valley. The 'Arabah is the name applied to a great valley or depression which, strictly considered, extends from the head waters of the Jordan, at the foot of Mount Hermon, to the Red Sea. The upper portion is watered by the Jordan. The Lake of Tiberias, or the Sea of Galilee, and the Dead Sea continue the depression. South of the Dead Sea it is known as El Ghor. "The southern boundary of the Ghor is the wall of cliffs which crosses the valley about ten miles south of the Dead Sea. From their summits southward to the Gulf of Akabah, the valley changes its name, or, it would be more accurate to say, retains its old name of Wády el-'Arabah."

A deep interest will always attach to this wonderful valley, or rather to its southern portion of the 'Arabah, for, wherever Kadesh and Hormah may be located, there can be no doubt that it was up the 'Arabah that the Israelites advanced to the neighborhood of Mount Hor, when they solicited the consent of the King of Edom to pass through his dominions; and down which they retraced their steps to the pass by which they turned the mountains of Edom, and gained the eastern route by way of Moab.

The whole length of the 'Arabah proper, from the southern boundary of the Dead Sea to the Gulf of Akabah, is about one hundred miles. Its breadth varies. At a point about seventy miles north of Akabah, and a little to the north of Petra, it is from fourteen to sixteen miles broad, this being its greatest breadth. From this point it gradually contracts as it passes southward, its width at its mouth just above Akabah being only some three or four miles. "The mountains which form the walls of this vast valley or trench are the legitimate successors of those which shut in the Ghor, only in every way grander and more desert-like. On the

west are the long horizontal lines of the limestone ranges of the Tih, 'always faithful to their tabular outline and blanced desolation,' mounting up from the valley by huge steps with level barren tracks on the top of each, and crowned by the vast plateau of the Wilderness of the Wanderings. This western wall ranges in height from 1500 to 1800 feet above the floor of the 'Arabah, and through it break in the wádies and passes from the desert above—unimportant toward the south, but farther north larger and of more permanent character. The chief of these wádies is the Wády el-Jerafeh, which emerges about sixty miles from Akabah, and leads its waters, when any are flowing, into the Wády el-Jeib, and through it to the marshy ground under the cliffs south of the Dead Sea."

"On the south of the Dead Sea," says Dr. Robinson, "the elevation of the water-shed, which, according to our Arabs, lies beyond the southern Wády Ghüründel, has not yet been determined. Schubert gives the depression of the bed of Wády el-Jeib, an hour and a half south of el-Weibeh, at ninety-one Paris feet below the level of the Red Sea; and that of Wady el-Fikreh, near the pass es-Sufâh, at five feet below the same. These specifications seem to me to correspond tolerably with the depression of the Red Sea. But apart from all barometrical measurements, which as yet are so uncertain, the very conformation of this part of the great valley, thus presenting a much longer and greater descent towards the north than towards the south, seems of itself to indicate that the Dead Sea must lie considerably lower than the Gulf of Akabah.

"The Ghor, between the Lake of Tiberias and the Dead Sea, as we have seen, is for the most part a desert; except so far as the Jordan and occasional fountains cover some portions of it with exuberant fertility. On the south of the Dead Sea, where, instead of the Jordan, we find only during the rainy season the torrents of el-Jeib, the surface of the 'Arabah is almost uninterruptedly a still more frightful

desert. In the Ghor indeed, around the southern end of the sea, the living streams from the Wádies Kerak, el-Kurâhy, and et-Tufíleh, impart fertility to the adjacent soil; while on the southwest, and along the base of the transverse line of cliffs, the brackish fountains comprehended under the names el-Beida, and el-Arûs, nourish extensive tracts of marshy verdure. But in el-Arabah, although the fountains are numerous for a desert, yet they are less copious, and seem to exert a less vivifying power than those of the northern Ghor."



THE VIPER.

About two hours after leaving Akabah, we turn to the right, and leave the 'Arabah by a gap in the hills, narrow, wild, and rugged. This is the Wády Ithm, which was formerly the main road from Elath to Petra, and over which the merchandise of centuries was regularly transported. A little above the opening of the pass we notice a strong wall of stone about nine feet in thickness, with an opening in it for the passage of the winter torrent. Our guides inform us that this was erected many years ago by the Bedawîn to enable them to hold the defile against attack. The bed of

the wady is covered with small stones, and the mountains rise up wall-like on either side. We ascend continuously, the road being very steep in some places. The mountain sides are of gray granite rock, streaked here and there with broad bands of black and dark-brownish red. The scene is one of universal desolation. The road which ran through this defile in ancient times, when it was one of the great highways of commerce, has long since been washed away, and its place is supplied by a most difficult and uncomfortable camel-track. The course of the winter torrents is plainly marked by the seams on the mountain sides and the heaps of rubbish in the bed of the wady. We toil along painfully, and towards sunset reach our camping-ground, a plain of considerable size and uneven surface, enclosed by lofty granite mountains, and 3000 feet above the sea. Our guides inform us that the place is called Holden Saardeh. The plain contains many acacia trees, and some stunted shrubs of a hardy nature, but we find no water upon it. It was somewhere along this dreary route that the Israelites were punished by the visitation of the fiery serpents, which scourge was followed by the elevation of the symbol of healing, the brazen serpent, the great type of the Atonement of Christ. Reptiles similar to those described in the Bible still abound in the region of the Gulf of Akabah, so that this occurrence would seem to have taken place at a very early period of the march by the eastern route, though it may not have occurred until the vicinity of Petra was reached.*

We make an early start on Thursday. About two hours after setting out our guides point out a ruined fortification of stone on the mountain side, which they tell us is El Khaldeh. We pass it by without stopping to examine it. We are skirting the territory of the Beni Sakhr, a powerful tribe inhabiting the Wady Hesmeh, or Red Valley, whose position we can see marked by the lofty peak of Jebel Rum.

* See *Kitto's Daily Bible Illustrations*, pp. 219, 220.



THE BRAZEN SERPENT.

The Benî Sakhr are not friendly to the Alawîn, and Sheikh Mohammed is anxious to pass their territory as rapidly as possible. Our route still lies along the Wâdy Ithm, which, shortly after passing the fort mentioned, broadens suddenly into a wide plateau, several miles in breadth, with mountains of a lower elevation than those we passed yesterday, sloping gradually from the plain on either side. The plain is covered with a small, coarse shrub, and we see many trees. These are principally the *ghaza* tree, whose trunk is smooth, and of a gray color, and whose long feathery branches are without leaves. The plain stretches away as far as we can see, and toward the horizon we can discern the faint outline of the great range of Mount Seir. We camp for the night at El Guerrah, a large, detached and remarkably colored mass of sandstone rock, lying in the plain. Close by are the ruins of an ancient fortress. We do not visit it, as we are anxious to press on and reach Petra as soon as possible.

About two hours after starting from camp on Friday morning, we leave the route for a short distance to examine a curious rocky chamber cut in a mass of red sandstone. The place is called El Harabah. The entrance to the chamber is by a steep and narrow groove hewn out of the stone. A slab partly closes it, and there are traces of steps in the groove, which is about seven or eight feet long. The interior of the chamber is about thirty feet long by eighteen feet broad, and six feet high. The interior is nearly choked up with sand. The ceiling is covered with a coarse plaster, and near the centre is a hole which admits light and air. The thickness of the rock above the chamber is about three feet. A channel, about six inches deep, runs off from the hole in the roof, along the top of the rock, to a reservoir or cistern about twenty feet off. It was evidently designed to prevent the rain water from entering the chamber and to collect it for use. The place was probably the habitation of one of the ancient Horites, whose dwelling was a rock.

Pressing on again, a few hours more bring us to the ex-

tensive ruins of Humeiyūmeh, which Laborde mentions as Ameimé. The town which stood on this site must have been very extensive, for the ruins cover a considerable area, extending in one direction at least a couple of miles. Water was brought to the town from the wells of Gana by an aqueduct, traces of which can yet be distinguished. The town was evidently a flourishing place in the days when caravans' laden with the merchandise of the East traversed this route.

We camp for the night in a mountain gorge, as wild and picturesque as any we have seen, called El Seblehyeh. The weather suddenly becomes cold and raw, and during the greater part of the night a chilling rain, with thunder and lightning, falls.

On Saturday morning, soon after starting, we reach an old well called Bur Hammad. Here Sheikh Mohammed takes leave of us. He has business in another quarter, and commits us to the care of his brother, to whom he confides the command of the escort. Our route during the first part of the day lies through a range of low mountains, with well-rounded sides covered with earth, and along them we see more verdure than we have encountered since we left Egypt. Early in the afternoon we begin the ascent of the great range of Mount Seir, and as we mount higher the air becomes keener and more bracing. Towards four o'clock we reach the crest of the mountain, and then there bursts upon us one of the grandest views we have yet seen. To the north rises the grand head of Mount Hor, with its double peak, the most conspicuous object in the scene, the sunlight falling brightly upon its lofty summit. To the right of the mountain, as we face it, and to the north of us, are the rocky labyrinths which seem to cut the surface of the country like a net-work, and in the midst of which Petra is situated. To the eastward stretches away the immense Desert of Arabia Petræa, seeming to our view a rolling plain of yellow sand. To the south is the country through which we have passed; and to the westward we can see the outline of the 'Arabah,

over which a light haze rests, and beyond this the Desert of Et-Tih. The wind blows keen and cold, as the sunset approaches, and we are glad to reach our camp, which is pitched some distance farther on at a place called Bais.

The next morning is Sunday, and hitherto we have made the sacred day one of rest; but now we determine to push on. Time is important to us. We are approaching Petra, and desire to enter it, if possible, before our arrival shall become generally known among the Fellahîn Arabs, to whom the place belongs, and who regard the visits of travellers with great suspicion, and rarely fail to endeavor to extort money from them. By entering the city at the earliest possible moment to-day, we may be able to see a considerable portion of it before our arrival is known.

We are now fairly within the ancient kingdom of Edom, the inheritance given to Esau by Jehovah after he had thrown away his birthright. The name is derived by some writers from Esau himself, who was a red man (Gen. xxv. 25), and is called Edom in the sacred narrative (Gen. xxxvi. 1). Others trace the origin of the name to the reddish color of the mountains of the country. The region was originally called Mount Seir, "Rugged," and comprised all the mountainous region lying east of the 'Arabah, between the Dead Sea and the Gulf of Akabah. The first inhabitants of whom we have any knowledge were called Horites. These were dwellers in caves, and were driven out by Esau and his descendants, who possessed the land. At the time of the conquest of Canaan by the Israelites, and long afterwards, the capital of Edom was Bozrah, probably the present Buseirah. David conquered Edom, and made it a dependency of the Jewish monarchy, and Solomon held it during his reign, making its only seaport his great naval station. After his death, and the disruption of the kingdom, the Edomites recovered their independence, and, though several times defeated by the Jewish and Israelitish sovereigns, managed to retain possession of their country. They made

common cause with the Chaldæans, and contributed very decidedly towards the overthrow of both Israel and Judah. Encouraged by this they passed their ancient limits, and occupied the northern portion of the Desert of Et-Tih, and a number of the southern towns of Palestine. It was probably on account of the assistance rendered by them to the Chaldæans that the Edomites were denounced so severely by the Hebrew prophets. The name of Edom was now given to the whole country lying between the 'Arabah and the Mediterranean, and ere long the ancient name was exchanged for the Greek equivalent, Idumæa. The Maccabees conquered the country again, and placed it under the rule of Jewish prefects or governors. One of these, Antipater, succeeded in winning the favor of Cæsar, and was made procurator of all Judæa. His son, Herod the Great, became king of the Jews, who could never forgive him the Idumæan taint in his blood.

Meanwhile, while the Idumæans were extending their limits toward the Mediterranean, their ancient possessions were wrested from them by the Nabathæans, a powerful Arab tribe, the descendants of Nebaioth, the oldest son of Ishmael. (1 Chron. i. 29.) They took Petra and made it their capital, and it is to them that that city is indebted for the great monuments which have made it the wonder of the world. They abandoned their nomad life, adopted the habits of civilization, and after firmly establishing themselves among the mountains of Edom, engaged actively in commerce, and founded the kingdom of Arabia Petræa, about three hundred years before Christ. Herod Antipas, the son of Herod the Great, married the daughter of one of the monarchs of this kingdom named Aretas (a name common to a line of these Arabian kings), and afterwards repudiated her in order to marry Herodias, his brother Philip's wife. John the Baptist sternly rebuked this infamous alliance, and was put to death in consequence by Herod. The same Aretas at a later period conquered Damascus, of which city he was master at

the time of the conversion of St. Paul. (2 Cor. xi. 32.) Arabia Petraea was at length conquered by the Romans in A. D. 105, and became a province of the empire. In the earlier centuries of the Christian era it was included in the episcopal province of *Palæstina Tertia*, of which Petra was the metropolis. It passed under the rule of Mohammed at an early day, and from that time its commercial importance began to decline. Its flourishing cities decayed rapidly and fell into ruin. Its industrious population abandoned it, and it became once more the home of the nomad tribes. The curse pronounced upon it has been literally fulfilled: "Thus saith the Lord: Behold, O Mount Seir, I am against thee, and I will stretch out my hand against thee, and I will make thee most desolate. I will lay thy cities waste, and thou shalt be desolate. Thus will I make Mount Seir most desolate, and cut off from it him that passeth out and him that returneth. I will make thee perpetual desolations, and thy cities shall not return." (Ezek. xxxv.)

"The geological structure of Edom," says Dr. Porter, "is peculiar. Along the base of the mountain range on the side of the 'Arabah are low, calcareous hills. To these succeed lofty masses of igneous rock, chiefly porphyry; over which lies red and variegated sandstone in irregular ridges and abrupt cliffs, with deep ravines between. The latter strata give the mountains their most striking features. The average elevation of the range is about 2000 feet. On the east is a long, almost unbroken limestone ridge, higher than the other, and declining gently to the Arabian Desert. The breadth of the mountain region does not exceed twenty miles. The valleys and flat terraces on the mountain sides and summits are covered with soil, from which trees, shrubs, and flowers spring up luxuriantly. All this shows the accuracy of the Bible topography, where we find Isaac saying to his son Esau, 'Thy dwelling shall be the fatness of the earth, and of the dew from heaven above.'" (Gen. xxvii. 39.)

The general characteristics of the country to-day are thus sketched by Professor Palmer: "The mountains of Edom consist mainly of a range of porphyritic rock, which forms the backbone of the country; above this rises a mass of sandstone, assuming the richest coloring and the most fantastic forms; and on either side of these two formations are limestone hills. Those on the east are the outposts of the great plateau of the Arabian Desert, and in many cases attain the highest elevation in the whole mountain group; those on the west are much lower, being in fact only the low hills that form the eastern bank of the 'Arabah, which valley skirts the limestone plateau of Et-Tih and the Negeb. The country is extremely fertile, and presents a favorable contrast to the sterile region on the other side of the 'Arabah. Goodly streams flow through the valleys, which are filled with trees and flowers, while on the uplands to the east rich pasture-lands and corn-fields may everywhere be seen. With a peaceful and industrious population it might become one of the wealthiest, as it certainly is one of the most picturesque countries in the world; and, were there now as great facilities for transport as there were in ancient times, the power and commercial importance of Edom might be once more revived. But the traffic of Arabia and India is now diverted from the desert to the ocean; neglect and wanton violence have destroyed the noble works which made the desert an easy path, and, to crown all, a corrupt and supine government has allowed anarchy and brigandage to infest every approach. Thus the gifts of nature are lavished in vain, and what little corn the half-savage Fellahîn can produce serves scarcely any other purpose than to excite the cupidity of the Bedawîn who share the country with them, and to keep alive perpetual wars and feuds.

"Er Jebâl is occupied by Fellahîn, whose present Sheikh, 'Abder Rahmân el 'Awar (or the one-eyed), is, perhaps, as unmitigated a scoundrel as the East can boast of; a great portion of the country is, however, in the hands of the

Hejâyah Bedawîn. . . . The immediate neighborhood of Wâdy Mûsa is in the hands of Fellahîn called the Liyâtheneh: they are of so decided a Jewish type as to have led Dr. Wilson and others to imagine them to be descendants of those Simeonites who settled in Edom. This view is erroneous, as it is clear that their immigration into the country dates after the Mohammedan conquests. They are the sons of Leith, a lineal descendant of Ka'ab, and a branch of the Kheibarî, who resided near Mecca, and played so important a part in the early history of Islam. The Kheibarî are still found in large numbers about Mecca and Medina, and are much dreaded by the Hajj caravans, as they invariably rob and murder any unarmed stragglers; by Dr. Wolff and other learned travellers, they have been identified with the Rechabites mentioned in Jeremiah xxxv. 6, 7: 'They said, We will drink no wine: for Jonadab, the son of Rechab our father, commanded us, saying, Ye shall drink no wine, neither ye nor your sons forever. Neither shall ye build houses, nor sow seed, nor plant vineyards; but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers.' This precept, which is in effect that they should assimilate their mode of life to that of the Arabs among whom they dwelt, they have obeyed to the present day, for they drink no wine and dwell in tents. Although professing themselves to be Mohammedans, they are laxer in their religious discipline than even the Bedawîn themselves, whose observances are really more Sabæan than Moslem. The Liyâtheneh retain not only the distinctive physiognomy, but many of the customs of the Jews, such as wearing the Pharisaic love-locks." *

Petra, or, as it is called by the Arabs at present, Wâdy Mûsa, though not the capital of ancient Edom, was one of its chief cities. It is mentioned twice in the Bible. In 2 Kings xiv. 7, we are told that King Amaziah "slew of Edom in the

* *The Desert of the Exodus*, pp. 362-364.

valley of Salt ten thousand, and took *Selah* by war." In Isaiah xvi. 1, the prophet tells the Moabites to "send the lamb from the ruler of the land from *Sela* to the wilderness, unto the mount of the daughter of Zion." The Hebrew *Selah* and the Greek *Petra* mean the same thing, "Rock," and accurately describe the ancient city. Petra was taken by the Nabathæans, and made the capital of their kingdom of Arabia Petræa, which probably took its name from the city itself. They made it a powerful and wealthy metropolis, the seat of culture, and the centre of an immense and valuable trade, and adorned it with the noble monuments which to this day excite the admiration of the beholder. Strabo describes the city as follows, in the reign of Augustus, Emperor of Rome: "The metropolis of the Nabathæans is Petra, so called; for it lies in a place in other respects plain and level, but shut in by rocks round about, precipitous, indeed, on the outside, but within having copious fountains for a supply of water and the irrigation of gardens. Beyond the enclosure, the region is mostly a desert, and especially towards Judæa." Pliny, writing in the first century, says: "The Nabathæans inhabit the city called Petra, in a valley less than two (Roman) miles in amplitude, surrounded by inaccessible mountains, with a stream flowing through it." Josephus makes frequent mention of it. When the Romans overran the kingdom in the reign of Trajan, Petra passed under their dominion. At an early period of the Christian era it became the seat of a church and a bishop, and in the fifth and sixth centuries it was the metropolitan see of *Palæstina Tertia*. After the Mohammedan conquest it disappeared entirely from history. "In the Latin *Notitiæ*, referring in part to the centuries after the Mohammedan conquest and before the Crusades, the name of Petra is no longer found, and the metropolitan see had been transferred to Rabbah. Whether Petra perished through the ruthless rage of the fanatic conquerors, or whether it had already been destroyed in some incursion of the hordes of the desert,

is utterly unknown. The silence of all Arabian writers as to the very existence of Petra would seem to favor the latter supposition; for had the city still retained its importance, we could hardly expect that they should pass it by without some notice in their accounts of the country and its conquest. As it is, this sudden and total disappearance of the very name and trace of a city so renowned, is one of the most singular circumstances of its history." * The Crusaders supposed they had found Petra in the city of Kerak, which they made one of their chief strongholds in the East, and never discovered their mistake during their entire occupation of the Holy Land. Indeed, they not only committed this error themselves, but succeeded in inducing subsequent ages to believe that Kerak was the real Petra. Seetzen, in 1807, partly dispelled this illusion by publishing the reports he had collected of the remarkable ruins in Wády Mûsa. Burckhardt visited Petra in 1812, and examined the ruins thoroughly, and became satisfied that they were none other than the remains of the lost and ruined capital of Arabia Petræa. Since then other travellers have visited the place, and have fully established its identity with Petra. At what time, however, the name of Petra was exchanged for that of Wády Mûsa is unknown.

Sheikh Mohammed's brother and the remainder of our Arab escort rather enjoy the idea of stealing a march upon the jealous guardians of Petra, and enter heartily into our scheme. Achmet, on the contrary, is rather doubtful of our success, though he does not oppose the plan. We continue our march along the high ridges overlooking the defile of Petra, pressing on as fast as our means of locomotion will permit. The country around us is tolerably well cultivated, and we frequently pass enclosed fields in which grain is beginning to grow. About half-past nine we see just below us the entrance to Wády Mûsa, and

* Dr. Robinson.

some distance to our right is the Fellahîn village of Eljy. It seems a substantially constructed town, built of stone, and enclosed with a strong wall. According to Burckhardt, it "contains between 200 and 300 houses, and is enclosed by a stone wall with three regular gates; a few large hewn stones dispersed over the present town indicate the existence of an ancient city on the spot." Our object is to reach the entrance to Petra before being discovered by the Arabs, and we avoid Eljy. Reconnoitring it with the glass, we notice scarcely any signs of life. A few women can be seen, but no men. Upon mentioning this to our guides, the sheikh's brother declares that it is just possible that the men of the tribe may be absent on some expedition, and that we may be able to finish our explorations before their return. Thus encouraged, we press on, and are soon fairly in the Wâdy Mûsa, having turned Eljy successfully. A few moments more and we are at the opening of the gorge called the Sîk.

The city of Petra stood in an irregular basin in the midst of a series of remarkable rocky cliffs. On the east and west it is enclosed by bold and high sandstone walls or cliffs, of a soft reddish color. Towards the north and south the view is open. "Towards the northeast is seen the high southern end of the mountain of Dibdiba, resting on white sandstone at its base; and more to the left the plain Sutûh Beida. From the eastern part of the area of the valley, the summit of Mount Hor is seen over the western line of cliffs, bearing about west by south." During the existence of the city the principal entrance was by way of the Sîk. Two valleys unite at a point a little below Eljy, and form the Wâdy Mûsa, a broad ravine, whose sides are composed of limestone rock. A little brook rises in the northern valley, above Eljy, and flows into Wâdy Mûsa. After traversing it for a short distance, it turns suddenly to the westward, and passes into a narrow gorge that pierces the cliffs at this point, and which is called the Sîk.

A mile farther on it enters the open space formerly occupied by the city of Petra, flows across it, and passes out by another narrow ravine in the western cliffs. There are level strips of ground on each side of the brook of 'Ain Mûsa, and then the land rises irregularly to the base of the cliffs, which are abrupt and sharp, rising to a height of from 150 to 300 feet, "while ravines, deep and rugged, branch off into the mountains." The city was built in the open space, or basin, which is about half a mile square, while the sides of the cliffs were lined with tombs and other monuments, the remains of which still exist.

The rocks which enclose Wâdy Mûsa contain a number of tombs before the entrance to the Sîk is reached. Several of these are very interesting. One is a temple, with Corinthian columns and two side aisles; another is a tomb, with four pyramids on the top. Both are cut out of the solid rock, and are of very fine workmanship and design. The rocks now change to a soft reddish-colored sandstone, and just beyond the tombs we have mentioned, the valley broadens into a little amphitheatre, which seems entirely shut in by the lofty crags which rise up around it. The stream suddenly makes a turn to the westward, and at the first glance seems to disappear in the side of the cliff. A closer examination shows us that it has entered a narrow cleft in the rock, which seems to have been formed by some sudden rending of the mountain from top to bottom. It is about twelve feet in width at the entrance. It widens to twenty or thirty feet at some points along its course. The walls on either side are of red sandstone, and rise up perpendicularly to a height of about 100 feet at the entrance, and increase to a height of 300 feet as they approach the other end of the pass. This is the Sîk, the wonderful ravine which, in ancient days, when Petra was in her pride and power, constituted the principal entrance to the city. Into this narrow opening the sunlight never penetrates. It is always in the shade, and as one

journeys through it, and looks up, he can see only a narrow line of the blue sky overhead, and in some places the cliffs almost hide this from view. The coloring of the rocks is indescribably beautiful. It is soft and subdued, not bright and gaudy, and harmonizes well with the "dim religious light" that pervades the ravine. Green creeping plants, fig and tamarisk trees, and other bushes grow in profusion along the upper portion of the cliffs, and along the bed of the little brook which purls through the pass are masses of laurels and oleanders, which are just beginning to bloom. A wilder and more picturesque scene cannot be imagined. In former days no doubt the great body of water was not allowed to flow through this approach in the rainy season, but was carried off in some other way, and there was an aqueduct for the purpose of bringing water into the city. The remains of this can be seen along the sides of the cliff. In ancient times the gorge was paved with square blocks of stone. Fragments of this pavement still remain. At intervals along the side are niches where statues or busts once stood, and tablets formerly covered with inscriptions, both niches and tablets cut in the rock. The Sik winds very much. It runs to the westward at first, then to the southwest, then to the northwest, and then, alternating between southwest and northwest, turns finally to the westward and enters the limits of the city. Similar gorges enter it from the sides, extending in different directions into the mass of the sandstone rock. The Sik is a little more than a mile in length.

A short distance from the entrance, the gorge is spanned by a fine buttressed arch, placed high up on the sides of the cliffs, and now quite out of reach. Dr. Robinson and others supposed that this arch was designed as an ornament to the pass, or an arch of triumph. Later investigation has solved the mystery so long connected with it. It has been examined, and its former use determined. It was built to support an aqueduct, which, doubtless, conveyed

water to the buildings in the more elevated portion of the city.

A sharp turn in the ravine brings us suddenly before a ruined structure, the exquisite beauty and coloring of which seem almost unearthly, as we emerge upon it from the gloom of the Sik. It is so placed that it is the first thing seen by the stranger entering the city from this direction, and when Petra was a city of palaces and temples, and this stately



THE KHUZHNEH.

edifice was perfect in all its details, the effect must have been surpassingly grand. The building is the Khuzneh, the stateliest of all the rock-hewn temples of Petra. It is carved out of the rose-colored rock, and stands in a huge niche, with the rock on either side. The full light of the morning sun falls upon it, bringing out every detail of workmanship and coloring. The temple is in an excellent state of preservation, a large part of its delicate carving being as fresh as if executed yesterday. The rosy

hue of the rock contrasts well with the darker cliffs around and the bright green of the vegetation.

Our examination of the city and its monuments is, for the reason already given, limited, and we make the most of it. We have not the opportunity of making as thorough an inspection as we could desire, and must depend upon others for details.

"The architecture of the Khuzneh," says Dr. Porter, "is Corinthian, but the plan is unique. The façade consists of two stories. The lower one has a portico of four columns thirty-five feet high, projecting only a few inches from the surface, and surmounted by a frieze and pediment, delicately sculptured with vases connected by festoons. At the sides of this portico are wings like *antæ*, each having a pilaster at the angle supporting a deep cornice. On the flat surface of the wings are sculptured figures in relief, but so much worn as scarcely to be distinguishable. At the level of the apex of the pediment runs a horizontal moulding, terminating the first story and forming the base of the second. The upper story is very singular in plan. It looks as if a low portico of four columns, with a pediment, had been cut down the centre, and the parts set back so as to afford a clear space between them for a small cylindrical monument, surmounted by a dome and urn, supported by four columns, with sculptured figures on pedestals between them. There are also statues between the columns of the dissevered portico. Within the great portico is a vestibule, having a door opening into a plain lofty chamber, behind which is another of less size. Small lateral chambers also open from the vestibule. The whole structure is excavated in the rock, with the exception of the two central columns of the portico, one of which has fallen. The age of the monument can only be guessed at, and its very object is matter of controversy. Was it a temple constructed in honor of some god, or a mausoleum hewn out in memory of some man? It is in vain we inquire. It bears no in-

scription, preserves no name, has no story. 'There it stands as it has stood for ages, in beauty and loneliness,' having no legend of the olden time, no theme, on which the muse might soar to celebrate its past glories. Its rich tints are now lighted up by the morning sun, and now cast into shade as he goes down beneath the western cliffs; like the magical creation of some night vision, it strikes the eye once, and ever after haunts the memory."

The Arabs call the edifice El-Khuzneh, "the treasure." They believe that the ancient masters of Petra deposited an immense treasure in the urn which surmounts the façade, where it still remains beyond their reach. They are yet under the impression that the object of every stranger who visits Petra is to secure this wealth, and they are especially vigilant in their watchfulness over visitors to the Khuzneh.

Passing by this noble monument, we traverse a broader ravine leading toward the northwest, and through which the brook, bordered by oleanders and groups of wild flowers, still flows. The cliffs on either side are lined with rows of tombs, the façades of which are of an infinite variety. Burckhardt says that no two tombs in the entire place are exactly alike. They also differ in size and elegance. Some of the fronts are plain and simple, others are ornamented with pilasters, semi-columns, friezes, and pediments. Many of them, instead of a pediment, are ornamented with a flight of steps running up from each corner and meeting in the centre. "This style seems to be peculiar to Petra, and may be called Arabian, or more properly Nabathæan. Indeed, a great majority of the older tombs are unique in plan and ornament, and little seems to have been borrowed from Egypt, Greece or Rome. The pyramidal forms were not confined to this place, for historians tell us that the tomb of Helena at Jerusalem, and the tombs of the Maccabees at Modin, had pyramids erected over them." There was formerly a Greek inscription over one of the principal tombs in this part of the valley, but the architrave, on which the

inscription was chiselled, fell during a storm some years ago, while Miss Martineau and her party were encamped in the ruins. Dr. Porter remarks that it is most likely that the greater portion of the inscriptions have disappeared in this manner.

Some distance below the Khuzneh the ravine broadens to a width of about one hundred and twenty yards. A narrow ravine here enters the main valley from the south. On our left is the theatre, which is excavated in the rock. The diameter of the arena is one hundred and twenty feet, and above this rise thirty-three rows of seats hewn out of the solid rock, tier above tier. Above the seats are small chambers, similar to the boxes of a modern theatre, cut out of the rock. The stage was of masonry, and is in ruins, only the bases of three columns remaining. It has been estimated that the theatre would seat between 3000 and 4000 spectators. For a place of amusement it is certainly most strangely situated. Looking up from the rows of seats, the gazer beholds, which ever way he turns, a number of the largest and most splendid sepulchres of the ancient city, so that the sports of the living were performed in the midst of the resting-places of the dead.

From the cliff immediately on the north side of the theatre can be obtained one of the finest views of the city. The ranges of cliffs, with their rock-hewn tombs, and sculptured façades, can be seen throughout almost their whole extent, while a little to the left lies the open space or basin, covered with the ruins of the former city. The view is the most comprehensive to be obtained from any point, and it does not require a very vivid imagination to bring up to the mind a picture of what Petra was in the days of its prosperity. The cliffs were then lined with the splendid tombs, with every detail perfect, and beautiful in the many-colored hues of the rock from which they were carved. Temples and palaces stood on the commanding points. A massively built and prosperous city covered the basin below and

spread out up the sides of the cliffs to the line of tombs. A teeming population swarmed through the streets, and made the air noisy with the hum of industry and the sound of the voices of a great multitude. Long caravans laden with the wealth of the East wound their way through the Sîk, and made the city the centre of a commerce of almost fabulous value. The bazaars teemed with wealth. Warlike kings led forth through the narrow defile powerful armies, which carried their victorious banners as far north as Damascus. What a contrast between then and now? The city of the living has disappeared—forgotten for centuries; and even the rock-hewn homes of the dead, which seemed to their builders strong enough to defy the hand of Time, are crumbling to decay. The ruins that lie around us alone remain of the powerful and magnificent city, which believed itself secure in its rocky retreat against the fate of nations. It has perished, and the curse denounced upon it alone survives. "They shall build, but I will throw down." (Mal. i. 4.) "Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill; though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. . . . Edom shall be a desolation; every one that goeth by it shall be astonished." (Jer. xlix. 16, 17.)

We follow the stream for about two hundred yards below the theatre. The eastern cliff is thickly covered with tombs. Some of these are low down and can be easily reached; the others are high up and at present inaccessible. We now pass into the open space in which the city stood. The valley is covered with a mass of ruins, some of which are of very great size, showing that they belonged at one time to buildings of the most substantial character. The stream flows nearly through the centre. The land is level for some distance on each side, and finally rises in irregular mounds until it meets the cliffs, about a quarter of a mile north and south of the stream. Every available point must have been

occupied with a building, for the valley is literally covered with the ruins, broken columns, stones, cornices, pieces of carving, and the like. Every edifice is prostrate, except one or two, which stand near the banks of the stream. The brook appears to have been arched over in ancient times, in order to afford more building room. The ruins of this archway, and of several bridges, may be seen. There are fragments of a triumphal arch, a temple, and a large building which constitutes the principal ruin of the place, and which the Arabs call Kusr Far'ôn, "Pharaoh's Palace." The walls are still standing, but the front is gone. It is apparently of a later age than the other structures, "and of very inferior architecture and workmanship." Joists of wood are built in different parts between the courses of stone; "intended, doubtless, to receive the fastenings for ornaments of wood or stucco." It is not known for what purpose the building was used, but Dr. Robinson thinks it certain that it was not a temple. Fragments of a pavement, indicating the sites of some of the streets, are also seen, and some of these are still excellently preserved. The water, which sweeps through the pass with fearful force in winter, extending beyond the boundaries of the stream, has washed away many of the traces of the ancient city, but enough remains to render these ruins quite as interesting as the tombs by which they are surrounded. They show conclusively that they mark the site of a large and finely built city. The stones are hewn, showing that great care must have been taken with the houses erected with them. "These foundations and ruins," says Dr. Robinson, "cover an area of not much less than two miles in circumference; affording room enough, in an oriental city, for the accommodation of thirty or forty thousand inhabitants."

Having examined the ruins of the city, we return to the eastern line of cliffs, taking up the work at a point opposite the theatre. Here are some of the largest and most beautiful sepulchres in the valley. They are cut in a line of rocks

whose brilliant and varied coloring is very beautiful. The coloring does not present "a dead mass of dull monotonous red, but an endless variety of bright and living hues, from the deepest crimson to the softest pink, verging also sometimes to orange and yellow. These varying shades are often distinctly marked by waving lines, imparting to the surface of the rock a succession of brilliant and changing tints, like the hues of watered silk, and adding greatly to the imposing effect of the sculptured monuments. Indeed, it would be impossible to give to the reader an idea of the singular effect of rocks, tinted with the most extraordinary hues, whose summits present us with nature in her most savage and romantic form; whilst their bases are worked out in all the symmetry and regularity of art, with colonnades and pediments, and ranges of corridors, adhering to their perpendicular surface."

Among these tombs are several which merit a separate description because of their beauty and magnificence. One of the most interesting of these is the first which we approach from the direction of the theatre. It is marked by an arched terrace in front, and the pediment is surmounted by an urn. The softer part of the rock was cut away for a distance of about fifteen feet into the cliff before a workable surface was found, leaving thus a deep recess in which the façade stands. The sides of this recess are hewn into open galleries like cloisters, each supported by five columns. A level terrace, resting on double arches, was built of masonry between these sides, and before the façade of the tomb. The terrace is now in ruins. "The façade is composed of four Doric columns supporting a plain entablature and pediment; the columns are not detached. In the centre is a door, with a window over it, and higher up are three other windows between the pillars, the centre one having two figures in relief. Within is a large and lofty chamber, at the upper end of which were originally six recesses. 'On the establishment of Christianity these six have been con-

verted into three for the reception of altars, and the whole apartment has been made to serve as a church; the fastenings of the tapestry and pictures are still visible in all the walls, and near an angle is an inscription in red paint recording the date of consecration.' ”

About an hundred yards farther on is what is called the Corinthian tomb, and between this and the one just described are a number of smaller and plainer ones. It resembles the Khuzneh somewhat, but is inferior to it in design and workmanship. It is partially destroyed, and grass is growing



INTERIOR OF A TOMB.

over a portion of the outer surface. The upper story is better preserved than the lower. The tomb contains several chambers, all of which are plain. The principal chamber contains a number of recesses along its walls, which were evidently used for the interment of bodies.

Close by this one is another tomb, one of the most striking in Petra. Its wide façade is ornamented with a triple row of Ionic pillars, one above the other. The lower story has four portals, and is ornamented with pilasters. The upper ranges formerly consisted of eighteen columns each; but, as a portion of the cliff has fallen, only seven now remain in the upper tier. The façade was evidently much higher, but the upper portion, with its ornaments, which were no doubt in keeping with the rest of the noble structure, is now lost, and we can form but an imperfect conception of what it was in the day of its perfection. It must have been a grand work then, and was, no doubt, an object of pride to the dwellers in the ancient city.

There are some traces of paint upon the front, and a close examination shows that some of the carvings are fastened on the rock, which was probably too soft for such delicate work. There are several chambers in the interior. They are plain, but a few traces remain of the stucco with which they were covered.

The cliffs are lined with numerous tombs, and as they bend around the site of the ancient city, we see a long range of these structures stretching away in the distance. Between each of the more important tombs is a space of rough rock, the natural face of the cliff. Many of the tombs have been deprived of their ornaments by the decay of the rock and the action of the elements. All are not ornamented. Very many are mere excavations in the rock, there being in some cases several tiers of them in the side of the cliff. The side wádys which lead off at various points contain quite a number, some of which are very fine. We do not explore them. Dr. Porter says that one of the most important bears an inscription in Latin, containing the name of Quintus Prætextus Florentinus, "a Roman magistrate who died in this capitol while Governor of Arabia:" this is the only legible inscription hitherto discovered in Petra.

Towards the western end of the valley in which the city stood, and on the north side of the brook, is a wild gorge leading up to a mountain north of the city. This ravine leads to the Deir, one of the principal monuments of Petra. To visit it, it is necessary to have a native guide, as it is easy to become entangled in the maze of wádies leading from this ravine. We have no guide, neither have we the time, and we must pass it by, depending upon Dr. Porter for an account of the place. "The ravine leading to the Deir," he says, "is narrow, wild, and steep; in some places tangled thickets of shrubs almost bar the passage, as it winds round huge blocks of sandstone which have fallen from the cliffs overhead. In other places so close to the cliffs approach and so steep is the ascent, that it would be impassable but

for the excavations along the side, and the rude steps hewn in the rock. The defile becomes wilder and more picturesque as we ascend, now opening up a vista through the rocks on the prostrate ruins of the city, now diving into the heart of the mountain beneath overhanging precipices, from the fissures of which the wild fig and the yew-tree spring; and now skirting the edge of yawning chasms whose gloomy depths the eye cannot fathom. Here and there on the smooth rocks are a few *Sinaitic inscriptions*. After a full half hour's toilsome ascent, we reach, near the mountain's summit, a square area about 260 feet on each side, partly formed by cutting away the rock, and partly by masonry; on the northern side of this area stands the Deir.

"The Deir is a huge monolithic temple, hewn out of the side of a cliff which projects from a high plateau. It faces Mount Hor, whose rugged summit towers in lone majesty over against it. In general design it resembles the Corinthian tomb. Like it, the lower story has eight semi-columns; but here the lines are broken by recesses and projections, and there are also niches between the exterior columns. The upper story has two additional compartments. The façade is nearly double the size of the Khuzneh, being 150 feet in length, by about the same in extreme height, and is in admirable preservation. Some idea may be formed of its massive proportions by the measurement of its details. The lower columns are seven feet in diameter, and over fifty in height, almost rivalling those of the great temple at Bâ'albek; the interior is one vast hall, perfectly plain. On the back wall is a broad arched niche, a little above the floor, with two or three steps leading to it on each side—not unlike the niche for the altar of a Greek church. The arch appears to have been once ornamented by a border of some sort fastened into a groove cut round it. A rude staircase leads up to the top of the structure, and on one of the stairs are some *Sinaitic inscriptions*.

“The whole aspect of this singular and beautiful edifice is undoubtedly that of a heathen temple. ‘With this view also accords the broad esplanade in front, and the road leading up to the place, hewn out of the rock with immense labor. It would be difficult to account for such a road to a mere private tomb, and this of itself seems to mark it as a public structure. In a later age it became a Christian church, and then perhaps the niche was excavated.’ I have seen, however, niches such as this in several other excavated temples. There is one at Menîn, near Damascus.

“Immediately opposite the Deir is another high cliff, which appears to have been too tempting a site for the architects of Petra to overlook. In the lower part of it are several excavated chambers, while a staircase leads to a level area above, where are the bases of columns *in situ* in front of another and larger excavated chamber, which seems to have been once the shrine of a temple. Within is a highly ornamented niche, and without are some separated fragments of mosaic pavement scattered over the rocks. Above this again rises the summit of the cliff, on which buildings once stood, commanding a view of singular wildness over a troubled sea of mountain peaks to the valley of the ‘Arabah, and the frontiers of Palestine far beyond.”

The cliffs on the western side of the city are of sandstone like the others, lofty, irregular, and dotted thickly with the openings of caves hewn into them, none of which are as finely ornamented as those on the sides we have examined. About midway is a narrow, wild gorge, stretching away into the mountain, and choked up with oleanders and tamarisks and a maze of creeping vines. The brook passes into this cleft and disappears. The Arabs assert that the gorge leads to a cave in the heart of the mountain, into which the stream flows and sinks into the earth; but it is not unlikely that this was once an entrance to the city, and leads into the ‘Arabah. The sides, as far as they can be seen, contain many caves of a more primitive form than those we have described. They

were evidently not tombs, but were most probably the dwellings of the primitive inhabitants of the place.

Close by this ravine and a little to the left of it, a sharp, jagged peak rises abruptly, separated from the cliffs by deep ravines, and standing alone, commanding the city. There are ruins upon its summit. Laborde supposes that it was the Acropolis, or citadel of ancient Petra, and his supposition is most likely correct. Around its base winds the ravine leading off towards the 'Arabah, by which travellers approaching Petra from the south make their entrance, and by which we shall take our departure.

The southern cliffs are also lined with tombs, some of which are of interest. There are also some singular ruins on the summits of some of these cliffs. "High up in one gorge is a little platform formed by the erection of a strong wall between the cliffs, now in ruins. Here on the left is a singular façade, having four semi-columns, supporting a low pediment; between the columns are two windows, and three niches with the remains of statues. The principal chamber is forty feet long by thirty feet wide, and behind it is a smaller one with arched niches in the walls. Directly facing this structure we observe two or three irregular openings in front of a cliff; entering by one of these, we suddenly find ourselves in a large and handsome hall, whose walls are adorned with fourteen fluted semi-columns supporting a rich entablature. Between the columns are niches, with grooves over them, apparently for receiving ornaments or inscriptions.

"Farther up this gorge is another massive wall. Near it a staircase, hewn in the rock, leads up to a Doric tomb, from which we gain the summit of the hill. Here are several deep reservoirs for the collection of rain-water; one of them is eighty feet long, by twenty feet wide and twenty feet deep; another, seemingly intended for an open temple, has two rows of niches in its walls. Not far from this, on the brow of another ravine, is a spiral staircase hewn in

the rock. In fact, this whole hill is filled with curious and interesting excavations, both on the eastern and western sides. On the summit are the foundations of a large building, apparently a fortress; and below it is a pyramid of rock, past which a long staircase descends to the front of the theatre."

Such is the Petra of to-day, which we have journeyed so far and toiled so hard to see. We can gather its history from the bulky volumes accessible to every student, but there are certain most interesting questions connected with the remarkable city which can be answered only by conjectures, and however reasonable these may seem, they are but mere suppositions. The first of these which will suggest itself to the visitor is, What use was made of the numerous excavations in the rocks that we see on every hand? Were they all tombs? That many were used for purposes of interment there can be no doubt; but were all of this character? Was Petra a city of the dead always, enclosing a smaller settlement of living men? Evidently some of the finer monuments were temples—such as the Khuzneh and the Deir. What was the object of the remainder? Dr. Porter inclines to the view that they were dwellings. "In the ravines and cliffs around the Acropolis," he says, "and in the N. E. and S. E. angles of the valley, are many chambers that in no way resemble tombs; but are just such as a primitive people would construct for habitations. The nature of the rock, and the form of the cliffs, made excavation an easier work than erection; besides the additional security, comfort, and permanence of such abodes. Most of these chambers have closets and recesses suitable for family uses, and many of them have windows in front, certainly superfluous in a tomb. May it not be that when architecture became fashionable among the inhabitants of Mount Seir, these caves were abandoned by their owners for ordinary houses, and then afterwards altered within and ornamented without, so as to serve for mausoleums and family tombs? This theory would

account alike for their vast numbers, and for the great contrast between the exterior and interior of many of them. It is, in some measure, corroborated, too, by history. The aborigines of this whole region were called *Horim*, that is, 'dwellers in caves.' They were expelled by the descendants of Esau; but in many parts of Scripture such expressions are used in speaking of Edom as would lead us to conclude that Esau's posterity had not merely taken possession of the country, but also of the dwellings, of their predecessors. Jeremiah and Obadiah both speak of them as dwelling in the clefts of the rocks, and making their habitations high in the cliffs, like the eyries of the eagles. (Jer. xlix. 16; Obad. 3, 4.) And Jerome, in his commentary on the latter prophet, observes that the whole of Edom, from Eleutheropolis to Petra and Aila, was filled with caves used as dwellings. It would be most interesting for some competent antiquarian to devote a few months to a minute and full examination of the monuments of Petra, and to a comparison of the different styles, with a view both to determine their relative age and their original object. There can be little doubt that many important facts would thus be ascertained, illustrative of the antiquities, the history, and the customs of the former occupants of this singular city. It might perhaps be found that the commercial Nabathæans were the first who introduced *buildings* into Petra, and the first also who began to ornament the exteriors of the excavations. . . . With one or two exceptions, there is no characteristic difference in the internal arrangement of these chambers; some are smaller, some larger; but nearly all are simple and uniform in plan, and without ornament. The façades alone appear to be of different ages, and they indicate the progress of architecture from an early and simple to a later and more ornate style. They are also in many instances wholly disproportioned to the interior. Would not these things seem to favor the supposition that the excavations themselves are *generally* of remote antiquity, and probably the work of the

Horim and their successors, the Edomites; while the exterior ornaments, with the buildings of the city, were added by a distinct race, who, from their intercourse with more polished nations, were led to renounce the simple habits of their predecessors? At any rate, there can be little room for doubt that the simple type of the rock-chamber was borrowed by the Nabathæans from a much older people, and from specimens existing in this valley."

We pass a busy day in exploring the ruins of the ancient city and the tombs; but night overtakes us before our task is completed. Our tents are pitched in front of the Corinthian tomb, and we pass the night in peace. Thus far we have completely eluded the jealous guardians of Petra, and we are hopeful of being able to avoid them altogether. Achmet, however, shakes his head gravely, and even the brother of Sheikh Mohammed is a little less confident than he was this morning. After supper we discuss the matter, and it is agreed that we shall be in readiness to leave Petra at noon the next day. By setting out promptly at that hour, and making a forced march until some time after dark, we shall be able to pass beyond the reach of the Fellahîn. The night goes by in safety, and in the morning there are still no signs of the Fellahîn. The tents are struck and the baggage packed on the camels at an early hour, and everything is gotten in readiness for the start, while we continue our explorations. We work hard, and content ourselves with examining only the objects easily accessible, and by eleven o'clock we return to the camels, who have been moved down the valley close to the southern ravine which winds around the foot of the Acropolis.

The clouds upon the faces of Achmet and our Alawîn escort lighten considerably as we mount to the backs of our dromedaries, and give the order to set forward. Not a moment is lost, and we pass rapidly through the ravine, mount to the Sutûh Hârûn, or "Plain of Aaron," and wind around the southern base of Mount Hor, the mountain being

on our right. The ravine by which we leave the city is lined with tombs and caves hewn in the rock, and oleanders and tamarisks grow thickly along its sides. It is about two miles in length, and resembles the Sîk somewhat, but is broader and more rugged. At its farther end we begin the ascent of the steep pass which leads to the base of Mount Hor. It is very difficult, and we toil slowly up its sides. In a little more than two hours after leaving Petra we reach the summit of the pass, and turn abruptly to the northwest, striking across a high plain, and winding through a succession of defiles which gradually descend toward the 'Arabah. Mount Hor towers high above us, at first on our right hand, and then behind us as we cross the plain. We should like to ascend the mountain, on which the great high priest of the Israelites was buried, but it is not possible. A little white object on the summit marks the rude edifice built over the site of the reputed tomb. Professor Palmer, who visited the spot in 1870, says: "We ascended a second pass called the Nagb er Rubâ'î, and then turned off in the direction of the summit of Mount Hor, in order to 'steal a march' on the Arabs of the place, who, at the best of times, are very exorbitant in their demands on travellers. The mountain rises to an elevation of more than four thousand feet above the sea level, and is reached by a fatiguing climb of about three-quarters of an hour from the top of the Nagb er Rubâ'î. At first our path lay over a long white limestone block to the east of the mountain; but for the rest of the way we had to scramble up the rugged red sandstone of which the summit is composed. Thus far we had got on well, and still escaped unobserved; but just as we reached the base of the highest peak, a boy, who was tending goats, saw us, and going off to a high ridge, began shrieking out wildly to alarm the Arabs in the wâdy. His cry was soon answered by a loud report in the valley below, and in a few minutes the rocks around echoed with the firing of alarm-guns, and an ominous din was heard coming from the direction of Petra itself. The

first thing which met our eyes when we stepped upon the small plateau immediately below the summit, was a heap of ruins, and, beside the rock, a huge black caldron, used for boiling the sheep which are there sacrificed to the 'Prophet Aaron.' A flight of steps cut out in the rock leads up a steep precipice to the tomb itself, and about half-way up these steps is a large cistern or chamber covered in with arches over which the staircase is built. The door of the tomb, which is an ordinary Moslem *welî*, was locked at the time, but we contrived to look inside, and saw that the roof was decorated with ostrich shells and similar ornaments. Over the door is an inscription, stating that the building was restored by Es Shîm'ânî, the son of Mohammed Calaôn, Sultan of Egypt, by his father's orders, in the year 739 of the Hijrah." Whether the building marks the real site of Aaron's tomb or not, there can be no doubt that this is the mountain on which the high priest was buried. Few sacred localities are more clearly identified.

Towards four o'clock in the afternoon, we make a brief halt to rest the animals, for we intend pushing on until nine o'clock to-night. We spend half an hour in this way, and, as we are mounting again, we hear the clatter of horses' hoofs behind us, and in a few minutes five mounted Arabs, well armed and gayly dressed, appear around a bend in the ravine. The condition of their horses shows that they have ridden hard, and the men themselves are flushed and excited. They draw rein a few yards from us, and one of them, who seems to be the leader, approaches us with outstretched hand, for we have shown that we are ready for an attack. It is the sign of peace that he makes, and we allow him to approach nearer. Instantly we are greeted with a volley of abuse in Arabic, in which the other Arabs join. Achmet interprets, and informs us that the strangers are Fellahîn from Eljy. They have heard of our stolen visit to Petra, and have ridden after us to demand their backsheesh. By close questioning, we draw out the information that the

head Sheikh of Eljy is absent in the desert with the greater part of the men of the tribe, and it is evidently to this fact that we owe our escape from observation and interference while at Petra. Our pursuers, it seems, discovered us as we gained the slopes of Mount Hor, and have ridden hard to overtake us. The chief speaker, who is one of the principal men of the tribe, is indignant that we should have dared to venture into their territory without their leave, and threatens us with the vengeance of the tribe when they return. Fortunately, we are now in a part of the road which could have been gained by travellers coming from the southward without entering Petra at all; and Achmet points out this fact to the irate speaker, and defies him to prove that we entered Wády Mûsa. The Fellahîn are somewhat nonplussed by this, and they are wise enough to see that we have the game in our own hands. We are too strong to be attacked by five men; we have left Petra, and shall soon be beyond their reach. We signify to them our intention of proceeding on our way, and warn them that if they seek to interfere with us, they must take the consequences of their folly. At the same time, as we are now skirting their territory, and are willing to be friendly towards them, we offer them a slight present in money, amounting to about ten dollars in American gold, and about 240 piastres in Turkish currency, and some tobacco. They can accept it or not, as they please. We have no time to delay longer, for the day is drawing to a close, and we have a long journey before us. This cool and determined course has its effect. The Fellahîn accept our offer with as good a grace as possible, and we part with friendly words, though it is easy to see that they think themselves badly treated. We keep a vigilant watch over them, as a guard against foul play, until we have lost sight of each other. Achmet assures us that we may consider ourselves very fortunate to get off so easily, and intimates that it may not be the last he will hear of it, as it may cause him trouble at the hands of the Fellahîn the next time he undertakes to conduct a party to Petra.

We set off again, continuing our march after dark, stumbling and slipping frequently as our camels wind through the rocky passes, and about half-past nine pitch our tents at the mouth of the Wády el-Milh, "the Salt Valley," which here enters the 'Arabah. We are tired and sore from our hard day's work, and are glad enough to lie down and sleep.

Tuesday morning breaks bright and clear over the 'Arabah, a wide waste of yellow sand at the point we have entered it, and as far as we can see. The valley is here about twelve miles in width, and as bleak and barren as the Sahara itself. To the westward the desolate hills rise up and shut in the view. We are off about seven o'clock, and cross the valley obliquely, making toward the northwest. Late in the afternoon we enter the Wády Jeib, and see some distance beyond, on its western bank, the dark line of a thicket of reeds, out of which rise a few palm trees, the whole occupying a slight elevation. This is 'Ain el-Weibeh, and we reach it toward sunset, and encamp there for the night.

It is at 'Ain el-Weibeh that Dr. Robinson fixes the site of Kadesh, the key to the entire topography of the wanderings of the Israelites. It is a dreary and desolate place now, with only a few shallow pools of muddy water, around which grows a thicket of coarse grass, reeds and palm trees. The landscape is bleak and oppressive, and not an object of interest is to be seen in the vicinity. Dr. Porter indorses Dr. Robinson's conclusions respecting Kadesh. We have already quoted the views of Professor Palmer in favor of 'Ain Gadis, in which he is supported by Dr. Tristram, and we now give the reasons advanced by Drs. Robinson and Porter, as summed up by the latter: "I agree with Dr. Robinson," he says, "in fixing the site of Kadesh at or near 'Ain el-Weibeh; and as it was one of the most important points in the journeyings of the Israelites, I shall state the few facts known of its history. About 4000 years ago, four kings from Mesopotamia and eastern Arabia invaded Palestine.

It was, in fact, a raid of Arab sheikhs on a large scale; the principal object being to make reprisals on a few towns that had refused the ordinary *ghufr* to the tribes of the desert. The marauders marched through the country east of the Jordan, smiting in their way the Rephaim, the Zuzim, and the Horites in Mount Seir, and then crossing the 'Arabah to Paran. Wheeling round, they came 'to *En-Mishpat* ('the Fountain of Mishpat'), which is *Kadesh*;' and, having plundered the Amalekites, they marched northwards upon the 'cities of the plain.' (Gen. xiv.) This gives some general idea of the situation of Kadesh, and proves also that it was a noted watering-place.

"The next mention of Kadesh is in the history of the journeyings of the Israelites. They left Sinai; encamped for a time at Hazeroth; and then, probably descending to the Gulf of Akabah, marched northward up the 'Arabah to *Kadesh*, 'a city on the uttermost border' of Edom. (Num. xx. 16.) From hence the spies were sent to examine the 'Land of Promise,' and to this place they returned with their misrepresentations. Here the people murmured, saying, 'Wherefore hath the Lord brought us into this land, that our wives and our children should be a prey?' And here the Lord answered in judgment—'As I live, all that were numbered of you, from twenty years old and upwards, which have murmured against me, shall not come into the land; but your little ones which you said should be a prey, them will I bring in.' (Num. xiv.) Here, too, having attempted to force their way contrary to the command of Moses, they were defeated by the Amalekites, and driven back in confusion to Mount Seir. (Deut. i. 44.) To this spot the Israelites again returned after an interval of thirty-eight years, and then Miriam, the sister of Moses, died, and was buried by the fountain. (Num. xx. 1.) The waters were now insufficient for the wants of the people, and Moses, at God's command, brought a miraculous supply from the rock. But the way in which Moses and Aaron executed this command

was so displeasing to the Almighty, that He uttered the solemn sentence, 'Ye shall not bring this congregation into the land which I have given them.' (Num. xx.) From this place messengers were sent to the king of Edom, demanding a passage through his territories to the eastern border of Palestine; on receiving a refusal, the Israelites again turned southward down the 'Arabah towards Elath.

"‘These circumstances,’ says Dr. Robinson, ‘all combine to fix the site of Kadesh in the neighborhood of 'Ain el-Weibeh. There the Israelites would have Mount Hor (where Aaron died) before them on the S. E.; across the 'Arabah is Wády el-Ghuweir, affording an easy and inviting passage through the land of Edom; in the N. W. rises the mountain by which they attempted to ascend to Palestine, with the pass still called Sufâh (*Zephath*, Num. xxi. 1-3; comp. Jud. i. 17); while farther north is the site of Arad, whose inhabitants drove them back.’”

On Wednesday we ride through a dreary desert broken by many ravines. The journey is fatiguing and monotonous, relieved only by extensive views down the 'Arabah for a long distance, and up the valley as far as the shores of the Dead Sea, which we obtain from some of the most elevated portions of the route. Late in the afternoon we reach the pass of Sufâh, a long, steep mountain gorge. It is the most direct approach to Palestine, and therefore our guides have chosen it, in spite of the difficulty of the ascent. The path, if it may be so called, rises frequently at an angle of, at least forty degrees, and the rocks are so smooth and slippery that the camels can scarcely obtain a footing upon them. It is the hardest climb we have yet had, and we are almost exhausted, as are the animals, when we reach the summit. A magnificent view bursts upon us in the light of the setting sun, as we pause to rest at the end of the ascent. Behind us is the line of the 'Arabah, marked by a deep haze of a purple hue which rests over it, and to the east of this are the dark mountains of Edom through which

we have passed. Before us, and a little to the left, are the blue hills of Palestine, while more to the right, towards the head of the 'Arabah, is the southern extremity of the Dead Sea, and south of this we can make out an extensive salt marsh, white and ghastly in the light in which we view it, and seeming to extend into the 'Arabah. We are at last in sight of the Promised Land. Our camp is pitched for the night a short distance beyond the pass.

On Thursday we continue our journey, not a little pleased and invigorated by the thought that we are once more approaching civilization; for, imperfect as that of Palestine is, it is better than the desert and the savage tribes among whom we have been journeying. We travel throughout the entire day along the southern border of ancient Judæa. The country is dreary and desolate, and very monotonous. Towards sunset we reach the ruins of an ancient town, called Ar'ârah, lying in a wâdy of the same name. Here are some water-tanks, but the ruins are not extensive or interesting. They occupy, Dr. Porter thinks, the site of *Aroer*, a town of the south of Judah, which was one of those to which David sent a portion of the spoil he took from the Amalekites in revenge for the plunder of Ziklag. (1 Sam. xxx. 26-28.) In half an hour after passing this place we encamp for the night.

On Friday we turn off from the road usually followed by travellers, and journey toward the northwest, to visit one of the most interesting spots in the Holy Land. The country becomes better as we advance. The rocks disappear gradually, and the ground becomes covered with soil, especially along the hill-sides. In the valleys vegetation greets the eye. A little after twelve we reach the point to which our steps are bent, and which is none other than Beersheba, which, in ancient times, marked the southern border of the Promised Land, whose extent was reckoned from "Dan to Beersheba." It is now called Bîr es-Seb'a, "Well of the Seven;" its old name signifies "Well of the Oath." There



ABRAHAM GOING UP TO OFFER ISAAC AS A SACRIFICE.

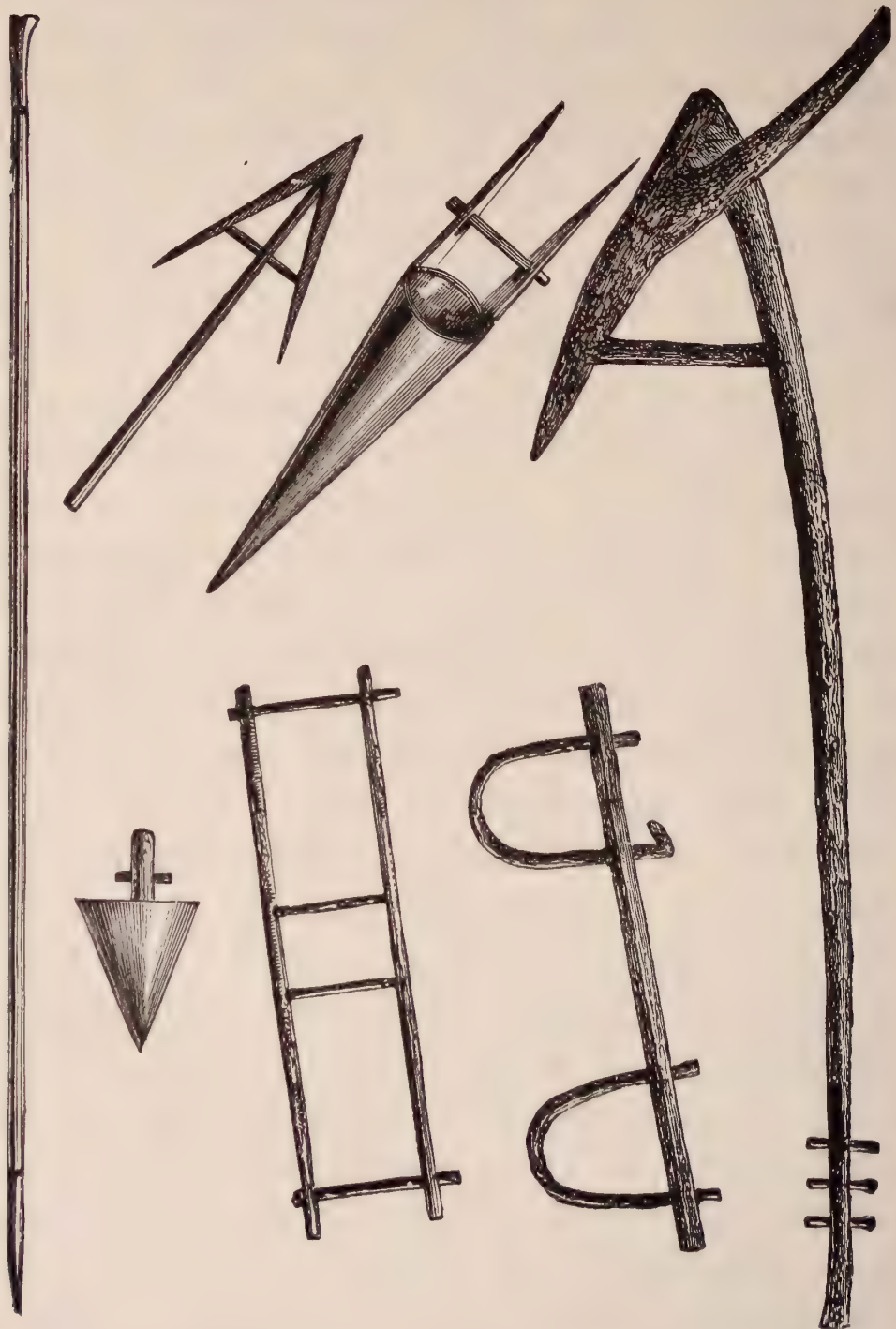
are two large and fine wells here now. One of these is twelve and a half feet in diameter, and forty-four feet from the curb to the surface of the water. The other well is a short distance from the first, and is about five feet in diameter by forty-two feet deep. The water in both is cool, sparkling and sweet. Around each well are drinking-troughs of stone for camels and flocks. The sides of the curb are worn by the action of ropes used in drawing water by hand. The wells are situated on the north bank of the Wády es-Seb'a. On the rising ground above are the ruins of a small town, the ancient Beersheba. We can trace the foundations, but not a stone is left standing. The ancient town is described by Jerome and Eusebius as only a "large village," and the ruins which lie scattered over the ground for a distance of about half a mile, indicate that it was a straggling village as well, for the foundations show that the houses stood apart from each other. They appear to have been built generally of round stones. Fragments of pottery are scattered thickly about the place. The southern bank of the wády is supported by a long wall of hewn stone, which was doubtless erected to prevent the bank from being worn by the water in the rainy season.

Beersheba is one of the most interesting of all the sites of Palestine. It was the home of the patriarchs. It was Abraham's fourth resting-place in the Holy Land, and here he dug the well from which Beersheba takes its name, perhaps one of these from which we have drunk this day. (Gen. xxi. 22.) Here also may have occurred the episode of Abimelech's infatuation with Sarah and its punishment. Here also Isaac, the heir of the promises, was born; and it was from Beersheba that Ishmael and his mother were cast out into the desert. From here Abraham set out upon that wonderful trial of his faith, the journey to the land of Moriah, for the purpose of sacrificing his only son at the command of Jehovah, "accounting that God was able to raise him up, even from the dead; from whence also he received him in a

figure." Here it was that Jacob received the blessing of his father, which made him the heir to the promises to Abraham; and it was from this place that he entered the desert, after offering sacrifices here, on his journey to Egypt to meet Joseph. (Gen. xlv.) It was at Beersheba that Samuel made his sons judges. (1 Sam. viii.) Elijah, fleeing from the wrath of Jezebel, left his servant here, while he himself took refuge in the desert. (1 Kings xix. 3.) The town which stood here during the monarchy became the southern border city of the Land of Promise. After the captivity it was occupied by Jews. (Neh. xi. 27.) It disappears from view for several centuries, and does not appear again until the fourth century of the Christian era, when we find it occupied by a Roman garrison, stationed here doubtless to prevent incursions by the Arabs into Palestine. During the centuries immediately preceding the Mohammedan conquest, it was an episcopal see.

We make a halt of an hour and a half at Beersheba, and then resume our journey, moving toward the northeast. We are now in the Holy Land, and we can easily understand the extravagant delight with which the Israelites greeted Palestine after their long wanderings in the bleak and sterile wilderness. To them the fertile country into which they entered, and which was more attractive than the portion through which we are passing, must have seemed a Paradise. The country along our route is covered with a soft green sward, which is thriving well under the balmy breath of the opening spring. It is a fine rolling district, admirably adapted to grazing, and we call up in imagination the vast flocks and herds of the patriarchs which once browsed on these grassy hill-sides. After our long sojourn in the desert, we are struck with the absence of rocks from the landscape; and we notice also that not a tree is to be seen in any direction. A few stray sheep and goats are grazing in the distance in charge of a shepherd, and once in a while we see men working in the fields. Towards sunset we halt for the night, and for the first time since our journey began our tents are

pitched on a sward of sweet young grass. Flowers are springing up about the grass, and birds are flitting through the air. In the distance are fields of young wheat, at least half a foot high, and toward the north and east the horizon



PLOUGHS AND YOKES OF ASIA MINOR.

is bounded by the low hills which constitute the commencement of the mountains of Judah.

Saturday morning finds us nine hours distant from Hebron. We start at a little after five in the morning in order

to reach that city by nightfall. Our way lies to the north-east across the plain on which our camp was pitched last night, and toward the hills beyond which lies Hebron. We pass a number of fields of growing grain, and in one of these a man is ploughing with two heifers yoked to his quaint, old-fashioned plough, which implement is doubtless the same in shape and material as that used by Elisha when Elijah cast his sheepskin mantle upon him.

From the plain we pass in among the hills, which are of limestone, and rise higher as we advance. The hill-sides are covered with grass, and low stunted trees begin to appear. We ride through several valleys or wádies, and in about four hours after starting from our camp we come in sight of the village of Dhoherîyeh, which stands on the summit of a hill. We do not stop at the village, but press on towards Hebron, and we must quote Dr. Robinson's description of it. "The village of Dhoherîyeh," he says, "lies high, and is visible from a great distance in every direction. It is a rude assemblage of stone hovels; many of which are half under ground, and others broken down. A castle or fortress apparently once stood here; the remains of a square tower are still to be seen, now used as a dwelling; and the doorways of many hovels are of hewn stone with arches. It would seem to have been one of the line of small fortresses which apparently once existed all along the southern border of Palestine. The village contains, according to the government census, one hundred full-grown men. Though half in ruins, it is yet rich in flocks and herds, and has at least a hundred camels. The inhabitants are Hūdhr, or townsmen; and belong to the party called Keis."

The country immediately around the village is poor and rugged. The fields of grain lie in the bottoms of the valleys, but the flocks graze over the hill-sides. We see many of them, consisting of mules, sheep, cattle, horses, and camels, grazing on the slopes as we pass along. Our road still lies through a succession of wádies, and the country

becomes more promising, and shows signs of more careful cultivation as we draw near Hebron. About three o'clock in the afternoon we enter a small valley which lies back of Hebron. Here the olive trees are numerous, and there are many vineyards in the valley and along the hill-sides. The grapes produced here are the finest in Palestine. Each vineyard has a house or tower of stone erected in the centre, which serves as a dwelling for the keeper, and Dr. Robinson says that during the vintage "the inhabitants of Hebron go out and dwell in these houses, and the town is almost deserted." The valley is a most attractive spot. Passing through it, and climbing another ridge, we see from the summit the town of Hebron lying in a deep valley below us. It presents a striking appearance from our position, and the spires of its great mosque glitter brightly in the light of the declining sun. We hasten on and encamp in an open space on the north of the town.

Reserving a description of Hebron for another part of this work, it is sufficient to state here that we pass the Sabbath in grateful rest at this ancient home and last resting-place of Abraham, Isaac, and Jacob, and resume our journey to Jerusalem the next morning, reaching that city on the afternoon of the same day.

PART II.

PALESTINE.

CHAPTER I.

GENERAL VIEW.

Ancient names of the Holy Land—Situation on the Globe—Size—Physical characteristics—The mountainous character of the country—Characteristics of the mountains of Judæa—Samaria and Galilee—The valleys—Water courses—Monotonous character of Judæa—Scarcity of water in Judæa—Superiority of Samaria and Galilee in this respect—The Lowlands—Plains of Philistia and Sharon—Sand ridges—Cities of the Sea-Coast—The Jordan Valley—The River Jordan—Its remarkable Character—Abrupt descent—The fords—The “Fenced Cities”—Occupation of the summits of the Hills—Remarkable views—A Magnificent Panorama—Ruins—Evidences of ancient Populousness and Prosperity—Changes in this Respect in the Holy Land—Disappearance of the Natural Wood—Changes produced by the Destruction of the Forests—Contrast between Palestine past and present—Superiority of the Holy Land over the surrounding country—Climate of Palestine—Dr. Barclay’s observations—The Hot Season—Winter rains—Dews—Roads—Sepulchres—Traditions concerning them—Mohammedan Legends—Caves—Their connection with the Bible story—Division of Palestine among the Twelve Tribes—Portion assigned to each Tribe—Uncertainty respecting the Limits of these Allotments—Necessity for Exploration of the country—Contrast between the Size of Palestine and its Importance in History—Suitableness of the Country to the needs of the Bible story—Its Isolation from the Eastern World—Effect of this on the Nation—Its Position as regards Europe—Palestine, the Battle-field of the Eastern and Western Worlds.

THE name *Palestina*, or *Palestine*, occurs but four times in the English Bible. The first instance is in the Song of Moses, after the passage of the Red Sea. (Ex. xv. 14.) It is found twice in the 14th chapter of Isaiah (29–31); and once in the fourth verse of the 3d chapter of Joel. In the first three instances the translated word is *Palestina*, in the last *Palestine*. The Hebrew word is the same in each case—*Pelesheth*. The same word

occurs in the Hebrew, in Psalms lx. 8 ; lxxxiii. 7 ; lxxxvii. 4 ; and cviii. 9 ; and is rendered by our translators, "Philistia" and "Philistines." Though commonly employed to designate the Holy Land, the word Palestine is Biblically a misnomer, for, in the authorized version, it means simply Philistia. The Hebrews themselves applied the word *Pelesheth* to the long, wide maritime plain which lay between them and the Mediterranean, and was inhabited by the people known as Philistines ; and it would seem that the Greeks attached the same meaning to the word. The western nations first employed the term to designate this plain which, lying upon the sea and nearest to Europe, and being the great route between Egypt and Western Asia, was first known to them. As they became acquainted with the region lying farther inland, they called it Syria Palæstina, or Philistine Syria. By degrees the name spread over the whole country, until, by the period of the Roman Conquest, it had become generally used by Europeans to designate the country of the Jews on both sides of the Jordan. Since then, Palestine and the Holy Land have been synonymous terms.

The Bible designates the Holy Land by several different names. In the history of the Patriarchal period, and as late as the days of the Judges, it is called "Canaan," or more frequently the "land of Canaan." It is styled "the land of the Hebrews," by Joseph in Gen. xl. 15 ; and, in Joshua i. 4, it is called "the land of the Hittites," a singular expression, found only in this passage. In the days of the Monarchy, it was commonly called "the land of Israel." Hosea (ix. 3) calls it "the land of Jehovah." Zechariah (ii. 12) styles it "the Holy Land ;" Daniel (xi. 41), "the glorious land ;" Amos (ii. 10), "the land of the Amorite." Sometimes it is spoken of simply as "the land" (Ruth i. 1 ; Jeremiah xxii. 27 ; Luke iv. 25). After the captivity the entire southern portion came to be known as "Judæa," which name it bore at the period of our Lord's nativity



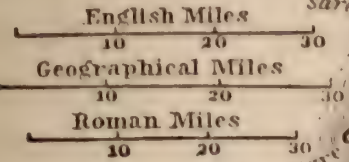
(Matt. xix. 1; Mark x. 1). The Romans divided the country into provinces, and, during their sway, it can hardly be said to have had any distinct general name. By the second century of the Christian era, it had begun to be known as *Palæstina*. The Talmudists usually style it "the land of Israel." During the Middle Ages, and since then, it is most frequently called "the Holy Land."

The Holy Land, or Palestine, is singularly disproportioned in size to its importance in history. It is a small territory, about as large as the principality of Wales, or the State of New Jersey. Its extreme length from north to south is about 180 miles, and its average breadth about forty-five miles, giving it an area of about 8000 square miles. It lies between latitude $30^{\circ} 40'$ and $33^{\circ} 42'$ North, and longitude $33^{\circ} 45'$ and $35^{\circ} 48'$ East. It is bounded on the north by Syria, on the east by the Jordan, and the country known as the Haurân, on the south by the Desert of Et Tih, and on the west by the Mediterranean. It lies in Western Asia, to the north of Egypt, and the east and north of Arabia. At present it forms a part of the Turkish Empire, and constitutes a part of the Pashalic of Damascus, which, in Palestine, is subdivided into three subpashalics, those of Nablûs, Akka, and Jérusalem.

Within the limits thus described lay the country which God promised to Abraham as a home for his descendants, a promise redeemed in the Conquest of Canaan by the Israelites under the guidance of Jehovah. The region was and is, in every respect, a peculiar land. It is essentially a mountainous country. It possesses no independent mountain ranges, and is surpassed by other lands in the height and grandeur of its mountains; "but every part of the highland is in greater or less undulation." The mountain region occupies the centre of the country, and is bordered on each side, both on the east and on the west, by lowlands, extending from the foot of the uplands to the boundaries of Palestine. On the west this lowland spreads out into

PALESTINE,

IN THE TIME OF
OUR LORD.



the two great plains of Philistia and Sharon, which extend from the foot of the mountains to the sea. On the east the mountains are bordered by the remarkable depression of the Jordan valley, which is continued by the still more remarkable depression of the Dead Sea, and by the Ghor. "The slopes or cliffs which form, as it were, the retaining walls of this depression are furrowed and cleft by the torrent beds which discharge the waters of the hills, and form the means of communication between the upper and lower levels." These three features—the mountains, the plains, and the torrent beds—make up the principal physical characteristics of the Holy Land.

A little more than half way up the coast, the plain is suddenly broken by a bold spur of the mountain range, which leaves the central mass and runs abruptly to the northwest to the sea, terminating there in the magnificent promontory of Mount Carmel, which is the name of the entire spur or ridge. North of Carmel the plain begins again, and this time pushes back the mountains and extends entirely across Palestine to the Jordan valley. This is the plain of Esdraelon, or Jezreel, the great battle-field of Palestine. North of this plain the mountains are met again, first in the low hills of Galilee, and rising higher until Hermon and the Lebanons are reached. The mountains once more push their way out to the sea, and terminate in the white headland of the *Ras Nakhûra*. North of this is the ancient Phœnicia, which forms no part of Palestine, but belongs to Northern Syria. The southern part of the land thus described was Judæa. Above this was Samaria, north of which was Galilee. The country east of the Jordan does not belong to the Holy Land proper.

The mountainous region has a generally uniform height along its entire course, averaging from 1500 to 1800 feet above the level of the Mediterranean Sea. "It can hardly be denominated a plateau," says Dr. Smith, "yet so evenly

is the general level preserved, and so thickly do the hills stand behind and between one another, that when seen from the coast or the western part of the maritime plain, it has quite the appearance of a wall." This appearance of monotony, however, is broken at intervals by greater elevations, which form the prominent features of the landscape. The water-shed of the country lies between these highest points, and on either hand the numerous torrent beds descend to the Jordan valley on the east, and the Mediterranean sea on the west. The eastern valleys are very steep and rugged, especially in the central and southern portions of the country; but those on the west slope more gradually. The level of the maritime plain being higher than that of the Jordan valley, gives them a more gradual descent, and this is made easier by the greater distance intervening between the mountains and the sea than between the mountains and the Jordan. As upon the eastern side, so upon the western, the valleys or wádies form the only means of communication between the plains and the mountains. All the roads from the borders to the interior lie along these wádies. These mountain passes, for such they are, constitute a peculiar feature of Palestine, and in ancient times were of the greatest importance to it. Being difficult, they presented very great obstacles to an armed force encumbered with a camp-train or baggage. Though the western passes were easier than those of the eastern border, they were still difficult, and rendered it no easy task for an enemy to approach the Israelitish territory. The Israelites, secure in their mountain fastness, were often unmolested, while the cities of the plains below them were taken and retaken by the contending forces of Egypt and Asia. While the plain of Esdraelon became the great battle-field of Palestine, the mountains were comparatively exempt from war.

We have spoken of the mountainous region as monotonous; but this is only as regards its appearance from a

distance. The northern, central, and southern highlands have each their distinctive and different features. The extreme southern portion of Palestine—or, in other words, the section lying between Hebron and the desert on the south, which was called by the Hebrews the Negeb, a term derived from its dryness; and sometimes the south country; being nearest to the desert, and farthest removed from the drainage of the mountains—is the most arid part of the Holy Land. North of Hebron there is more verdure, and the cultivation is better, but it is, except in the brief spring, a dreary and monotonous region at the best. The highlands of Judah and Benjamin are bare and unattractive during the greater part of the year. In the spring, when the grass is fresh and green, and the water courses are full, the mountains are pleasant and picturesque, but the summer and autumn heats soon dry up the brooks, and leave the bare hill-sides stripped of their robes of green, only the gray, desolate-looking rocks, which crop up continually through the scanty soil, remaining. On every hand the traveller sees rounded hills of moderate height, bare and bleak, from Hebron as far north as Bethel. The valleys are sometimes planted with olive and fig trees, and corn is cultivated extensively in them. The stalks remain standing after the harvest until the spring, and their dried up and withered appearance but adds to the desolation of the landscape.

A portion of this south country, constituting a large part of Eastern Judæa, lying between the foot of the hills and the Dead Sea, and covering an area about ten miles in width by about thirty-five in length, is, and doubtless always was, an uninhabited and uninhabitable desert.

The present barrenness of Judæa is unquestionably owing to the lack of water in that region. But scarce as water is, when the country is viewed as a whole, there are some favored spots in which it is abundant, and which, by a careful system of irrigation, could be made unusually fertile. Such

localities are the Valley of Urtâs, south of Bethlehem, and the Pools of Solomon, north of Hebron. The dryness of the country is due, as has been said, to its great distance from Lebanon, and its proximity to the desert. The destruction of the forests and groves has also contributed largely to this result. There can be no doubt that in ancient times, when the territories of Judah and Benjamin were thickly populated, the aspect and character of the country was very different. The land was well wooded then, and



AN OLIVE GARDEN.

vegetation of other kinds was abundant. The trees and shrubbery, the natural reservoirs of a country, must have retained the water in many springs and ravines, which being exposed by their destruction, are now soon dried up by the fierce heat of the sun. That the population was very great in the earlier days of the nation, we have abundant evidences in the ruins of the cities and towns which lie scattered over the country, and occupy nearly every hill-top.

Passing north of Judæa, and entering the limits of ancient Samaria, we find that the hills are not as monotonous as in the southern district. They are less abrupt and rugged, less barren, and more picturesque. On the west they fall gradually into the rich Plain of Sharon, and on the east the valley of the Jordan being higher than in Judæa, the descent of the wádies is more gradual. They are less savage in character also, and fine streams run through many of them.

Samaria is better watered than Judæa, and improves in this respect from south to north. The traveller constantly passes through a better and more attractive region at every step, until, upon reaching the vicinity of Nablûs, he finds himself in a region abounding in vegetation and water, and of very great fertility. Though the mountains are stripped of their trees, and are but partially cultivated, they are still clothed with



OLIVE FRUIT.

verdure, and even in the summer and autumn have not the worn, arid look of those south of them. The district lying between Nablûs and the sea, and terminating in the Plain of Sharon, is very productive. But here, as in Judæa, there is a strange absence of natural wood from the landscape. Olive trees are abundant, but these are cultivated for their fruit, and do not supply the place of the forest trees which once grew thickly over the hills. Mount Carmel being

covered with oaks and with a profusion of shrubbery, presents a strange and beautiful contrast to the rest of the country, and is hailed with delight by travellers from other lands.

The central district differs from Judæa in another respect. Plains of excellent soil lie between the hills, small in the south, but growing larger to the northward. These are well cultivated, and are amply supplied with the water necessary to this end.



THE HILLS OF GALILEE.

North of the Plain of Esdraelon lies Galilee, whose hills are different from those of either Samaria or Judæa. "The low hills which spread down from the mountains of Galilee, and form the barrier between the Plains of Akka and Esdraelon, are covered with timber, of moderate size, it is true, but of thick, vigorous growth, and pleasant to the eye. Eastward of these hills rises the round mass of Tabor, dark with its copses of oak, and set off by contrast with the bare slopes of Jebel ed-Duhy (the so-called 'Little Hermon') and the

white hills of Nazareth. North of Tabor and Nazareth is the plain of el-Buttauf, an upland tract hitherto very imperfectly described, but apparently of a similar nature to Esdraelon, though more elevated. Beyond this the amount of natural growth increases at every step, until, towards the north, the country becomes what even in the West would be considered as well timbered."

The green and wooded hills of Galilee, and the fruitful fields, may, to a great extent, be taken as a fair sample of what the whole land was in the earlier days of the Israelitish nation, and before the commencement of the long series of wars which devastated it, stripped it of its trees, and cursed it with the blight of barren dryness.

The maritime Plains of Philistia and Sharon constitute but one lowland region, which extends without interruption from el-Arish, south of Gaza, to Mount Carmel. It is slightly elevated above the level of the Mediterranean. From the sea it appears a long, low line of white, sandy coast, rising a little at one or two places, whose greatest height is attained at Jaffa and Umkhalid. The plain is divided into two portions. The lower, extending from Jaffa to its southern extremity, was called the Plain of the Philistines. This is ancient Philistia, and was termed by the Hebrews the Shefelah or Lowland. From Jaffa to Carmel extends the Plain of Sharon, or Saron, mentioned in the Old and New Testaments. Josephus calls it the "forest country." It is much narrower than the lower plain, and is abruptly terminated by the ridge of Carmel on the north.

The Plain of the Philistines has an average breadth of about sixteen miles from the sea to the point where the Judæan hills begin to rise. The surface of the plain is, in many portions, a perfect level; in others it is a gently rolling country; and at intervals along its course rise low hills, on each of which is, or was, a village or town. A few more prominent than the rest rise to a moderate height, such as the hill on which Ajlûn is built. These heights were in old



HUNTING THE WILD ASS.

times occupied by strong fortresses. Gaza, Ashdod, and the larger towns stand in the midst of large groves of sycamore, olive, and palm trees. They lie upon the sea at the western verge of the plain. "The whole plain appears to consist of a brown, loamy soil, light but rich, and almost without a stone. It is to this absence of stone that the disappearance of its ancient towns and villages is to be traced. It is now, as it was when the Philistines possessed it, one enormous corn-field; an ocean of wheat covers the wide expanse between the hills and the sand dunes of the seashore, without interruption of any kind—no break or hedge, hardly even a single olive tree. Its fertility is marvellous; for the prodigious crops which it raises are produced, and probably have been produced, almost year by year for the last forty centuries, without any of the appliances which we find necessary for success."

The Plain of Sharon is much narrower than that of Philistia. In its widest portion the distance from the foot of the mountains to the sea is ten miles. The mountains rise abruptly from the plain, and the hilly region which lies between the lowlands of Philistia and the mountains of Judæa is absent here. It is also more rolling than the lower plain, and is traversed by numerous streams. Some of these are of considerable size and contain water during the entire year. The soil is sometimes a deep black, and in other places a bright red, and produces magnificent yields of grain. In those portions which have been neglected the weeds grow luxuriantly, testifying to the excellence of the soil. A change is being gradually worked in the character of the plain in this respect, however. The sand belt which forms the coast line along the entire shore is gradually encroaching upon the fertile Plains of Philistia and Sharon. Between Jaffa and Cæsarea the sand ridges extend for a distance of three miles inland, and are said to be three hundred feet high. In Philistia they have buried Askelon.

The Israelites occupied but a small portion of the lowland

territory, and do not appear to have attached much importance to it. Yet their solitary seaport, Joppa, lay where the plains of Philistia and Sharon meet. From it there were roads to Jerusalem and Samaria, in the interior, to Gaza on the south, and to Cæsarea and the towns of the north. The lowlands came into greater prominence under the Romans, who fully appreciated the value and importance of the region. Cæsarea, the capital of the province, Antipatris and Disopolis, all stood here, right on the sea. The great road from



SEA OF GALILEE.

Damascus to Egypt, along which passed the commerce of the Eastern world, traversed these plains. Communication with Rome and Europe was maintained from the ports of Cæsarea and Joppa. In the days of Christ, this lowland region was one of the most crowded, active, and important portions of Syria.

Palestine possesses but one river—the Jordan—in some respects the most remarkable stream in the world. From the slopes of Mount Hermon a deep trench extends through

the country from north to south, and is continued beyond the southern border of the Red Sea, by the Wády 'Arabah. Its length is about one hundred and eighty miles. Its width in the upper portion is about five miles. Between Lake Huleh and the Sea of Galilee, it narrows so suddenly as to become little more than a wide ravine. Below the Sea of Galilee its average breadth is about seven miles. "The eastern mountains preserve their straight line of direction, and their massive horizontal wall-like aspect, during almost the whole distance. The western mountains are more irregular in height, their slopes less vertical. North of Jericho they recede in a kind of wide amphitheatre, and the valley becomes twelve miles broad, a breadth which it thenceforward retains to the southern extremity of the Dead Sea." The slope of this valley is very great. The springs of Hasbeiya, which lie on the southwest slope of Hermon, are 1700 feet *above* the level of the Mediterranean, and the northern end of the Dead Sea is 1317 feet *below* the sea level, making the total descent of the valley of the Jordan more than 3000 feet. The southern end of the Dead Sea is still lower, being actually 2600 feet below the level of the Mediterranean.

In spite of this remarkable depression, and of the fact that it is shut in between such lofty mountain ranges, the valley of the Jordan is hot and enervating. It is little more than a wilderness along its course, and it is uncertain whether it was in any better condition under the Hebrews. Previous to the conquest, however, it was well cultivated and fertile in many portions. All the tillage it now receives is carried on by means of irrigation, the water for this purpose being derived from the mountain torrents, and not from the Jordan, this river being perfectly useless from an agricultural point of view.

Down this valley rushes the Jordan. It rises on the slopes of Anti-Lebanon, on the extreme northern border of the Promised Land. The ancients believed that its waters

were carried from its true source to the grotto or cave at Bâniâs, at the foot of Mount Hermon, from whence it gushes out of the mountain-side. At Tell el-Kâdy, the ancient Dan, and Bâniâs, the ancient Cæsarea Philippi, a number of noble fountains break forth from the mountain-side, and send their waters in copious and sparkling streams into the valleys below. The points are several miles distant from each other, on the slopes of Mount Hermon. The streams flowing from them unite a few miles below. The stream flowing from Tell el-Kâdy, though called by Josephus the



SCENE ON THE UPPER JORDAN.

“Lesser Jordan,” is believed by modern geographers to be the main stream. At the point of junction the main Jordan is forty-five feet wide, and of a dirty yellow color. After the junction the width increases to ninety feet. From this point to Lake Hûleh, the ancient “waters of Merom,” a distance of seven miles, the stream flows through a marshy plain, the lower part of which is a vast cane-brake. Lake Hûleh is four miles long and three miles broad, and lies between lofty hills. After issuing from the lake, the Jordan flows through a narrow channel, with steep, rocky banks.

It rushes down rapidly through this gorge to the Sea of Galilee, which beautiful body of water is fourteen miles long and six miles wide. It leaves the Sea of Galilee so abruptly that it is necessary for one to visit the exact spot in order to see with certainty the obscure outlet by which it leaves the lake.

From the Sea of Galilee to the Dead Sea, the stream is very tortuous, and the descent very sudden. Between Lake Hûleh and the Sea of Galilee the distance is about nine miles, and the fall of the river is six hundred feet. Its course from the Sea of Galilee to the Dead Sea is broken by numerous rapids and falls. Lieut. Lynch, of the U. S. Navy, in his exploration of the river, passed down twenty-seven of these. The descent in this part of the river is about 663 feet. "The great secret," says Lieut. Lynch, "of the depression between the Lake of Tiberias and the Dead Sea, is solved by the tortuous course of the Jordan. In a space of sixty miles of latitude and four or five miles of longitude, the Jordan traverses at least 200 miles." The greatest width of the river is at the mouth, where it flows into the Dead Sea. Here it measures one hundred and eighty yards across, and has a depth of only three feet.

The Jordan was never navigable, and in ancient times it was passed only by its fords. During the Roman period several bridges were erected over it. "In the fords, we find a remarkable yet perfectly independent concurrence between the narrative of Lieut. Lynch and what has been asserted previously respecting the fords or passages of the Bible. Yet still it is no slight coincidence that no more than three, or at most four, regular fords should have been set down by the chroniclers of the American expedition. The first two occur on the same day within a few hours of each other, and are called respectively *Wacabes* and *Sukwa*. The next ford is the ford of *Dâmîeh*, as it is called, opposite to the commencement of the Wâdy Zurka, some miles above the junction of that river with the Jordan. The ford el-Mashra'a



THE JORDAN AT SUCCOTH.

over against Jericho was the last ford to put on record." It is still the principal ford of the Jordan.

In the rainy season water flows through all the ravines leading from the mountains on each side of the valley, and empties into the Jordan; but its only living tributaries, those constantly flowing with water, are the little rivers *Yarmûk* (Hieromax) and the Zurka, the ancient Jabbok.

It is a striking fact that not a city has ever stood on the banks of this wonderful river. Important cities, such as Jericho and Bethshan, on the western side, and Pella, Gerasa and Gadara, on the east, lay along its course, but they stood at a distance from the stream.

One of the characteristic features of Palestine which strikes a stranger with surprise is the position of its towns and cities. Unlike those of the western world they are not located in the valleys, but on the summits or high up on the sides of the hills. There is scarcely an eminence of prominence but is crowned with a town or the ruins of one, and these give a strange appearance to the landscape to which the traveller from beyond the sea finds it difficult to become accustomed. This situation made them more difficult of access than if standing in the lowlands, and from their lofty heights the inhabitants of each city could command a view of the country for many miles around, and were thus enabled to detect the approach of a hostile force at a long distance. Builders of the present day make ease of access one of the prime conditions to the location of a town. In ancient Palestine inaccessibility was sought after, and thus the hill-tops were selected as the most suitable sites. On these heights stood the "fenced cities, great, and walled up to heaven," which excited the alarm of the spies in their search of the land. But these cities fell an easy conquest to the Israelites, who secured the mountain country with comparatively little trouble. It was the plains, where the Philistines and Canaanites could use their horses and war-chariots to advantage, that baffled them. The result was that the usual

course of history was reversed in this case. The conquerors possessed themselves of the mountains, and the conquered clung to the plains.

The views which may be obtained from the more elevated points of Palestine are among the most magnificent and extensive in the world. The clear atmosphere and peculiar formation of the country make it possible for the eye to range over immense distances. As Dean Stanley well ob-



FALLOW DEER.

serves, "from a mountain sanctuary, as it were, Israel looked over the world. On almost every eminence there is an opportunity for one of those wide views or surveys which abound in the history of Palestine, and which, more than anything else, connect together our impression of events and of the scene on which they are enacted. There are first the successive views of Abraham; as when on 'the mountain east of Bethel,' 'Lot lifted up his eyes, and beheld

all the plain of Jordan,'—and Abraham 'lifted up his eyes, and looked from the place where he was, northward, and southward, and eastward, and westward;' or again, when 'Abraham looked toward Sodom and Gomorrah . . . and beheld, and lo the smoke of the country went up as the smoke of a furnace;' or yet again, when 'he lifted up his eyes, and saw the place afar off in the land of Moriah.' In



THE SYRIAN GOAT.

the later history there is unfolded still more distinctly the view of Balaam from 'the high places of Moab,' where, 'from the top of the rocks he saw,' 'from the hills he beheld,' not only 'the tents of Jacob' and the 'tabernacles of Israel,' with their future greatness rising far in the distance; but the surrounding nations also, whose fate was interwoven with theirs—and he thought of Edom and Seir, and 'looked

on Amalek,' and 'looked on the Kenite.' And close upon this follows the view—the most famous in all time, the proverb of all languages—when from that same spot—'the field of Zophim on the top of Pisgah'—Moses, from 'the mountain of Nebo, the top of Pisgah,' saw 'all the land of Gilead unto Dan, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah unto the uttermost sea, and the south, and the plain of Jericho, the city of palm trees, unto Zoar.' Such, too, in vision, was the very high mountain, in the land of Israel, from which Ezekiel saw the 'frame of the city,' and 'the waters issuing to the east country,' 'the desert' and 'the sea.' Such—in vision, also—was the mountain, 'exceeding high,' which revealed on the day of the Temptation 'all the kingdoms of the world and the glory of them.' Such—not in vision, but in the most certain reality—was that double view of Jerusalem from Mount Olivet—the first, when, at the sudden turn of the road from Bethany, 'He beheld the city, and wept over it,' the second, when 'He sat on the Mount of Olives, over against the Temple,' and saw 'those great buildings.'”* From some of the loftier heights one can look down on almost the entire country of Palestine. “There are numerous eminences in the high lands which command the view of both frontiers at the same time—the eastern mountains of Gilead, with the Jordan at their feet, on the one hand, on the other the Western Sea. Hermon, the apex of the country on the north, is said to have been seen from the southern end of the Dead Sea; it is certainly plain enough from many a point near the centre. It is startling to find that from the top of the hills of Neby Samwil, Bethel, Tabor, Gerizim, or Safed, the eye can embrace at one glance, and almost without turning the head, such opposite points as the Lake of Galilee and the Bay of Akka, the farthest mountains of the Haurân, and the long ridge of Carmel, the ravine of the Jabbok, or the green windings of Jordan, and the sandhills of Jaffa.”

* *Sinai and Palestine*, pp. 129, 130.

One can hardly realize that the history of the country is a series of veritable occurrences, for Palestine is a land of ruins. "It is not that the particular ruins are on a scale equal to those of Greece, or Italy, or still less to those of Egypt. But there is no country in which they are so numerous, none in which they bear so large a proportion to the villages and towns still in existence. In Judæa it is hardly an exaggeration to say, that whilst for miles and miles there is no appearance of present life or habitation, except the occasional goat-herd on the hill-side, or gathering of women at the wells, there is yet hardly a hill-top of the many within sight which is not covered by the vestiges of some fortress or city of former ages. Sometimes they are fragments of ancient walls, sometimes mere foundations and piles of stone, but always enough to indicate signs of human habitation and civilization. Such is the case in Western Palestine. In Eastern Palestine, and still more if we include the Haurân and the Lebanon, the same picture is continued, although under a somewhat different aspect. Here the ancient cities remain, in like manner deserted, ruined but standing; not mere masses and heaps of stone, but towns and houses, in amount and in a state of preservation which have no parallel, except in the cities of Herculaneum and Pompeii, buried under the eruption of Vesuvius. Not even in Rome or Athens, hardly in Egyptian Thebes, can ancient buildings be found in such magnitude and such profusion as at Baalbec, Jerash, and Palmyra. Nowhere else, it is said, can all the details of Roman domestic architecture be seen so clearly as in the hundreds of deserted villages which stand on the red desert of the Haurân. This difference between the ruins of the two regions of Palestine arises no doubt from the circumstance that whereas Eastern Syria has been for the last four hundred years entirely, for the last fifteen hundred years nearly, deserted by civilized, almost by barbarian man, Western Palestine has always been the resort of a population which, however rude and

scanty, has been sufficiently numerous and energetic to destroy and to appropriate edifices which, in the less frequented parts beyond the Jordan, have escaped through neglect and isolation.

“But the general fact of the ruins of Palestine, whether erect or fallen, remains common to the whole country; deepens and confirms, if it does not create, the impression of age and decay which belongs to almost every view of Palestine, and invests it with an appearance which can be called by no other name than venerable. Moreover, it carries us deep into the historical peculiarities of the country. The ruins we now see are of the most diverse ages; Saracenic, Crusading, Roman, Grecian, Jewish, extending perhaps even to the old Canaanitish remains, before the arrival of Joshua. This variety, this accumulation of destruction, is the natural result of the position which has made Palestine for so many ages the thoroughfare and prize of the world. And although we now see this aspect brought out in a fuller light than ever before, yet as far back as the history and language of Palestine reach, it was familiar to the inhabitants of the country. In the rich local vocabulary of the Hebrew language, the words for sites of ruined cities occupy a remarkable place. Four separate designations are used for the several stages of decay or of destruction, which were to be seen even during the first vigor of the Israelite conquest and monarchy. There was the rude ‘cairn,’ or pile of stones, roughly rolled together. There was the mound or heap of ruin, which, like the Monte Testaccio at Rome, was composed of the rubbish and debris of a fallen



THE POMEGRANATE.

city. There were the forsaken villages, such as those in the Haurân, when 'the cities were wasted without inhabitant and the houses without man'—'forsaken, and not a man to dwell therein.' There are, lastly, true ruins, such as those to which we give the name—buildings standing, yet shattered, like those of Baalbec or Palmyra.

"What, therefore, we now see, must, to a certain extent, have been seen always—a country strewed with the relics of an earlier civilization; a country exhibiting even in the first dawn of history, the theatre of successive conquests and destruction—'giants dwelling therein of old time . . . a people great, and many, and tall, . . . but the Lord destroyed them before those that came after; and they succeeded them and dwelt in their stead.' " * (Deut. ii. 10–12; 20–23.)

The ruins with which the country is covered afford indisputable evidence that Palestine not only contained a population vaster than that which now inhabits it, but that it was of necessity a more fertile and a better cultivated land than at present. It must have been so to have sustained the vast number of people that dwelt in it, for in the period of the Israelitish occupation, and during that of the Romans, it was one of the most thickly settled regions of the East. Ancient Palestine, therefore, differed very greatly from the modern country. The forests which once covered its hills have disappeared, leaving them bare. The forest of Hareth, the wood of Ziph in Judæa (1 Sam. xxii. 5; xxiii. 15), the forests of Bethel and Sharon, and the wood from which Kirjath-jearim, "the city of forests," took its name, have disappeared, perishing to supply timber for the fearful sieges with which the military history of the land abounds. "Palm trees, which are now all but unknown on the hills of Palestine, formerly grew, with myrtles and pines, on the now almost barren slopes of Olivet; and groves of oak and terebinth, though never frequent, must have been certainly more common than at present." In old times the hills were

* *Sinai and Palestine*, pp. 118–120.

terraced, and their steep sides, thus given a means of retaining the soil upon them, were cultivated as vineyards and corn-fields. Long neglect has destroyed these terraces, the soil has been washed away by the rains, leaving only the bare rock, and the artificial cultivation has almost passed away with the natural growth. The effect of this change upon the fertility of the country can be well imagined. The foliage having disappeared, there is less rain than formerly, and the soil, being thinner, does not absorb as much moisture, and is easier parched up. The water runs off the face of the rocks, passes into the wádies and the Jordan, and is lost to the country. There are fewer springs and fountains now than formerly for the same reason.

These things must be borne in mind in considering the descriptions of ancient Palestine given in the Bible. We must remember that in those days "the Land of Promise, the land flowing with milk and honey," was better watered, more fertile, and infinitely better wooded than at present, and that it was capable of sustaining, and did sustain, at least ten times its present population. All the conditions of national life and prosperity have been entirely altered since then, and Palestine is, in fertility, in resources, in the appearance of its landscape, and in its water supply, a different country from the ancient land of Israel.

Besides, as Dean Stanley forcibly remarks, we are bound to "remember the actual situation of Palestine, in its relation to the surrounding countries of the East. We do not sufficiently bear in mind that the East, that is, the country between the Mediterranean and the table-lands of Persia, between the Sahara and the Persian Gulf, is a waterless desert, only diversified here and there by strips and patches of vegetation. Such green spots or tracts—which are in fact but oases on a large scale—are the rich plains on the banks of the Tigris and the Euphrates, the long strips of verdure on the banks of the Nile, the occasional centres of vegetation in Arabia Felix and Idumæa; and, lastly, the

cultivated though narrow territory of Palestine itself. It is true that, as compared with the depth of soil and richness of vegetation on the banks of the Nile, or with the carpet of flowers described on the banks of the Chebar, Palestine seems poor and bare. But, as compared with the whole surrounding country in the midst of which it stands, it is unquestionably a fertile land in the midst of barrenness. . . . Palestine, therefore, not merely by its situation, but by its comparative fertility, might well be considered the prize



SPARROWS.

of the Eastern world, the possession of which was the mark of God's peculiar favor; the spot for which the nations would contend; as, on a smaller scale, the Bedawîn tribes for some 'diamond of the desert'—some 'palm grove islanded amid the waste.' And a land of which the blessings were so evidently the gift of God, not, as in Egypt, of man's labor, which also, by reason of its narrow extent, was so constantly within reach and sight of the neighboring desert, was eminently calculated to raise the thoughts of the nation to the Supreme Giver of all these blessings, and to bind it by the dearest ties to the land which He had so manifestly favored."

The climate of Palestine resembles that of the countries by which it is surrounded. There is a long, dry, hot season, and a rainy season. There is a difference between the climate of the lowlands and that of the highlands. At Jerusalem January is the coldest month, and July and August the hottest, although June and September are nearly as warm. In January, according to Dr. Barclay, the temperature averages 49° Fahr., the greatest cold being 28° . In July and August the average is 78° , with the greatest heat in the shade 92° , and 143° in the sun. The extreme range in a single year is given by the same authority at 52° , and the mean annual temperature at 65° . The harvest in the hill country of Judæa begins about the beginning of June. The heat of the summers is very oppressive, but is lessened by the sea breeze which blows with great regularity from 10 o'clock in the morning until ten at night. This is a northwest wind, and is very refreshing. In the valley of the Jordan, and along the shores of the Dead Sea, the summers are as hot and debilitating as in the plains of southern India. The sea-coast is exposed to the full blaze of the sun, and is shut in by the ranges of mountains which border the maritime plain, and is very sultry and often unhealthy. It seldom rains in Palestine from the end of April until the beginning of October, and scarcely a cloud obscures the sky during the whole of this long period. The blazing sun dries up the brooks, parches up the country, blasting the vegetation, except that which borders the perennial streams, and the air becomes so dry and hot that travelling is oppressive even to the natives, and frequently dangerous.

In the winter the cold is not often severe, and frost is rare. Snow falls in the higher mountain region, but is not often seen in the lowlands and upon the coast. The autumnal rains begin to fall about the last of October, or in the earlier part of November, and continue until the last of March. Sometimes the rainy season extends far into April, but not always. Dr. Barclay states that the maximum fall

of rain at Jerusalem during a period of five years was 85 inches, and the minimum 44 inches, the mean being 61.6 inches. The rains come chiefly from the southwest. (Luke xii. 54.) It does not rain daily, but, as a general rule, there will be several rainy days together, and then an interval of clearness, followed by another fall of rain. Thunder and lightning usually accompany the rains. Some of these thunder storms are very violent.

The dews in the summer are very heavy, so abundant that the traveller upon awaking in the morning, and finding

his tent saturated, can hardly believe that it has not rained during the night. Mention of these heavy dews is frequently made in the Bible.



MODE OF TRAVELLING IN PALESTINE.

them. There are no roads fit for wheeled vehicles in Palestine at present, though an enterprising American has succeeded in establishing a line of omnibuses from Jaffa to Jerusalem; and in the ancient history of the country there are no notices of such means of communication. In the low countries their absence matters little, but in the mountainous district they are sorely needed. The paths lie generally in the wádies, and are rugged and stony, and often difficult to traverse. Even the Romans do not seem to

The roads of Palestine exist only in name. They are little if at all better than mere camel-tracks, and are passable only to pedestrians and beasts of burden. Wheeled vehicles cannot travel over

have accomplished much in making roads in Palestine, or, if they did, but few traces of their work are left.

No notice of Palestine would be complete without some account of the sepulchres with which it is covered. Like the tombs in Egypt and Edom, they are hewn out of the rock; yet, unlike those of Egypt, there is not a single inscription left to identify any of them. Even those which have been generally accepted as the veritable sepulchres of particular personages cannot be proven with absolute certainty. We can only assert the probability of their genuineness. In many cases the probabilities are so great that we are naturally and reasonably confident; but if driven back upon exact and positive proof, we are not able to support it. "If the graves of Rameses and Osiris can still be ascertained, there is nothing improbable in the thought that the tombs of the patriarchs may have survived the lapse of twenty or thirty centuries. The rocky cave on Mount Hor must be at least the spot believed by Josephus to mark the grave of Aaron. The tomb of Joseph must be near one of the two monuments pointed out as such in the opening of the vale of Shechem. The sepulchre which is called the tomb of Rachel exactly agrees with the spot described as 'a little way' from Bethlehem. The tomb of David, which was known with certainty at the time of the Christian era, may perhaps still be found under the mosque which bears his name on modern Zion. Above all, the cave of Machpelah is concealed, beyond all reasonable doubt, by the mosque at Hebron. But with these exceptions, we must rest satisfied rather with the general than the particular interest of the tombs of Palestine." Jewish writers accept as genuine the tombs pointed out as those of Deborah, Barak, Abinoam, Jael, and Heber, at Kedesh; and of Phineas, Eleazar, and Joshua, near Shechem; but it must be said that the proofs or the probabilities are not as strong as in the other instances named. Still we cannot deny with certainty the claims advanced in their behalf.

The Mohammedans are exceedingly liberal in their location of the last homes of celebrated saints, in which category they include all the prominent characters of the Old Testament, and their faith in this respect is perfect. They point out confidently a sepulchre for nearly every one that can be named. Thus they show the tombs of Seth and Noah, in the vale of Lebanon; of Moses, on the west side of the Jordan, either in ignorance or wilful disregard of the Mosaic narrative; of Samuel, on the summit of Nebi-Samuel; of Sidon and Zebulon, near Sidon and Tyre; and of Hoshea, in Gilead. They have been surpassingly liberal toward the Prophet Jonah, and point out his tomb in three places—the first in Judæa, the second in Phœnicia, and the third at Nineveh.

The formation of Palestine being limestone, caves naturally abound throughout the country. Many of these, such as the cave of Machpelah, and the tomb of Lazarus, were used as sepulchres. Others were used as hiding-places or strongholds by robbers and insurgents, and others again were the refuges of those who were persecuted for their religious faith. The caves of Lot at Zoar; of the five kings at Makkedah; the “caves and dens and strongholds,” and “rocks,” and “pits,” and “holes,” in which the Israelites took refuge from the Midianites in the days of Gideon, and from the Philistines in the days of Saul; the “rock Etam,” in which Samson concealed himself from his enemies; the caves of Adullam, Maon, and En-gedi, famous in the life of David; the cave in which Obadiah hid the prophets; the caves mentioned by Josephus above the plain of Gennesareth, which were held by robbers; and the cave in which Josephus and his companions took refuge after the fall of Jotopata, are among the most prominent of these subterranean dwellings.

Immediately after the conquest of Canaan by the Israelites the land was divided among the nine and a half tribes which crossed the Jordan and settled in Palestine. Reuben

and Gad and the half tribe of Manasseh, pleased with the rich grazing land east of the Jordan, made their home in that section, and were allowed to do so upon the condition of first assisting in the conquest of Canaan, which condition they fulfilled. They were very rich in flocks and herds, and the rich, well-watered pasture lands east of the Jordan attracted them strongly. Owing to the hostility of its present inhabitants to strangers, travellers rarely visit this region, but the few who have explored it testify to its great beauty and fertility even at the present day. They describe it as abundantly supplied with water, both rivers and springs, with fertile hill-sides and long stretches of excellent pasture land, and abounding in a luxuriant growth of shrubbery and noble oaks.

The boundaries of the tribes can be given only with approximation, owing to the want of a really excellent map, and this remark applies as well to the larger part of Palestine as to the Trans-Jordanic district. The territory of Reuben was the most southern. Its southern boundary was the river Arnon, which stream empties into the Dead Sea about midway between its northern and southern ends. The northern boundary extended from the upper end of the Dead Sea eastward to the desert.

The territory of Gad began at the northern boundary of Reuben, and at first the river Jabbok formed their northern limit. At a later period, however, the Gadites, a bold, lawless tribe, impatient of control, pushed their advance farther northward and occupied the territory bordering the great plain of the Haurân.

The half tribe of Manasseh were assigned the country to the north of Gad, and their domain included the fertile and thickly wooded country of Bashan, and Argob, with its teeming population and strongly fortified cities, up to the slopes of Mount Hermon.

The division of the country west of the Jordan was made by lot, and was conducted by Joshua. The exactness and fairness with which the different territories were assigned to

the tribes have excited the surprise and admiration of all historians.

Judah seems to have had the first share in consequence of the assertion of Caleb's claim to Hebron, which Moses had promised to him as a special reward for his fidelity. "His claim was admitted, and Joshua added his blessing. Caleb, who at the age of eighty-five was still as strong for war as when he was forty, drove out the Anakim from Hebron, and then attacked Debir, which was taken by his nephew Othniel, whose valor was rewarded with the hand of Caleb's daughter Achsah. Her demand of a special inheritance from her father, who gave her the upper and the nether springs, is an interesting picture of patriarchal life. The general inheritance of Judah began at the wilderness of Zin, on the border of Edom, while their southern border stretched across the wilderness to 'the river of Egypt.' The Dead Sea formed their east coast, and the northern border was drawn from the mouth of Jordan westward, past the south side of the hill of Jerusalem (which lay therefore outside the boundary) to Kirjath-jearim, in Mount Ephraim, whence the western border skirted the land of the Philistines, and touched the Mediterranean.

"The tribe of JOSEPH had the centre of the land across from Jordan to the Mediterranean. EPHRAIM lay north of Judah; but between them were the districts afterward allotted to Benjamin and Dan. The southern border was drawn from the Jordan along the north side of the plain of Jericho to Bethel, whence it took a bend southward to Beth-horon, and thence up again to the sea near Joppa. The northern border passed west from the Jordan opposite the mouth of the Jabbok past Michmethah to the mouth of the river Kanah (the 'reedy,' probably the *Nahr Falaik* or *Wády al-Khassab*, which has the same signification.) Besides the sacred valley of Shechem, it included some of the finest parts of Palestine, the mountains of Ephraim, and the great and fertile maritime plain of Sharon, proverbial for its roses.

“MANASSEH, in addition to the land of Bashan and Gilead, east of the Jordan, which had been allotted to Machir and his son Gilead, had a lot on the west of Jordan, north of Ephraim. The extent of the territories of this tribe is accounted for, first, by the reward due to the valor of Machir, and next by the right established by the daughters of Zelophehad to a share of the inheritance. The northern frontier is very difficult to determine, some very important towns of Manasseh being expressly named as within the lots of Asher and Issachar. Further we find the children of Joseph complaining to Joshua that they had only one lot, namely, Mount Ephraim, instead of the two given them by Jacob, and that they could not drive out the Canaanites from Beth-shean and the valley of Jezreel, because of their chariots of iron, and Joshua assigns to them ‘the wooded mountain,’ which can hardly be any other than Carmel.

“During the long time that the encampment at Gilgal remained the head-quarters of the Israelites, they seem to have preserved the military system organized in the desert, with the tabernacle in the centre of the camp. But at length they removed to SHILOH, south of Shechem, in the territory of Ephraim, and there they set up the tabernacle, where it remained till the time of Samuel. There were still seven tribes that had not received their inheritance, and Joshua reproved them for their slackness in taking possession of the land. We are not told on what principles the portions already allotted had been divided, except that on the east of Jordan the boundaries were assigned to Moses. Now, however, three men were appointed from each tribe to make a survey of the rest of the land, and to divide it into seven portions, which, with their several cities, they described in a book. The survey being finished, Joshua cast lots for the seven portions before the tabernacle in Shiloh. The result was as follows, the tribes being named in the order in which their lots came out :

“BENJAMIN had the eastern part of the territory that lay

PANORAMIC PLAN OF THE COUNTRY OF THE TRIBES OF ISSACHAR, EPHRAIM, MANASSEH, DAN AND BENJAMIN.



between Judah and Ephraim, embracing the plain of Jericho and the northern highlands of the later Judæa, a region admirably suited to the wild and martial character of the tribe.

“SIMEON had an inheritance taken out of the portion already allotted to Judah, for whom it was found to be too large, namely, the southwestern part of the maritime plain, with the land bordering on the desert, as far eastward as Beer-sheba. Their western coast lay along the Mediterranean to the north of Askelon.

“ZEBULUN received the mountain range which forms the northern border of the great plain of Jezreel or Esdraelon, between the eastern slopes of Carmel on the west, and the southwest shore of the Sea of Chinneroth and the course of the Jordan, to about opposite the mouth of the Hieromax on the east. The rich mountain passes which led down to the valley of Jezreel seem to be referred to in the blessing of Moses, ‘Rejoice, O Zebulun, in thy goings out.’

“ISSACHAR’S inheritance corresponded almost exactly to the great valley of Jezreel, otherwise called the plain of Esdraelon, which opened to the Jordan on the east, and was enclosed on the south by the hills of Gilboa, and on the north by the highlands of Issachar, among which Mount Tabor was conspicuous on the frontier. The territory seems to have been taken out of that of Manasseh, as Simeon’s was out of Judah. The effect of its richness and seclusion on the character and history of the tribe has been noticed in connection with Jacob’s blessing.

“ASHER had the rich maritime plain extending from Mount Carmel to ‘great Sidon,’ and ‘the strong city of Tyre:’ the territory of the former was included in their inheritance, though they failed to possess it. In their case, too, both Jacob and Moses had given a prophetic intimation of the influence of the tribe’s position.

“NAPHTALI, the most powerful of the northern tribes, obtained the highlands which form the southern prolongation

of the range of Lebanon, bounded on the east by the Upper Jordan, the 'waters of Merom,' and the Sea of Chinneroth; and looking down on the west upon the maritime plain of Asher, just as Zebulun looked down from the southern part of the same highlands into the valley of Esdraelon.

"DAN had at first a very small territory northwest of Judah, from Japho (Joppa) to the border of Simeon, almost entirely occupied by the Philistines. For this reason, and because they found their lot too small for them, they made an expedition against Leshem, or Laish, in the extreme north of the land, at the sources of the Jordan. They took the city and destroyed the inhabitants, and gave it the name of Dan. It became one of the two landmarks in the phrase which was used to describe the whole extent of the land from north to south, 'from Dan even to Beersheba.' In the Book of Judges, we have a fuller account of the expedition at the time when it took place (about B. C. 1406).

"Lastly, Joshua himself received, as his personal inheritance, the place he asked for, namely, Timnath-serah, in Mount Ephraim, and he built the city of that name.

"It must be remembered that the allotments were made not only to the tribes as a whole, but to the families of each tribe, as is expressly stated in each case: 'This is the inheritance of the tribes *by their families*.' Thus we shall expect to find the possessions of each tribe proportional to the number of its families, as determined by the census taken in the plains of Moab. This is generally the case; but there still remain inequalities which can only be accounted for by the relative importance assigned to the tribes, on principles already indicated in the dying prophecy of Jacob. The great preponderance of Judah and Joseph relates to their respective pre-eminence as the prince and heir of the whole family.

"Each of the twelve tribes having received the lot of its inheritance, provision was next made for the habitation of the Levites and the cities of refuge. Six cities of refuge



PANORAMIC PLAN OF THE COUNTRY OF THE TRIBES OF ASHER, NAPHTALI, ZEBULUN AND MANASSEH.

were appointed by the people themselves: three on the west of Jordan, namely, *Kadesh*, in Galilee, in the highlands of Naphtali; *Shechem*, in Mount Ephraim, and *Hebron*, in the mountains of Judah; and three on the east of Jordan, namely, for Reuben, *Bezer*, in the wilderness; for Gad, *Ramoth*, in Gilead; for the half-tribe of Manasseh, *Golan*, in Bashan.

"The Levites having claimed the right given to them by Moses, received forty-eight cities and their suburbs, which were given up by the several tribes in proportion to the cities they possessed. Their allotment among the three families of the Levites has already been described.

"Thus did Jehovah give Israel the land which he had sworn to their father, and they dwelt in it. They had obtained their promised rest in this world, though a better rest remained, and still remains. Their enemies were delivered into their hand; and all open resistance ceased. 'There failed not aught of any good thing which Jehovah had spoken to the house of Israel: all came to pass.' The failures afterward brought to light were in the people themselves."

The explorations now in progress in Palestine will doubtless result in establishing the ancient sites with sufficient accurateness to enable us to map out distinctly the territory of each tribe. This should not be so difficult a matter as it would seem at the first glance, for the present inhabitants of the land have retained with surprising accuracy a large number of the original Hebrew names of the localities. The researches of Dr. Robinson in the south country demonstrated this to a great degree. He was so successful in recovering and applying the ancient names, that we are able to designate the boundaries of Judah, Benjamin, and Dan with more precision than those of the other tribes.

In spite of the fact that the importance of a country no longer depends upon its size, one cannot repress a feeling of surprise that the land which occupies so large a place in

the history of the world should be so small, and that this little strip of territory should have been the centre from which have radiated the influences that have changed the history and shaped the destiny of mankind. Its diminutiveness was a great advantage to it. For a long time the conquerors of the world passed it by as too insignificant for their notice, and thus left it to work out its destiny unmolested.

In examining the country one cannot help being struck with its eminent adaptability to the high honor conferred upon it in being selected by Jehovah as the home of His chosen people. Its position on the map of the ancient world is unique. It lies on the extreme western verge of Asia, on the border of the Mediterranean, and its position was such as to cut it off from contact with the nations which surrounded it. The great monarchies of the East, "the empires which rose on the plains of Mesopotamia and the cities of the Euphrates and the Tigris," were falling into the corruption which was but the precursor of their decay and ruin. They had become, as Dean Stanley styles them, "the rulers and the corrupters of all the kingdoms of the earth," for wherever their power extended, there also spread the taint which had pervaded them and was gradually bringing their doom upon them. Palestine was thrust as far from them as the limits of the continent permitted. It stood upon the verge of the sea. From the great Assyrian empire it was separated by the Eastern Desert, and the wild wandering tribes on the east of the Jordan. Besides this there was a singular barrier interposed by the configuration of the country, the "vast fissure of the Jordan valley, which must have acted as a deep trench within the exterior rampart of the desert and the eastern hills of the Trans-Jordanic tribes." Between the frontier of Palestine and Egypt, the great rival of Assyria, lay the terrible Desert of Et-Tih, and the tremendous passes leading to it from the southward.

"The two accessible sides were the west and the north.

But the west was only accessible by sea, and when Israel first settled in Palestine, the Mediterranean was not yet the thoroughfare—it was rather the boundary and the terror of the eastern nations. It is true that from the northwestern coast of Syria, the Phœnician cities sent forth their fleets. But they were the exception of the world, the discoverers, the first explorers of the unknown depths—and in their enterprises Israel never joined. In strong contrast, too, with the coasts of Europe, and especially of Greece, Palestine has no winding creeks, no deep havens, such as in ancient, even more than modern times, were necessary for the invitation and protection of commercial enterprise. One long line, broken only by the Bay of Acre, containing only three bad harbors, Joppa, Acre, and Caipha—and the last unknown in ancient times—is the inhospitable front that Palestine opposed to the western world. On the northern frontier the ranges of Lebanon formed two not insignificant ramparts. But the gate between them was open, and through the long valley of Cœle-Syria the hosts of Syrian and Assyrian conquerors accordingly poured.” Yet secure in its mountains, Israel was for a long period unmolested by the contending powers of Egypt and Asia, who passed and repassed along the maritime plains, but regarded the mountains as too unimportant to repay the trouble of conquering them.

Thus secluded from the world, Israel went on with the accomplishment of the great destiny assigned it, with none to interrupt or hinder it. Cut off from the other nations of ancient Asia, clinging with haughty pride to its seclusion, it escaped the vices and corruption which sapped their strength and broke them down. Even when overrun and conquered by them, the natural position of the country cut them off from the ruling monarchy, and prevented their becoming assimilated with it. In its deepest abasement, Israel was an infinitely purer nation than any of those to which it succumbed.

But not only was it pushed out from among the ancient families of the East, and isolated from their ancient civilization. It was thrown forward to the verge of the Mediterranean, as an advanced post from which it could command and control the new and better civilization which was to arise in Europe; a convenient base from which the glad tidings of the Gospel could be spread throughout the western world.

Isolated though it was, it was still central. From Jerusalem the messengers of the New Dispensation could spread themselves out in all directions into Asia Minor, and far into the interior, among those mighty empires from which Israel had once sought to withdraw itself, and which it was now to seek to bring into the one fold of a common faith in Jesus; into Africa; to the isles of the sea; and across the Mediterranean to Europe. Its situation was such that it could not avoid exercising a powerful influence upon the destiny of the world around it, and of being influenced as greatly itself. "Thus saith the Lord God: This is Jerusalem; I have set it in the midst of the nations and countries that are round about her." Palestine stood midway between the two great empires of ancient history, Babylon or Assyria and Egypt, which were continually contending for the mastery of the world. The only means of communication between these powers was by the route which lay along the Mediterranean, through the Israelitish territory. If either power would preserve itself from invasion by the other, it must be master of this road, which was the key to the valley of the Euphrates, as well as that of the Nile. Consequently Palestine became the country uppermost in the desires of each, the prize for which they schemed and struggled, and its plains were the great battle-fields upon which the armies of the ancient world fought most frequently. "The whole history of Palestine, between the return from the Captivity and the Christian Era, is a contest between the 'kings of the north and the kings of the south'—the descendants of Seleucus and

the descendants of Ptolemy—for the possession of the country. And when at last the West begins to rise as a new power on the horizon, Palestine, as the nearest point of contact between the two worlds, becomes the scene of the chief conflicts of Rome with Asia.”

What a host of names rises up before us as we contemplate the vast and momentous struggles of which the Holy Land has been the theatre! Apart from the heroes of Hebrew history, whose efforts for the preservation of the independence of their country were as wonderful as they were magnificent, we may contemplate a long line of “mighty men of old,” not of Abraham’s race, whose exploits have been stamped indelibly upon this little country. The great Rameses, Benhadad, the Assyrian Pul, Tiglath-pileser, Shalmaneser, Sennacherib, Pharaoh-Necho, Nebuchadnezzar, Cyrus, Alexander, Ptolemy, Pompey, Titus, make up a portion of the mighty roll.

CHAPTER II.

INHABITANTS.

Origin of the present inhabitants of Palestine and Syria—Division into religious sects—The Mohammedans—The Arabs—Characteristics of the Arabs of Syria—Native grace and courtesy—Arab Merchants—A trial of patience—Buying from an Arab—The Turks—Ignorance and rapacity of the Masters of Palestine—Evil effects of Polygamy—Position of Woman in Syria—Treatment of wives by Syrians—Desire for children—Degradation of the mother—How a father loses his name—Fondness of Arab women for jewelry—Christians of Syria—The Greeks—The Maronites—Their strength and location—Their devotion to the Papacy—Differences between the Maronites and the Romish Church—A Maronite wedding—The Greek Catholic and Syrian Catholic Churches—The Protestants—The Jews—Their number and condition in the Holy Land—The Jews of Damascus and Aleppo.

THE inhabitants of Palestine and Syria are a mixed race. They are descended from the ancient Syrians who occupied the country in the early days of Christianity, and the Arabians who came into the country with the conquering armies of the Khâlifs. The Arabian element, however, has not changed the ancient type of the people, who are still Syrians. The Christians are of pure Syrian descent, while the Mohammedans are of mixed blood, yet, except in their dress, Christian and Mohammedan are without any difference in their appearance. Yet each and both are distinct from the Turk, the Jew, or the Armenian. It will be more convenient to describe the inhabitants of Palestine as religious sects, as that is the division most apparent to the observer, and most commonly insisted upon by the people themselves.

The first and most numerous are the Mohammedans, who have been for centuries the "lords of the soil." They are of Syrian and Arab descent, and are illiterate, fanatics in religion, and proud and haughty in their conduct towards other classes, whom they regard with contempt and as fit

only to be slaves. In their bearing they are attractive and graceful, courteous in address, and, like all of their creed, very hospitable. Their morals are lax, if indeed they can be said to have any, and they are utterly untrustworthy in business transactions; unscrupulous in their dealings with strangers, and by nature and habit liars. The townspeople, and especially the upper classes, are weak and effeminate in mind and body in consequence of the institution of polygamy under which they were born and live, and of the vicious habits peculiar to them. The finest specimens of physical strength and beauty are found among the peasants, who are generally robust and vigorous. They are said to be naturally intelligent and quick to improve under proper care.

“In religion the Mohammedans of Syria are *Sonnites*, or Traditionists—that is, in addition to the written word of the Koran, they recognize the authority of the *Sonna*, a collection of traditional sayings of the Prophet, which is a kind of supplement to the Koran, directing the right observance of many things omitted in that book. They are in general exact in the observance of the outward rites of their religion. Their feast of Ramadân is kept with scrupulous care; but it must be admitted that long abstinence has not the effect of sweetening their temper or improving their morals. The Mohammedan is proud of his faith, and resents every insult offered to it.”

The dress of the Syrian Arabs depends very much upon the section of the country. The general costume in the cities consists of full trousers, a long flowing robe worn over the shirt and the undergown. The robe has wide sleeves. A rich scarf, often the most costly part of the dress, is worn under the outer robe, and about the waist. Colored slippers and a full turban of white cloth complete the costume. The mountaineers wear large trousers, an embroidered jacket in the place of the robe, and leather boots. The dress of the Desert Arabs has been described. The women wear full trousers and slippers, a bodice open in front, showing the

bust, a flowing robe or over-dress reaching to the feet, and head-dresses of different patterns. The veil forms an indispensable part of every woman's attire. There has been little change in the dress of either sex for many centuries.

"The Arabs," says Dr. Porter, "are illiterate, and ignorant of all Frank inventions, but there is a native dignity in their address and deportment, which will both please and astonish those who have seen the awkward vulgarity of the lower classes in some more favored lands. Whether we enter the tent of the Bedawy or the cottage of the *fellâh*, we are received and welcomed with an ease and courtesy that would not disgrace a palace. The modes of salutation are formal—perhaps some would call them verbose and tedious. One is apt to imagine on hearing the long series of inquiries after the health, happiness, and prosperity of the visitor who drops in, and the evasive replies given, that there is some hidden grief which politeness would fain conceal, but which the heartfelt sympathy of the host constrains him to search into. It is disappointing to discover, as every one will in time discover, that this is all form. Still there is something pleasing in these inquiries, compliments, and good wishes, empty though they be. The gestures used in salutation are also graceful, if a little complicated. The touching of the heart, the lips, and the forehead with the right hand, seems to say that each one thus saluted is cherished in the heart, praised with the lips, and esteemed with the intellect. When peculiar deference and respect are intended to be shown, the right hand is first lowered almost to the ground, as a proof that the individual would honor your very feet, or the soil you tread. A still greater deference is implied in kissing the hand; and the greatest of all is kissing the feet. Another remark may be made on a curious custom which universally prevails in Syria. An Arab, when eating, whether in the house or by the wayside, however poor and scanty his fare, never neglects to invite

the visitor, or passing wayfarer, to join him. And this is not always an empty compliment; indeed there are few Arabs who will not feel honored by the traveller's tasting their humble fare. The invitation, however, is generally declined by a courteous phrase. In passing his house, too, in company with a stranger, an Arab will always invite him in."

A stranger's patience is put to the test in making purchases from an Arab. It is a long and tedious operation. The Arab sets no price on his goods. Ask him their value, and he will answer in the most engaging manner, "Whatever pleases my lord." If pressed to name the price, he will generally tell you to "take it without money." An old traveller has drawn the following clever picture of shopping in Syria and Palestine: "The shopkeepers of the different races may be distinguished as readily by their manner of doing business as by their dress. The sedate Turk is a man of few words, and seldom utters more than is strictly necessary. He sets his goods before you, names their price, and leaves you to do as you please about buying. You need not think of offering him a lower bidding: he will not bate a para, and the only reply he will make will be to take back the article in question and return it to its place.

"The Christian talks more; he is anxious to recommend his goods, and is not offended by the offer of a reasonable price, though it be lower than his first demand. He knows there are people who take pleasure in higgling and cheapening, and who will never make a purchase unless they can obtain it at a reduced rate; he therefore makes his arrangements accordingly.

"As for the Jew, he is the same in all countries and under every garb. You may know him at once by his importunate eagerness to obtain custom, his volubility of speech, and his grotesque gesticulation, which seems the more strange, by contrast with the gravity and sedateness of the Moslems.

“But, if the customer has a genuine taste for the art and mystery of shopping, the Arab is, by all means, the man for his money. Inshallah! you shall not make any purchase of him, unless it be for a very trifling amount indeed, under half an hour’s bargaining or more. When you have found the article you want, instead of flippantly demanding its price, throwing down the money, and carrying off your purchase, you prepare yourself very deliberately for a long and interesting set-to. You mount upon the *mustabah* or platform, on which the shopkeeper sits, seat yourself at ease, fill and light your pipe, and then comes the war of words. An offer of half the price demanded is a very good move to begin with, on your part. It is, of course, rejected, but it brings your antagonist to somewhat closer quarters, and so you both go on, he lowering his demand, and you rising in your offers, with sundry episodes and digressions touching last year’s figs, or any other irrelevant topic of conversation, till at last the business is brought to a conclusion, and the bargain is struck for a sum generally halfway between that first demanded and that first offered. When you deal with an Arab, whatever be the subject of the bargain—shop-goods, horse-flesh, or personal services—it would be the most impolitic thing in the world to accede to the first price demanded, even though you should think it not exorbitant. If the man accepts your money, it will not be long before he repents of what he has done, and then you will find you have brought down an old house about your ears. The novelty of the thing disconcerts him, and pondering over the matter, he comes to the conclusion that you are a cheat, and himself an injured innocent. Perhaps he will kick off his shoes, and run about like a madman, slapping his face, and crying out, ‘O my sorrow!’ But it more usually happens that, on your imprudently committing yourself by assenting to his first demand, he asks a quarter or a third more: it will then be too late for you to retrieve your error

for when, after much debate, you again close with him, he again steps back in the same proportion as before." *

The Turks are also Moslems. They are few in numbers, and are hated with intense bitterness by all classes of the native population, even by those of their own faith. The Arabs have a proverb that "though a Turk should compass the whole circle of the sciences, he would still remain a barbarian." The Turks are the masters of the country, and all the officials representing the government of the Sultan are of this nationality. Their costume is generally that of the cities of European Turkey. The higher officers wear the uniform of their grade in the imperial army. The Turks are fully conscious of the detestation in which they are held by the natives, and do not disturb themselves much upon this point, but, perhaps, this knowledge may serve to make them more unscrupulous in the tyranny with which they misgovern the country. The only object of the Pasha upon assuming the duties of his office in Syria seems to be to plunder the people, and he is merciless in his exactions, determined to make the most of his opportunities. His subordinates follow his example with great zeal.

The Mohammedan religion sanctions polygamy. The poorer classes rarely avail themselves of this privilege, however, from lack of means; but among the more favored and the rich it is more common. The law limits the number of wives to four; but the number of female inmates of the harem depends upon the wealth of the individual.

In consequence of this feature of the social system the women of the Mohammedans occupy a very inferior position. They are not regarded as the equals of their lords in anything, but are looked upon as designed solely for his convenience and the gratification of his lusts. In the dwellings the women's apartments are carefully separated and screened from those of the men. They themselves are kept

* *Syria and the Holy Land.* By W. K. Kelly.

secluded, and in the presence of strangers and when abroad are required to be closely veiled. "A Druse sheikh or wealthy Moslem, when he calls a physician for any of his *harem*, makes a great mystery of the matter. The poor creature is closely veiled, and if the doctor insists upon seeing her tongue, there is much cautious manœuvring to avoid exposure. I have even known cases where the tongue was thrust through a rent in the veil made for the purpose. This is sufficiently absurd, and yet I am acquainted with a sheikh who carries these jealous precautions to a still more ridiculous extreme. He never allows his women to go out of the harem except at night, and not then until servants are sent ahead to clear the roads.

"The reluctance of even enlightened Christian men to speak of the females of their families is amusing to us, and certainly not very complimentary to the ladies. For example, according to the genuine old regime, a man, when absent from home, never writes to his wife, but to his son, if he have



THE VEIL.

one, though not a month old; and often he addresses his letter to a fictitious son, whom for the time he imagines he has or ought to have; and if he meets any one direct from home, he will inquire after every one but his wife. She must not be mentioned, even though she is known to be sick. At such customs we can afford to smile, but there are others which admit of no excuse or apology. They are infamous and degrading to the sex. The Arabs have a word—'ajellack'—by which they preface the mention of anything indelicate or unclean. Thus 'ajellack a donkey,' or a dog, or my shoes; so when compelled to speak of their women, they say, 'ajellack my woman,' or simply, 'the

woman is so and so.' This is abominable, and springs from thoughts still more so. These and similar customs enable us to understand why it is that acquaintance before marriage is ordinarily out of the question. It could not be secured without revolutionizing an extended system of domestic regulations and compensations, and, if attempted rashly, would open the door to immorality and corruption.

"The birth of a son is always a joyful event in a family, but that of a daughter is often looked upon as a calamity. The husband and father refuses to see his child, or speak to the mother; and the friends and relatives, *particularly the females*, upbraid the innocent sufferer, and condole with the unkind husband, as if he were very badly treated. Worse than this, in those communities where divorce is permitted, this is often the only reason assigned by the brutal husband for sending away his wife. This accounts for the intense desire which many of these poor creatures manifest to become the mother of sons, not a whit less vehement than that of Rachel, who said to Jacob, 'Give me children, or else I die.' They also employ the same kind of means to compass their object that were used thousands of years ago. Not only do they resort to all sorts of quacks and medical empyrics for relief, but make vows, as did Samuel's mother in Shiloh, when she was in bitterness of soul, and wept sore, and vowed a vow unto the Lord. They also make numerous pilgrimages to such shrines as have obtained a reputation in these matters. Among Moslems, where polygamy is tolerated, instances are not wanting in which wives have acted as Sarah did to Abraham, and Leah and Rachel to Jacob. But these devices, which produced such great irregularities and heartburnings in the families of the patriarchs, are equally mischievous at the present day. The circumstance mentioned in Gen. xvi. 4, which made Hagar insolent toward her mistress, has the same effect now. If the first wife has no children, the husband marries another or takes a slave. And it not unfrequently happens that the fortunate slave,

when the mother of a son, is promoted to the post of honor and authority, which she, of course, uses with insolence toward her former mistress. The whole system is productive of evil, and that only, to the individual, the family, and the community.

“Many singular customs grow out of this high appreciation of children. . . . An odd custom is that the father assumes the name of his first-born son. Tannûs, the father of the infant Besharah, for example, is no longer Tannûs, but *Abu*-Besharah (father of Besharah), and this not merely in common parlance, but in legal documents and on all occasions. It is, in fact, no longer respectful to call him Tannûs. So, also, the mother is ever afterward called *Em*-Besharah, mother of Besharah. And still more absurd, when a man is married and has no son, the world gives him one by a courtesy peculiarly Oriental, and then calls him by his supposed son's name. Even unmarried men are often dignified by the honorable title of Abu somebody or other, the name bestowed being decided by that which he previously bore. Thus Elias becomes Abu-Nasîf. Butrus is called Abu-Salim, and so on, according to the established custom of naming first-born sons.

“Arab ladies, particularly the married, are extravagantly fond of silver and gold ornaments, and they have an endless variety of chains, bracelets, anklets, necklaces and rings. It is also quite common to see thousands of piastres, in various coins, around the forehead, suspended from the neck, and covering a system of network, called *sûffa*, attached to the back of the head-dress, which spreads over the shoulders and falls down to the waist. These jewels cannot be taken for the husband's debts. A poor man often goes to prison for a few piastres, while thousands glitter and jingle on the dress of his wife. This is very provoking to the creditor, who knows that his money has been purposely attached to these inviolable ornaments, so that he may not get hold of it. Married women are much more eager after ornaments than

the unmarried. The former also adorn themselves more elaborately, and endeavor to add to their beauty by wearing gay flowers, by painting their cheeks, putting kahl around their eyes and arching their eyebrows with the same, and by staining their hands and feet with *henna*. It is considered indelicate for the unmarried thus to deck themselves, and conveys an impression highly injurious to the girl's moral character. They do not even wash their faces, or, at least, not openly. It is one of the strange anomalies of Oriental society that the tailors make the ladies' dresses; but, as their garments are infinitely large, and never designed to fit, there is no measuring needed, nor trying on of garments under the hand and eye of the tailor.

"Oriental women are never treated as equals by the men. They pronounce women to be weak and inferior in the most absolute terms, and in accordance with this idea is their deportment toward them. Even in polite company the gentlemen must be served first. So the husband and brothers sit down and eat, and the wife, mother, and sisters wait and take what is left. If the husband or the brothers accompany their female relatives anywhere, they walk before, and the women follow at a respectful distance. It is very common to see small boys lord it over both mother and sisters in a most insolent manner, and they are encouraged to do so by the father. The men, however, attempt to justify their treatment of the women by the tyrant's plea of necessity. They are obliged to govern the wives with the utmost strictness, or they would not only ruin their husbands, but themselves also. Hence, they literally use the rod upon them, especially when they have, or imagine they have, cause to doubt the wife's fidelity. Instances are not rare in which the husband kills the wife outright for this cause, and no legal notice is taken of the murder; and, in general, the man relies on fear to keep the wife in subjection, and to restrain her from vice. She is confined closely, watched with jealousy, and everything valuable is kept under lock and key; necessarily so,

they say, for the wife will not hesitate to rob the husband if she gets an opportunity. There are many pleasing exceptions, especially among the younger Christian families; but, on the whole, the cases are rare where the husband has not, at some time or other, resorted to the lash to enforce obedience in his rebellious household. Most sensible men readily admit that this whole system is a miserable compensation to mitigate evils flowing from the very nature of the great crime of neglecting the education of females; and during the last few years a great change has taken place in public sentiment on this subject among the intelligent Christians in Lebanon and the cities along the coast, and a strong desire to educate the females is fast spreading among them." *

So deeply have the evil influences of Mohammedanism sunk into the people of the country that even the Christians are more or less tainted with them. Under the guidance of the excellent men and women who have gone out from Europe and America and have devoted themselves to the task of Christianizing Syria, a great and glorious change is being worked in this respect.

As the Druses do not belong to Palestine proper, we need not mention them here.

The native Christians of Palestine comprise several sects. They are Syrians by birth and descent, being less affected by the mixture of Arabian blood than the other inhabitants of the country.

First among these are the *Greeks*, so called because they hold the faith, and are members of the Greek or Oriental Church. The doctrines of this Church are the same in Syria as in other countries. Its chief points of difference from the Latin or Roman Catholic Church are as follows: the Calendar; the Procession of the Holy Ghost; the exclu-

* *The Land and the Book.* By W. M. Thompson, D. D. New York: Harper & Bros. Vol. I. Chap. ix.

sion of images from the churches, and the use of pictures in their stead; the rejection of the doctrine of Purgatory; the administration of both elements of the Holy Communion to the laity; the marriage of the secular clergy.

The Greek Church in Syria is divided into two Patriarchates, those of Antioch and Jerusalem. The latter has exclusive jurisdiction in Palestine and in the country east of the Jordan, its supremacy extending over the bishoprics of Nazareth, 'Akka, Lydda, Gaza, Sebaste, Nablûs, Philadelphia and Petra. All these prelates, with the exception of the Bishop of 'Akka, reside at the Greek convent in Jerusalem. The Patriarch of Antioch resides at Beyrout, and has subject to him the bishoprics of Beyrout, Tripoli, Akkâ, Laodicea, Homâh, Hums, Saidnâya and Tyre. The two Patriarchs are nominally independent lords spiritual, but the Primate of Constantinople exercises a decisive control over each. The membership of the Greek Church in Syria is estimated at about 115,000.

Next to the Greeks are the *Maronites*, who are even more numerous than their brethren of the Eastern Church. They number about 220,000 souls, and are to be met with in all the large towns from Aleppo to Nazareth. Their principal settlements, however, are in the Lebanon, throughout its entire length, their greatest strength being in the district of Kesrawân. Their ecclesiastical head is a patriarch, who styles himself the "Patriarch of Antioch." His usual residence is the Convent on Kanôbin, on Mount Lebanon, near Tripoli. He is elected by the bishops, but receives his investiture from the Pope of Rome. They have about eighty-two convents in Syria, inhabited by about 2000 monks and nuns, and these are said to enjoy an aggregate annual revenue of some \$350,000 gold.

The Maronites as a sect date from the seventh century, and take their name from a monk named John Maron, who died in 701, and is regarded now as their patron saint. In 1180 they abandoned the Monothelitic doctrines which had

caused their existence, and acknowledged the supremacy of the Pope of Rome, since which time they have been his most devoted partisans. They possess a college at Rome for the training of their clergy, and also one at 'Ain Warkah in the Kesrawân district of the Lebanon. In spite of this, however, the Maronite clergy are, as a rule, ignorant and bigoted. The mass of the Maronite people are illiterate and superstitious, and thoroughly under the influence of their clergy in secular as well as religious matters. They are brave, independent and industrious, and possess one of the finest and most fruitful sections of Syria. Their hereditary enemies are the Druses, who inhabit the Lebanon region, and do not belong to Palestine, and the rivalry between them has been fostered by the criminal policy of the Turkish Government. Under the new order of affairs in the Lebanon, it is to be hoped that a more enlightened and Christian spirit may pervade the management of the public business.

In spite of their devotion to the Pope, the Maronites hold some things apart from the Roman Church. The language of their ritual is Syriac, and their patron saint, Maron, has no place in the Roman calendar. Their church government also differs from that of Rome in many particulars, and they allow a priest who has not already assumed a vow of celibacy, to marry before taking orders. They follow the Western Calendar, observe the fasts of the Roman Church, and celebrate the "Sacrifice of the Mass" in the same manner. They are haughty and bigoted in religious matters, and are said to be not over popular with their Roman Catholic brethren of Europe, whom they regard as less orthodox than themselves.

The following account of a Maronite wedding furnishes a fair picture of this ceremony among the Syrian Christians, for though each sect differs in its religious service, the manner of conducting the feast is nearly the same: "The priests, from their easy access to families, have a principal share in

matrimonial negotiations ; and, having opportunities of being acquainted with the tempers of the children, they are supposed to be sincere in their reports. The female relations of the youth, too (as among the Muslims), are employed in the search for a bride. When the choice is determined, flowers and other small presents are, from time to time, sent from the family of the bridegroom to that of the bride, and the relations interchange visits ; but the girl, before company, will not so much as touch a flower that has come from the other house ; and if the bridegroom happen to be named in her presence, she suddenly assumes a reserved air, becomes silent, or retires. The women know this so well, that, when the young lady happens to be rather pert, they threaten to make her soon change her tone, and the hint is sufficient to silence her.

“After the bride has been demanded in form, and other matters have been adjusted, a certain number of the male relations are invited to an entertainment by her father, in order to settle the wedding-day, which is usually fixed at the distance of a fortnight.

“In the afternoon of the day preceding that of the nuptials, the same company again repair to the bride’s house, and proceeding thence after supper to the house of the bridegroom, they find most of the persons assembled who have been invited to the wedding. The bridegroom and *shebeen*, or brideman, do not at first make their appearance, but, after a short search, are discovered lurking, as it were, on purpose, in a dishabille not suited to the approaching ceremony. From their refuge they are led in triumph round the court-yard, amid the shouts of the assembly, and then conducted into a chamber to dress, where the wedding-garments are ready displayed ; but, before these are put on, a priest pronounces a long benediction over them. When the bridegroom is dressed, he is again obliged to make several turns in procession, in the same manner as before. The women all this time remain in a separate apartment.

"About midnight, all the men, and most of the women, each carrying a wax taper, set out in procession, preceded by a band of music, in order to fetch the bride. Upon their arrival at her house, they are refused admission, a party of the bride's kindred standing ready to dispute the entrance; and, in consequence of this, a mock skirmish usually ensues, in which the bridegroom's party is always victorious. The women now advancing to the inner apartments soon return in triumph with the bride, who is entirely covered with a large veil, and attended only by her *shebeeny* or bridesmaid, and one or two female relations; for the mother and nearest kindred are not by custom allowed to accompany her. The paternal house is in deep affliction at her departure, but she is received by the expecting crowd with repeated shouts of joy, and in that manner conducted to the bridegroom's house. Their course, however, is extremely slow, for decorum imperatively requires that every step of the bashful bride towards the abode of her destined spouse should be made with the utmost seeming reluctance. A very bad opinion, indeed, would be conceived of the girl who, on such an occasion, did not consume an hour at least in walking a distance of ten minutes. Just in the inverse ratio of her speed is the honor due to her virtuous breeding and maiden modesty.

"On her passing the threshold, she is saluted with a general *zilaareet*,* and after the long veil has been exchanged for one of red gauze, she is led into a large apartment, and seated in state at the upper end, upon the *deewan*. In this situation, it would be an offence to decency to utter a syllable, or to smile, she being by etiquette obliged to remain all the time with her eyelids shut, but she is prepared to rise

* The shrill vibratory cry uttered in chorus by the Arab women on joyful occasions. "It is made," says Pietro della Vale, "by a quick and somewhat tremulous application of the tongue to the palate, producing the sound *heli li li li li li li*." These syllables are repeated as often as can be done in one breath: they are heard at a great distance.

up and kiss the hand of every female who enters the room to congratulate her, each being announced by a person placed near her on purpose. The women pass the remainder of the night in loud rejoicings, while the men, on their part, are not less noisy. There is abundance of arrack, wine, coffee, and other refreshments, and only a few of the elderly guests retire to rest. When it happens that the house is not sufficiently large to afford separate apartments for the men and women, an adjoining house is borrowed for the reception of the men.

“About nine in the morning, the bishop—or, in the lower ranks, a priest—comes to perform the nuptial ceremony. The music ceases the moment he enters, and a respectful silence reigns through the house. The women all veil for his reception, and, as soon as he is robed in his canonicals, he enters the harem, followed by the bridegroom and the men in select procession. The bride appears, standing in front of the *deewan*, supported by two women besides the *shebeen*; the rest of the women fill up the space behind. The bridegroom, dressed in a kind of splendid robe, and attended by the *shebeen*, is placed on the bride’s left hand. The bishop then proceeds, and, in the course of the nuptial service, puts a crown, first on the head of the bridegroom, and next upon the bride’s; he afterwards crowns both the *shebeen* and the *shebeen*y. The man answers audibly to the usual matrimonial question, but the consent of the woman is denoted by a gentle inclination of the head. The bishop immediately joins their hands, and, after several prayers and benedictions, puts a ring upon the bridegroom’s finger, delivering another to the *shebeen*y, to be put on the finger of the bride. Towards the conclusion of the service, the bishop ties a piece of riband round the bridegroom’s neck, which remains till a priest in the afternoon comes to take it off.

“The ceremony thus finished, the men return to the outer apartments, where it being too early for the whole company

to dine, a dinner is served up to the bishop and his suite with a few select persons. The pause occasioned by the bishop's presence is at an end the moment he quits the house, the music then strikes up in full chorus, and, as if to make up for time lost, the noise on all hands is redoubled. The Christians, on these occasions, are more noisy than the Mohammedans, for besides the musical band which performs almost incessantly, many of the men join with the professed singers in the chorus. Some of them also show their skill in dancing, which they seldom do on any other occasion. Interludes of buffoons and jugglers are from time to time introduced by way of variety. The company pass the whole day in this manner; arrack and wine circulate briskly; the table at dinner and supper is covered with profusion; and fruits, sweetmeats, coffee, and tobacco are served at intervals.

“Between eleven and twelve at night, the bridegroom, accompanied by a few of the near relations, is introduced into the women's apartment, where a collation of fruit and wine is prepared. The bride receives him standing up, and is with difficulty prevailed on at his entreaty to resume her place. This interview is soon over, for after the young couple have drunk a glass to each other, the bridegroom drinks a bumper to the female guests, and then returns to the company, who are waiting without to receive him with loud acclamations.

“The remainder of the night is spent in the same way as the preceding one. Next morning, the bridegroom presents jewels and other ornaments to his wife, her kindred at the same time making her presents in money. It is not till after some days that others, who have been invited to the wedding, send presents of various kinds, and that she receives congratulatory messages and flowers from her acquaintance.

“The nuptial feast concludes with a collation on the afternoon of the third day, after which the whole company take leave, except a few intimate friends who stay to sup with the

bridegroom, and consign him at midnight in a condition most heartily fatigued to the arms of his bride.

“The succeeding week is filled up in receiving complimentary messages ; and on the seventh day, the bride entertains her mother and near relations, who come then to pay their first visit.

“However the other women may be amused, the bride herself enjoys but a small share in the pleasures of the wedding festivities. The ceremonies she is obliged to go through for three days are fatiguing to the last degree, and the incessant din, joined to the natural timidity of the sex, keeps her in a state of perpetual anxiety. As she knows herself exposed to the captious observation of her own sex, she dreads to move a limb, lest it should be censured as an offence against the decorum of her situation ; and if those whose office it is to take care of her refreshments should happen to neglect their duty, she dares hardly venture to open her lips to ask for a glass of water. I have heard several married ladies describe the distress of their situation with much pleasantry. Some have assured me, that they were not only half frightened out of their wits by the incessant bustle and sudden shouts, but in risk also of perishing from thirst, being neglected by the servants in the hurry of their attention to the company. Besides these restrictions which terminate with the three ceremonial days, the newly married woman is enjoined strict silence for the space of a month, and must consider it an indulgence if allowed to utter a few words to her husband. Among the Armenians, this term is said to be protracted to a twelvemonth. It is sometimes jocosely remarked by the husbands, that when their wives are particularly observant of the precepts they receive on this head from the old women, they seldom fail to make up for it by their loquacity after the expiration of the term. The Maronite women seem to be the least rigid of all in the observance of these severe restraints.”

The *Greek-Catholic* (or *Melchite*) and the *Syrian-Catholic*

Churches are the result of the labors of the Romish missionaries, and particularly the Jesuits, during the last two centuries. "As the object has been to gain partisans," says Dr. Porter, "more pains have been taken to obtain nominal submission to the authority of the Pope than real change of doctrine and ritual. The Greek Catholics have their own



ANCIENT JEWISH SYNAGOGUE.

Patriarch. They take the Occidental view of the procession of the Holy Spirit, believe in purgatory and the Pope, and eat fish in Lent; but otherwise they have made no change in passing from one jurisdiction to another. They retain their Arabic service, their Oriental character, their communion in both kinds, and their married clergy. This sect embraces a large number of the most enterprising and wealthy Chris-

tians in Syria, and possesses considerable influence. The community numbers about 40,000, of whom the greater part are in Damascus, Aleppo, and Beyrout."

Owing to the efforts of the missionary societies of England and the United States, and the liberal aid afforded by the king of Prussia, several of the Protestant Churches now have secure footholds in Palestine and Syria, and are making noble efforts to spread a pure Christianity throughout the Holy Land. We shall refer to them again in other portions of this work.

The *Jews*, the ancient possessors of Palestine, still maintain a few representatives in their old home. For eighteen hundred years they have been exiles from their holy places, and made to feel in the depth of their abasement that the "Promised Land" is no longer theirs. Yet they cling to it with a tenacity that is touching, and an affection that has no parallel in history. There are about 12,000 Jews in Palestine, all of whom are foreigners, representing nearly every country upon the globe. They are to be found principally at Jerusalem, Hebron, Tiberias, and Safed, their four holy cities. They are supported mainly by the offerings of their charitable brethren in other lands. Their desire is to pass the remainder of their days in the land of their fathers, and lay their bones to rest in its sacred soil.

"At Hebron, Zion, Safed," says Hepworth Dixon, "every place in which a Jew is found, this peculiarity is to be noted about him—that he is always wailing and at prayer; never cheery and at work. . . . Once a year, the Rabbi comes from Jerusalem with a procession of men and women, to throw himself at Rachel's feet (at her tomb near Bethlehem), recite a long form of prayer, and wail over the departed glories of his race. This passionate grief has spent itself for eighteen hundred years; yet the men seem choking with agony, and the women and children sobbing as though their hearts would break."

CHAPTER III.

MANNERS AND CUSTOMS OF THE HOLY LAND.

Indifference of the people to public affairs—Decline of Palestine—Syrian houses—Mode of construction and arrangement—The house-tops—Houses upon the walls—The court—Internal arrangements—The Divan—The Ka'ah—Houses of the rich—Adornment of Syrian houses—Position of guests—Food of the Syrians—Mode of eating at table—Forms of salutation—Arab courtesy—Letter-writers—Mohammedan prayers—Method of performing one's devotions—A characteristic incident—Agriculture—Primitive implements—The harvest—Flocks and herds—The shepherd—His duties and dangers—The Good Shepherd—Unclean food—Funeral ceremonies—The Dirge—Singular customs—Hired Mourners—Hand-mills—Musical instruments of the Arabs—Superiority of the ancient Jews in this respect—Water-carriers—Leprosy—Depredations of the Bedawin—Weakness of the Government—A country without laws.

IN Palestine no one seems to take any interest in anything beyond the limits of his own dwelling, or outside of the circle of his own family. There is no such thing as public spirit or enterprise among the people. Consequently the country is without improvements of any kind, and is as primitive in all its ways as in the days when the scenes depicted in the narratives of the Bible were being enacted. Very much the same style of dress, the same customs, the same kind of dwellings, the same modes of salutation, are to be met with still. While the western world has gone forward, "changing with the changing years," Palestine has remained stationary, and one may read in its daily life at present the fullest and most graphic illustrations of the Bible story.

The dwellings of the people are of the primitive type, as a rule. In Jerusalem, Beyrout, and Damascus, there are many which are both attractive and elegant, but the majority of the houses in Palestine and Syria are inconvenient and uncomfortable, and such as have been common here for centuries. In some parts of the country the houses are

mere huts of mud ; in others, especially in Palestine, and in the cities, stone is used. In Palestine the houses are really stone tents, being arranged on the plan of a tent, and differing from it chiefly in the materials used in their construction. The house is one story in height, and often contains but one apartment. Sometimes a small enclosed yard or court is attached, for the cattle ; and in some cases the cattle and the people occupy the same apartments, the people living on a raised platform and the cattle standing on the ground around them. Such may have been the arrangement of the



EASTERN HOUSE.

dwelling of the Witch of Endor, as related in 1 Samuel xxviii. 24. To the street the house presents only a dead wall, plain and even repulsive in appearance, and relieved only by the entrance and a few latticed windows. As a rule the roof is flat, but not always so, and is formed of beams about three feet apart, on which are arranged short sticks placed close together and covered with a thorny bush called

bellan. A coat of stiff mortar is spread over this, and over all is placed a layer of earth which is beaten down hard to form the surface of the roof. In all the houses the roof forms one of the most important portions during the warm season. It is here that the occupants resort to obtain the fresh air, especially in the evening. In hot weather they also sleep on the roof, under arbors or shelters constructed of the boughs of trees. The roof is always surrounded by a parapet or battlement, either of wood or stone, high enough to prevent any one from walking off by accident. "When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thy head

if any man fall from thence" (Deut. xxii. 8), was the command of the Mosaic law. The battlement serves also as a protection to the children who play upon the roofs, and screens the women from observation. Here they lay aside their veils, and are free from restraint. Bathsheba fancied she was enjoying such seclusion when David saw her, and fell before her beauty. (2 Sam. xi. 2.) The stairs leading



HOUSE WITH A PARAPET.

to the roof and the upper stories are generally placed in one corner of the courtyard.

The peculiar construction of the roof of the Syrian house shows how it was possible for the sick man to be brought into the presence of the Lord Jesus, as related in Mark ii. 3; Luke v. 18. "Examine one of these houses," says Dr. Thompson, "and you see at once that the thing is natural and easy to be accomplished. The roof is only a few feet

high, and by stooping down and holding the corners of the couch—merely a thickly padded quilt, as at present in this region—they could let down the sick man without any apparatus of ropes or cords to assist them. And thus, I suppose, they did. The whole affair was the extemporaneous device of plain peasants, accustomed to open their roofs, and let down grain, straw, and other articles, as they still do in this country. . . . It is easy to remove any part without injuring the rest. No objection, therefore, would be made on this score by the owners of the house. They had merely to scrape back the earth from a portion of the roof over the *lewan*, take up the thorns and short sticks, and let down the couch between the beams at the very feet of Jesus. The end achieved, they could speedily restore the roof as it was before.” *

Many houses in the cities are built along the wall of the town, with windows opening in the side looking toward the country. It was by such a window that David escaped from Saul (1 Sam. xix. 12), and St. Paul from Damascus (Acts ix. 25).

Where houses are two stories in height, the upper portion is arranged very much on the plan of the lower one. The houses of the rich are larger and more elaborately ornamented than those of the middle class, but the arrangement is the same. In the front of the house is a great arch, which leads to a court, a portion of which is raised above the level of the ground in the better class of dwellings. This raised portion is called the *Lewan*, which name is also given to the raised portion of the principal rooms. If there be more than one apartment in the house, they are arranged around and open into this court. In the houses of the rich the court is paved with marble, and ornamented with a fountain and flowers. In the warm weather an awning is spread over it. During the best part of the year the *lewan* forms the real

* *The Land and the Book*, Vol. II. p. 7.

house of the family. Here they gather during the day, eat, work, smoke, chat, and sleep on the pallets which they spread on the floor. Around a part, if not the whole, of the court, is a verandah, often nine or ten feet deep, over which, when there is more than one floor, runs a second gallery of like depth, with a balustrade. In the better class houses the harem or women's apartment occupies the second floor. In houses of but one story which contain two courts, the women are given the rooms opening into the second court. The windows of the upper room often project several feet beyond the wall of the house, and form a kiosk or latticed chamber, which screens the occupant from observation from without, but enables him to see what is passing in the street.

There are no special sleeping-apartments in Syrian houses. In the warm weather the family spread their mats or pallets, which they call their beds, on the floor of the lewan, and all lie down together, generally without undressing or making any change of garments. In the houses of the rich the divan or cushioned seat which extends around three sides of the principal rooms forms the bed. This divan sofa is used as a seat or lounging-place during the day. It is a little higher before than behind, being raised in front from six to twelve inches above the floor. It is cushioned softly, and is also provided with pillows or cushions four feet long and two feet wide, which lean against the wall, and form a support for the back of the person sitting on the divan. "Except when the room is open towards the court, it is lighted by latticed windows at the upper end, usually extending across its whole breadth, and forming a deep recess or balcony carried out on corbels, the floor of which is also furnished with a divan. The consequence of this arrangement of seats and balconies is that you sit with your back to the light, and your face to the door; the light, too, falls in a single mass, and from above, affording pictorial effects dear to the artist. Instead of this balcony there is sometimes a

small raised alcove, which, with the steps leading up to it, is shut off from the lewan by a screen of curiously wrought lattice-work. It is just large enough to hold a mattress and silk pillows, and to serve the rich Turk or Arab as a dormitory.

There being no bed-rooms, in the European sense of the



EASTERN CASEMENT.

word, it naturally follows that the apartments in the harem are the counterparts of those on the ground floor. But there is commonly in the harem a room called a ka'ah, which is particularly lofty, and has two raised portions or platforms, one on each hand of a person entering; one of these is generally larger than the other, and is the more



JESUS WASHING PETER'S FEET.

honorable part. That portion of the roof which is over the floor of the room is a little elevated above the rest, and has in the centre a small lantern, the sides of which are of lattice-work, like the windows in general. All the rooms in the houses of the wealthy are lofty, generally fourteen feet or more in height; but the ka'ah is the largest and loftiest room, and in a large house it is a noble saloon." It was in such a room, perhaps, that the Saviour ate the Passover with the disciples on the night before the Crucifixion, and instituted that most touching memorial of His love for man

which we call the Lord's Supper. (Luke xxii. 12.)



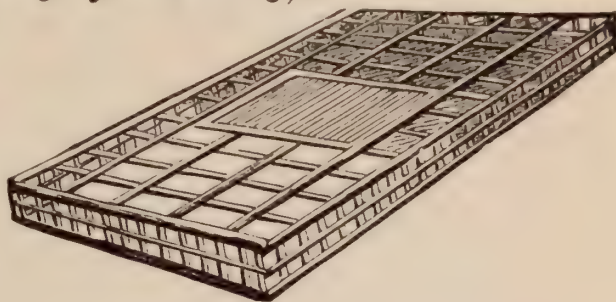
COURT OF THE HOUSE OF A WEALTHY
SYRIAN.

"The lower rooms of the rich are, like the courtyard, paved with marble, and have each a fountain, and the walls are adorned, breast high, with marble or beautiful wood-work of yellow cedar: they are furnished with cupboards for

the stowage of bedding, and open niches or ornamental slabs for vases with water, sherbet, or flowers. The floor is divided into two parts: a lower and smaller one next the court, where the servants stand with folded arms watching their master's looks; and a raised platform, like the dais in an old baronial hall, separated from the lower part by a handsome balustrade. The higher portion is called the *lewan*, and the lower portion the *doorckaah*. The former is reserved for the master of the house and his friends. When the attendance of the servants is required, if they be not in the *doorckaah*, they are summoned by clapping the hands, for house-bells are unknown in the East. The *lewan* may be rendered delightfully cool by laying the *doorckaah* under

water. No one steps on the lewan without taking off his outer shoes, under which it is usual to wear a pair of thin leather slippers without soles. The ladies themselves recline on the divans with bare feet, or shod with embroidered velvet slippers. Whenever they quit these luxurious couches they put on a kind of wooden shoe or patten, six or eight inches high, made of ebony or other black wood, inlaid with mother-of-pearl: from long habit they are able to run about in these awkward things, and even to trip nimbly up and down stairs without falling. One of the chief reasons for the custom of their uncovering the feet is to avoid defiling a mat or carpet on which prayer is usually made. This, as many authors have observed, illustrates the passages of Scripture (Ex. iii. 5; Josh. v. 15).

“The ceiling is highly painted and adorned; the part over the lewan is sometimes vaulted, and decorated with pendent ornaments, particularly in the houses of the Turks: more



PALM-TREE BEDSTEAD.

commonly the beams are left uncovered, and are carved, partially painted, and sometimes gilded. But the ceiling over the doorckaah, which is higher than that over the lewan, is usually more richly decorated, with small strips of gilding, and various gay colors, arranged in curiously complicated patterns, yet perfectly regular, and having a highly ornamental effect. The ceiling of a projecting window is often adorned in the same manner. Good taste is evinced by thus decorating only such parts as are not always before the eyes; for to look long at so many lines intersecting each other in all directions would be painful.

“In the East, ‘the room is the principle of all architecture; it is the unit of which the house is the aggregate.’ No one cares for the external form of a building. Its proportion, its elegance, or its effect, are never considered. The archi-

tect, as well as the proprietor, thinks only of the apartments, and there no deviation from fixed principles is tolerated. Money and space are equally sacrificed to give to each chamber its fixed form, light, and facility of access, without having to traverse a passage or another apartment to reach it.

“This mode of construction, combining economy (in furniture, if not in architecture) with elegance, and simplicity with dignity, argues a people sober in mind and dignified in manner ; orderly, cleanly, and decorous in their domestic habits ; while the ample means of accommodation for guests indicate a hospitable character and a convivial spirit. The undeviating form of the apartment leaves no ambiguity as to the relative position which each individual is entitled to occupy ; whilst the necessity of that arrangement is itself the effect of a more free intercourse between various ranks than would be practicable with our manners and with our apartments. Throughout the Turkish empire men of the very lowest rank often enter the reception-room of the grandee. Elders, old men, tradesmen, etc., are always asked to sit down, which the form of the apartment admits of without infringement of respect or etiquette. Even those who are not invited to sit down come and stand below the balustrade ; and thus every class becomes acquainted with every other, and the idea of animosity between different grades or classes of society is what never entered any man’s head.

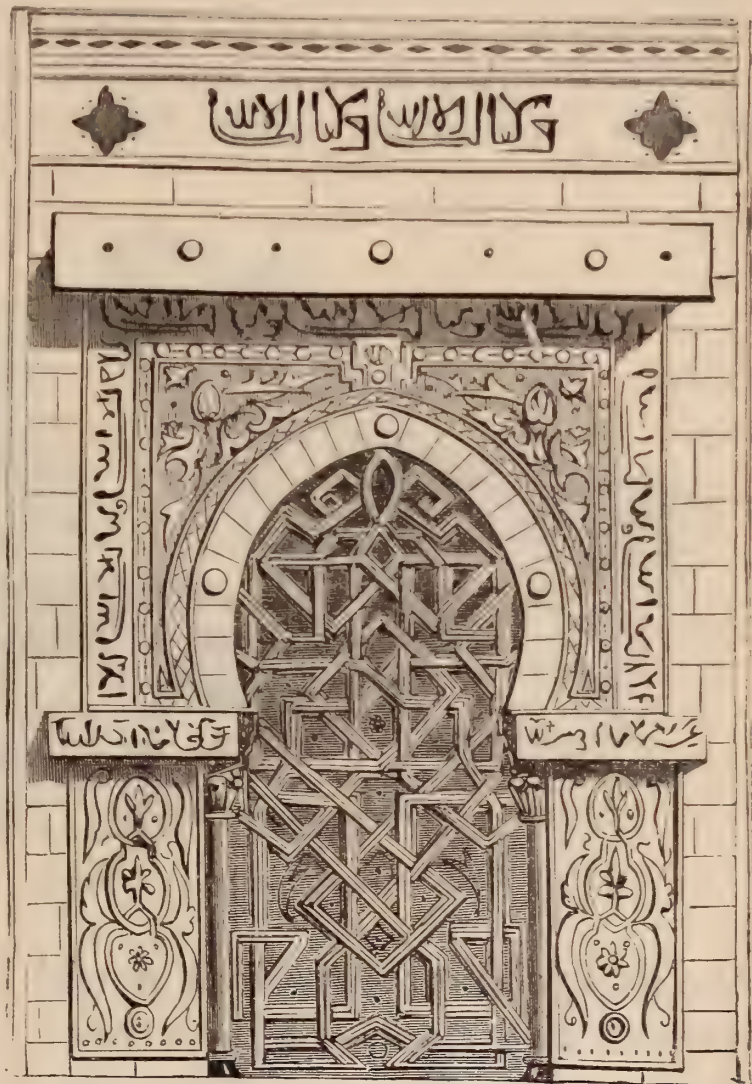
“Position in a room is, in the East, a question of gravity and importance. If a stranger enters unknown and unannounced, the measure of his first step, the point where he stops to make his salutation, and the attitude he assumes preparatory to doing so, wholly inappreciable as they would be to a European, convey instantly to the master of the house the quality of the guest, and the reception he expects, which no man exacts without being entitled to it.”

Of furniture, as we understand the word, there is little or none in a Syrian house. The divan, or the hard platform in

the poorer houses, supplies all the needs of the people. The poor eat on the floor. The rich seat themselves upon mats or the cushions of the divan, and a small polygonal table or stool about fourteen inches high is set before them. On this is placed a tray, either of copper or some other metal, or of wicker work. Bread is placed on the mat by

the tray, and a jar of water is set by it, except on formal occasions, when it is held by a servant, who stands by. All present drink from this jar as they have need. The host and his guests gather around the tray, sitting cross-legged on the cushions. The fare is plain, consisting of meats, soups, sauces, stews of rice, beans, or cracked wheat, called *burgul*. These are generally set on in deep dishes or bowls.

Some use spoons of wood or metal, but the majority of eaters dip their bread into the dish, from which all eat, and sop up the soup or gravy with it. (John xiii. 26.) The meats are either served in stews, or are boiled until they nearly drop to pieces, and can be easily pulled apart with the fingers. Knives and forks are not used. The Oriental seizes a piece of meat



DOOR INSCRIBED WITH PASSAGES FROM THE
KORAN.

from the common dish with his fingers, and, if a guest be present, will tear off the choice bits in this way and lay them before him; or, if it is desired to show the guest special honor, will insist upon putting them into his mouth.

The hands being soiled by such a mode of eating, must be washed at the close of the meal. A servant brings a pitcher and basin of the peculiar fashion of the country, and pours water over the hands of each person present, and offers him a napkin to dry them. In houses where there is no servant, the men perform this service for each other. "Great men



WASHING THE HANDS AFTER EATING.

have those about them whose special business it is to pour water on their hands. Thus it was in ancient times. One of the servants said to Jehoshaphat, 'Here is Elisha, the son of Shaphat, which poured water on the hands of Elijah.' It was an apparatus somewhat like this tûght and ibrîek that our Lord used at the close of His last supper with His disciples, when He girded Himself with a napkin, and washed, not their hands, but their feet, and thus gave the most affecting lesson on humility the world has ever seen or heard." *

* *The Land and the Book*, Vol. I. p. 183.

The modes of salutation are exceedingly formal. Friends, upon meeting, instead of shaking hands, strike the tips of their fingers together, and sometimes simply clasp hands. A priest, an emir, or a high official, meeting a layman or an inferior, offers the back of his hand to be kissed. To refuse to render him this mark of respect is to offer him a deadly insult. The most common method of salutation is to touch the breast, the lips, and the forehead with the right hand. Intimate friends, meeting after a long absence, embrace, and kiss each other on the cheek, or sometimes on both cheeks. (Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12; Gen. xxix. 13.) In saluting each other, the sexes are reserved and formal, never touching each other's hands or persons.

We have spoken of the courtesy of the Arabs in their intercourse with each other, and with strangers. Dr. Thompson relates an amusing anecdote illustrative of the extent to which this is carried. "A circumstance," says he, "occurred the evening before, which explained the reason of this hasty migration. The captain of a band of horsemen, a few miles back, called to me and inquired if my companion could read Arabic, handing to him a letter which contained an order from Saied Beg to capture all the men of a particular Arab encampment, as they were accused of robbing the house of a Maronite priest. The Arabs, however, had got the start of the officer, and, by sunrise, were on the south side of the Owely, and within the jurisdiction of the Governor of Sidon. I was amused with the way with which my companion reproved the captain, and, by implication, his master. It was thoroughly Arabic. 'Why,' said he, 'can't the keeper of this Khan read?' 'No.' 'Well, that's a pity. It would be better if every Khanjy could read, and then it would not be necessary for an officer of Saied Beg to show his letters to any chance traveller that comes along. They might contain things which ought not to be published. I would

advise the Beg not to rent any of these Khans to one who can't read.' 'Now,' said I, as we rode along, 'why not tell the officer himself that it was a shame for one in his station not to know how to read?' 'What! would you have me insult the officer of Saied Beg? Of course, that is what I meant, and he understood it; *but it would never do to come straight up to the point and say so to his very beard.*'"

Few of the people can write. Hence there has sprung up, or rather has existed from the earliest times, a class of professional letter-writers, one or more of whom is to be found in every community. The letter-writer sits near the gate, or the mosque, or in some conspicuous place, and those who wish to employ his services find him prepared with ink-horn, pens, paper, and sealing-wax. He writes at the dictation of his customer, or puts what he or she wishes to say into proper shape. The letter-writers are the recipients of all sorts of confidences, and could furnish many a bit of gossip, did they choose to do so; but their livelihood depends upon their discretion, and they do not violate the trust reposed in them.

The Mohammedans are extremely careful in the fulfilment of their religious services. At sunrise, at noon, at sunset, and twice again during the day, the muzein from the summit of the minarets of the mosques calls upon the faithful to pray, reminding them that it is the hour for prayer. At such times, all true believers, wherever they may be, break off from all other avocations and say their prayers, paying no heed to anything that is passing around them. "Let us stop and watch the ceremony as it goes on. That man, next us raises his open hands till the thumbs touch the ears, exclaiming aloud, '*Allah-hû-akbar*—God is great.' After uttering mentally a few short petitions, the hands are brought down, and folded together near the girdle, while he recites the first chapter of the Koran, and two or three other short passages from the same book. And now he bends forward, rests his hands upon his knees, and repeats

three times a formula of praise to 'God most great.' Then, standing erect, he cries, *Allah-hû-akbar*, as at the beginning. Then see him drop upon his knees, and bend forward until his nose and forehead touch the ground, directly between his expanded hands. This he repeats three times, muttering all the while the same short formulæ of prayer and praise. The next move will bring him to his knees, and then settling back upon his heels, he will mumble over various small petitions with sundry grunts and exclamations, according to taste and habit. He has now gone through one regular *Rek'âh*; and, standing up as at the first, and on exactly the same spot, he will perform a second, and even a third, if specially devout, with precisely the same genuflections.

"There is certainly an air of great solemnity in their mode of worship, and, when performed by a large assembly in the mosques, or by a detachment of soldiers in concert, guided in their genuflections by an imaum or dervish, who sings the service, it is quite impressive. I have seen it admirably enacted by moonlight, on the wild banks of the Orontes, in the plain of Homath, and the scene was something more than romantic. But, alas! it was by as villanous a set of robbers as could be found, even in that lawless region. You think, then, that this solemn ceremony is mere hollow-hearted hypocrisy? Not exactly that; at least, not necessarily so, nor in all cases. I would be glad to believe there was ordinarily any corresponding moral and religious feeling connected with this exterior manifestation of devotion. The Moslems themselves, however, have no such idea. They are rather afraid of any one who is especially given to prayer—their prayers, I mean. They have a proverb to this effect: 'If your neighbor has made the pilgrimage to Mecca once, watch him; if twice, avoid his society; if three times, move into another street.' And, certainly, no one acquainted

with the people will feel his confidence in an individual increased by the fact that he is particularly devout." *

The same writer gives the following curious instance



THE SOWER.

of the wrath of an Arab when interrupted in his prayers. He turned furiously upon the intruder, and exclaimed, angrily: "May God curse your grandfather, and the father

* *The Land and the Book*," Vol. I. pp. 26-28.



ELIJAH CASTING HIS MANTLE ON ELISHA.

of your great-grandfather! *Can't you give a man time to pray? I want to pray.*"

The means of cultivation are very primitive. The implements are the same as those employed by the patriarchs. The plough used is very frail, and consists of a pole with a wooden share shod with iron. The share is a round sharp-pointed tooth, capable of making but a very small furrow. A yoke of oxen is sufficient to draw it, but owing to its frail nature, it can be used only after the land has been moistened by the rain. The seed is sown broadcast over the fields and then ploughed in, half an acre being the greatest area of ground that can be thus gone over in a day. The harrow is not now used, although Job speaks of it (Job xxxix. 10), and Dr. Smith states, that in Biblical times the land was "brushed over with a light harrow, often of thorn bushes." Arable lands in the vicinity of villages are worked in common. The Arabs find this necessary for their protection against predatory bands, and partly from motives of economy, as they are able to get along with but one sower for the entire field.

Barley ripens in Palestine a week or two before wheat, giving ample time to secure both harvests. Fine weather can almost always be reckoned upon at these periods. The amount of the yield varies according to the rain-fall of the year. The grain is reaped by a sickle, and sometimes is pulled up by the roots. It is bound in sheaves, and carted to the threshing-floor, a circular spot of ground from 50 to 100 feet in diameter, and beaten down hard for the use to which it is put. Such places are permanent, and are well known in each locality. The grain is beaten out by flails in some instances, but generally by means of a sledge formed of two sharp planks fastened side by side and turned up in front, having sharp stones or irons projecting from under the side. This is drawn over the straw by oxen, and the grain is rubbed out. (Isa. xxviii. 27; xli. 15; Amos i. 3.) When the threshing is done, the heap

of straw is thrown with forks with great force against the wind. The chaff is blown away and the grain falls to the ground. The grain is frequently passed through a sieve for final cleansing.

The harvest is a time of great anxiety to the Arab farmers, for the wandering tribes are always on the watch for an opportunity to make a dash upon some unprotected



OXEN TREADING OUT GRAIN.

point, and carry off the grain that has been gathered in with so much labor.

Flocks and herds constitute a large part of the wealth of the country. The sheep are cared for on the same plan that has prevailed for thousands of years. A fold or enclosure of rough stones, with a high wall, affords them shelter for the night, and protection from the wolves and

other wild beasts that prowl about ready to attack them. A guard is maintained over these folds to prevent the theft of the sheep. In the morning the shepherd leads the flock forth to graze over the neighboring hills, and in the evening conducts them back to the fold. He generally goes before them, and they are trained to follow him, though some will stray off from the flock, and require to be called back by the shepherd or driven in by the dog. The fields are generally unfenced, and it is the shepherd's duty to keep the sheep away from the growing crops, and to find pasture for them. He utters a peculiar cry from time to time to warn the flock of his presence, and they recognize his voice and follow him. Should a stranger call to them, however, they will not follow him, but pause, and gaze around in alarm, or flee away. (John x. 3-5.) The shepherd is armed, in order that he may defend his charge, and there are many well-established instances of rare personal courage arising from the faithful performance of this duty. (1 Sam. xvii. 34, 36.) The Bedawin keep a sharp eye on the flocks exposed to them, and the shepherd is often called upon to defend his charge against these robbers, as well as against the wolf, the leopard, and the panther.

Almost all the allusions in the Bible to shepherd life can be verified by the actual experience of the shepherds of Palestine to-day. The shepherd has his favorites in the flock. These have their names, and answer to them with every evidence of delight. They rarely stray away, but remain with the shepherd. In the late autumn, when the pastures are burned up by the heat, and in the winter when the hill-sides are covered with snow, the task of the shepherd in providing food for his flock is by no means a light or irresponsible one. Often, when the lambs are too tender to bear the fatigue of the long journey to the pasture, the shepherd will take them in his arms, and carry them to rest them; and he exercises the greatest care and kindness in

leading the ewes who are with young. The Lord did not draw upon His fancy in the parable of the Good Shepherd, but used an image with which His hearers were perfectly familiar.

Many of the restrictions of the Mosaic law respecting food are still in force in the East. The camel, which was forbidden to the Hebrews, is eaten only by the wild Arabs.

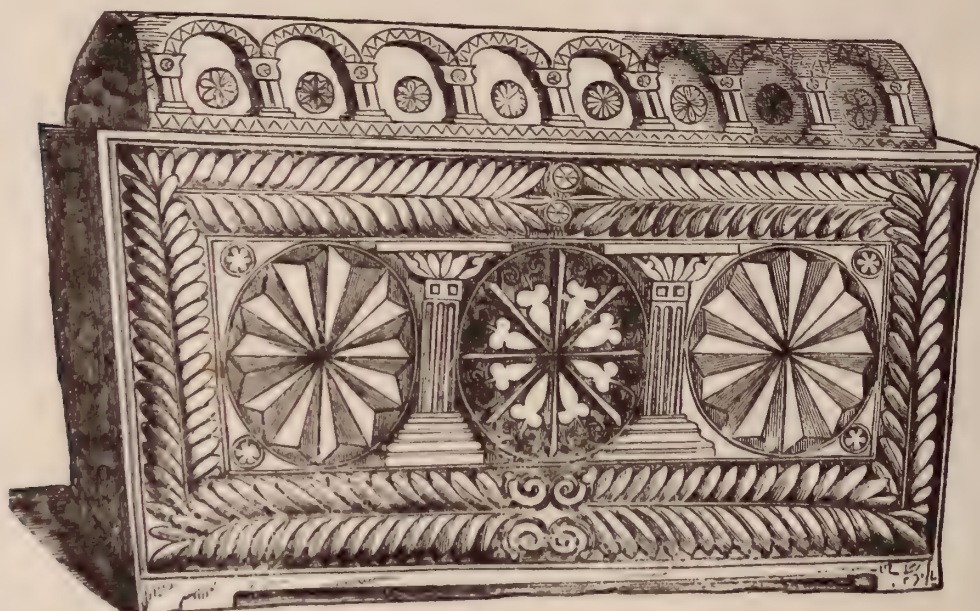


SHEPHERD LEADING HIS FLOCKS.

Swine are held in abhorrence by Mohammedans, Druses, Jews, and nearly all Eastern nations, many Christians in Syria refusing to eat this meat. Travellers often preserve their supplies from the Arabs by laying slices of fat pork amongst them, thus defiling the whole mass in the eyes of a true believer. Birds of prey are not eaten; neither are vermin, such as rats, mice, bats, lizards, etc. The locust

and the snail are used by the Bedawîn. The Druses sometimes eat the stork. It is also unlawful for a Mohammedan to eat animals, fowls, or birds that have been smothered or strangled, and cooked with the blood in them. Blood is never used in the preparation of food. The reader will call to mind the prohibition in Leviticus vii. 26, "Ye shall eat no manner of blood, whether it be of fowl, or of beast, in any of your dwellings."

The funeral ceremonies of the Mohammedans are peculiar, and not without interest. The body is borne to the cemetery on a bier, and the relatives and friends follow on



ANCIENT SARCOPHAGUS.

foot without any effort at order in their procession. The women go in front, as they are not allowed to mingle with the men. As the cortege passes along, the crowd chants in a low, sad monotone, the constant refrain, "*La illah illa Allah, W' Muhammedhū russûl Allah,*" "There is no God but God, and Mohammed is the Prophet of God." This they chant over and over again until the grave is reached, the women mingling their wild shrieks with the dirge all the while, tossing their arms furiously.

Arrived at the grave, a circle is formed around it, and three men take their positions within the ring. After a

moment of silence the three break out into a sort of unearthly hymn, the only words of which a listener from the Western world can distinguish are, "Ya-Allah! Ya-Allah! Allah! Allah!" which they repeat without limit. The singing is slow and measured at first, but grows faster and wilder as it proceeds, until at last it degenerates into a fierce howl, the singers seeming more like lunatics than mourners. This they keep up until they either fall into convulsions, or are forced to cease from absolute exhaustion. In the former case they are supposed to be seized with a kind of divine trance, and enjoy the highest consideration from the bystanders. At these funerals the mourners are usually hired, and the frantic grief witnessed on such occasions is doubtless only an effort to earn their wages. The sepulchres are kept white and clean, being constantly whitewashed.

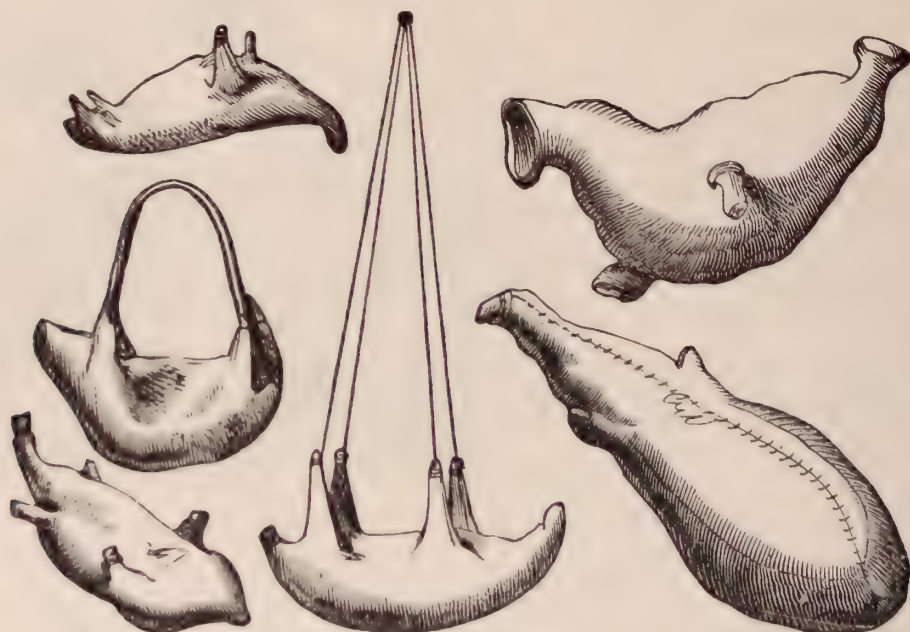


WOMEN GRINDING CORN.

There are no mills in Palestine such as we find in Europe and America. From time immemorial the people of this country have used a hand-mill, which is worked entirely by women. It consists of two millstones, the lower stationary and the other revolving upon an axle set into the lower stone and provided with an upright handle. Two women sit facing each other, and each seizes the handle of the upper stone. They push it back and forth between them, working very rapidly. The woman whose right hand is disengaged pours the grain from time to time into an opening in the upper stone. It is fatiguing work, and only female slaves are made to perform it, except where the family is too poor to own slaves. In ancient times captives taken in

war were obliged to grind at the mill. This was a part of the humiliation put upon Samson after his capture and the destruction of his sight, by the Philistines. (Judges xvi. 21.)

The Arabs have little idea of music. Their singing is a mere utterance of monotonous and nasal gutturals, yet they enjoy it, and listen with the keenest delight to performances which are simple torture to one from over the sea. Their musical instruments too are of the rudest and simplest kind. One of these is the *kânûn*, a species of harp, which the player holds in his lap while performing on it. Another is



SKIN BOTTLES.

the *kamanjeh*, a sort of three-stringed violin. A favorite instrument is the *'ood*, or guitar. The tambourine, or *deff*, the kettle-drum, or *nūkkairat*, and the cymbals, and castanets, are also much used by them. The modern dwellers in Palestine differ very much in this respect from the ancient Jews, who appear to have had a very efficient and well-organized system of instrumental music for the temple service.

Water, being scarce in many parts of Palestine, is carried about and sold by dealers in this beverage. They transport it in the skins of animals, such as sheep, which are tanned and prepared in their original shape.

As in ancient times, so now, one of the most terrible

plagues of Palestine is the loathsome disease known as leprosy. A number of unfortunate creatures afflicted with this malady are to be found at Jerusalem, where they are compelled to remain without the city ; but they may be met with in other parts of the country. The 13th and 14th chapters of Leviticus contain minute directions concerning this disease, and it would seem that Moses, appreciating its true character, was intent upon its extinction, or at least upon restricting it within the narrowest possible limits. Those who were merely suspected were shut up, and if the disease declared itself the individual was immediately removed out of the camp, and not only he, but everything he touched, was declared unclean. For all practical purposes, the same laws prevail to this day. The lepers, when not obliged to live outside the city, have a separate abode assigned to them, and are shunned as unclean and dangerous. No healthy person will touch them, eat with them, or use any of their clothes or utensils, and with good reason. The leper was required by Moses to stand apart, and give warning by crying unclean ! unclean ! Thus the ten men that met our Saviour stood afar off, and lifted up their voice of entreaty. They still do the same substantially, and, even in their begging, never attempt to touch you. Among tent-dwelling Arabs the leper is literally put out of the camp.

“It is feared as contagious ; it is certainly and inevitably hereditary ; it is loathsome and polluting ; its victim is shunned by all as unclean ; it is most deceitful in its action. New-born children of leprous parents are often as pretty and as healthy in appearance as any, but by-and-by its presence and workings become visible by some of the signs described in the 13th chapter of Leviticus. The ‘scab’ comes on by degrees in different parts of the body ; the hair falls from the head and eyebrows ; the nails loosen, decay, and drop off ; joint after joint of the fingers and toes shrink up and slowly fall away. The gums are absorbed, and the teeth disappear. The nose, the eyes, the tongue, and the palate are

slowly consumed, and finally the wretched victim sinks into the earth and disappears, while medicine has no power to stay the ravages of this fell disease, or even to mitigate sensibly its tortures." *

The entire country is kept in a state of alarm by the wandering tribes east of the Jordan. None can tell at what



THE SYRIAN FOX-JACKALS.

moment these fierce sons of the desert may make a dash over the river, burn a village, destroy or carry off the crops, and bring ruin upon the people. Some communities purchase exemption from these outrages at a fixed price. The Turkish government is utterly powerless to prevent them, and the people are obliged to protect themselves as best they can. The land is infested with robbers, who waylay


* *The Land and the Book.* Vol. II. pp. 517-519.

lonely travellers, or unprotected caravans. Every man goes armed, and in travelling each one regards every stranger he encounters with suspicion. Except under the protection of an armed escort, travelling is dangerous in Palestine. Only one or two roads in the entire country are considered safe. "The Arabs of this wild and difficult country, while bowing to the Sultan as their spiritual lord, pay as little respect to his temporal rights as the Italians of Genoa do to those of their Pope. For the most part they are a pastoral people . . . owning no masters under heaven, but disease and death. Of the great Sultan in Stamboul they have only a faint and vague idea ; a ghostly and spiritual, rather than a mortal dread. When an imperial hatt or edict is promulgated in the Khâlif's name, they hold themselves free to obey it or reject it, as they please." Among such a people, the will of the local ruler or sheikh is the only law. There is no such thing as government. The Pasha of Jerusalem is laughed at and defied beyond the walls of the cities. The Arabs have swift mares, and know every hiding-place in the land. Let the Pasha order as he pleases ; they follow their own impulses, which are their only laws.

CHAPTER IV.

HISTORICAL.

The Beginning of the History of the Holy Land—The Journey of Abraham—Original inhabitants of Palestine—The Canaanites—Perizzites—Hittites—Amorites—Hivites—Jebusites—Girgasites—Palestine during the Sojourn of Israel in Egypt—The Phœnicians—Their strength and prosperity—Tyre and Sidon—Commerce and wealth of Phœnicia—The Philistines—Their importance and power—The Conquest of Canaan—The Period of the Judges—Demand for a King—Saul—The Hebrew Monarchy—David—Capture of Mount Zion—Jerusalem—David's Kingdom—Solomon's glory and dominions—The Revolt of the Ten Tribes—Rise and fall of the Kingdom of Israel—The Kingdom of Judah—Its Overthrow—The Captivity—Return of the Jews—Jerusalem and the Temple Rebuilt—Conquests of Alexander the Great—His meeting with the High Priest—Alexander's true place in Sacred History—Death of Alexander, and destruction of his Empire—Judæa conquered by Ptolemy—The Septuagint—Its influence upon the Jewish nation and the world—Judæa becomes a part of the Syrian Kingdom—Outrages of Antiochus Epiphanes—He defiles and plunders the Temple—Massacres in Jerusalem—Antiochus attempts to destroy the Jewish religion—Revolt and wars of the Maccabees—Prosperity of Judæa under the Maccabees—Intervention of Rome—Pompey takes Jerusalem—His impious intrusion into the Holy of Holies—Success of Antipater—Crassus Plunders the Temple—Herod the Great—Herod rebuilds the Temple—Judæa a Roman Province—Oppressions of the Roman Governors—Revolt of the Jews—The War of Independence—Siege and capture of Jerusalem by Titus—Destruction of the City—Subsequent history of Judæa under the Romans—The Mohammedan Conquest—Jerusalem surrenders to Omar—Decline of Palestine and Syria—Fatal consequences of the Mohammedan rule—Invasion of the Turks—The Crusades—The Latin Kingdom—The Christians expelled from Palestine—Mohammed Ali invades Palestine—Victories of Ibrahim Pasha—Syria and Palestine restored to the Sultan.

HE history of Palestine opens with the departure of Abraham from his old home to the land promised to him for an inheritance by Jehovah. Abraham was the tenth of the patriarchs from Shem, and the twentieth from Adam (inclusive). At the time of God's call to him, he was dwelling in "Ur of the Chaldees" (Acts vii. 2) with his family and kindred. Some writers have identified the ancient city of Ur with Or-fah, in the highlands of Mesopotamia (Aram), which unite the table land of Arme-



ESAU GOING FOR VENISON.

nia to the valley of the Euphrates. In later ages the city was called Edessa by the Greeks, and was the capital of Abgarus or Acbarus, who was said to have received the letter and portrait of the Saviour. Other sites have been claimed for it. Pococke states that it "is the universal belief of the Jews," and the local tradition, that Ur and Orfah are the same place.

In obedience to the command of God, who had selected the family to be the preservers of His religion, and the ancestors of the nation destined to perpetuate it, the household of Terah left their old home, and took up their abode at Haran, or, as it is called, and more correctly, in the New Testament, Charran. This place is now called *Harrân*, and stands on the *Belilk*, a small tributary of the Euphrates. The Romans called it Charræ, and near it Crassus was defeated. It retained to a late period the worship of the gods of Chaldæa, while Edessa was the principal seat of Christianity in this region. Terah died here, and his son Nahor, pleased with the fertility of the country, took up his abode permanently at Haran.

Meanwhile Abraham, as soon as his father was buried, and, it would seem, in obedience to a second call from God, took leave of his brother Nahor, and continued his journey, with Sarah, his wife, and his nephew Lot. He went out in implicit reliance upon the Divine promise, his future home being simply described to him by the Almighty as "a land that I will show thee;" and so "he went out, not knowing whither he went." Crossing the Euphrates, he separated himself entirely from the land of his birth. Hence the Canaanites called him the "Hebrew"—"the man who had crossed the river"—"the emigrant from Mesopotamia." Passing through the Syrian Desert, he seems to have tarried a while at Damascus, which was even then a city. Here he appears to have met with his faithful servant Eliezer, whom he made "steward of his house." From Damascus, he passed farther south, crossed the Jordan, and

entered the Promised Land, making his first halt in the valley of Shechem, or Sichem. Here God appeared to him again, and renewed his promise that this land should be the home of the patriarch's children; and here Abraham erected the first altar to Jehovah that was set up in Palestine.

The country at this time was occupied by the Canaanites, who were the descendants of Canaan, the fourth son of Ham, and the grandson of Noah. The word Canaanite properly signifies *low*, and was sometimes used to designate a particular tribe occupying a portion of Palestine; but in its more general sense it was applied to all the earlier inhabitants of the Holy Land, and included seven nations. These were, "I. The CANAANITES, the *lowlanders*, who inhabited the plain on the lower Jordan and that on the seashore. (Gen. x. 18-20; Num. xiii. 29; Josh. xi. 3.) These plains were the richest and most important part of the country, and it is not unlikely that this was one of the reasons for the name of 'Canaanite' being applied as a general name to the inhabitants of the land.

"II. The PERIZZITES seem, next to the Canaanites, to have been the most important tribe, as 'the Canaanite and the Perizzite' are frequently mentioned together to the exclusion of the other tribes, as the inhabitants of the land. (Gen. xiii. 7; xxxiv. 30; Judg. i. 4, 5.) In Judg. i. 4, 5, they are placed in the southern part of the Holy Land, and in Josh. xvi. 15-18, they occupy with the Rephaim, or giants, the 'forest country' in the western flanks of Mount Carmel.

"III. The HITTITES, or children of Heth, were a small tribe at Hebron, of whom Abraham purchased the Cave of Machpelah. (Gen. xxiii. 7-18.) They are represented as a peaceful people, and thus Abraham, though he chose his allies in war from the Amorites, goes to the Hittites for his grave.

"IV. The AMORITES, *mountaineers*, a warlike tribe, occupied first the barrier heights west of the Dead Sea, at the same place which afterwards bore the name of En-gedi,

stretching westward towards Hebron. (Gen. xiv. 3, comp. xiii. 8.) They afterwards crossed the Jordan, and inhabited the rich tract bounded by the Jabbok on the north, the Arnon on the south, Jordan on the west, and 'the wilderness' on the east. (Judg. xi. 21, 22.) This was, perhaps, in the most special sense, the 'land of the Amorites' (Num. xxi. 31; Josh. xii. 2, 3; xiii. 9; Judg. xi. 21, 22); but their possessions are distinctly stated to have extended to the very feet of Hermon (Deut. iii. 8; iv. 48), embracing 'all Gilead and Bashan' (Deut. iii. 10), with the Jordan Valley on the east of the river (iv. 49), and forming together the land of the 'two kings of the Amorites,' Sihon and Og. (Deut. xxxi. 4; Josh. ii. 10; ix. 10; xxiv. 12.)

"V. The HIVITES are first named at the time of Jacob's return to the Holy Land, where they occupied Shechem. (Gen. xxxiv. 2.) At the time of the conquest by Joshua, they were living on the northern confines of western Palestine—'under Hermon, in the land of Mizpeh' (Josh. xi. 3)—'in Mount Lebanon, from Mount Baal-Hermon to the entering in of Hamath.' (Judg. iii. 3.)

"VI. The JEBUSITES, a mountain tribe, inhabiting Jebus (Jerusalem), where they continued to dwell with the children of Judah and Benjamin to a late date. (Num. xiii. 29; Josh. xi. 3; xv. 8-63; Judg. i. 21; xix. 11.)

"VII. The GIRGASITES, whose position is quite uncertain. (Gen. x. 16; xv. 21; Josh. iii. 10; xxiv. 11.)" *

The patriarchs were but strangers and sojourners in the Land of Promise; they owned but little of it, and existed in the midst of strangers as those who had no abiding-place.

During the sojourn of the Israelites in Egypt, several important changes took place in the character and location of the inhabitants of Palestine. The maritime nation of Phœnicia, lying immediately upon the north of Palestine, had grown up silently and rapidly, and had become the most

* Dr. Wm. Smith.

enlightened and the wealthiest community of the ancient world. It was the pioneer of commerce, enterprise and civilization. The ships of Tyre and Sidon covered the Mediterranean, and even passed beyond the Pillars of Hercules into the stormy Atlantic. They occupied or controlled the whole Asiatic coast of the Mediterranean, from Casius to Carmel. They are called Canaanites in Judges i. 32, 33, and so called themselves on their coins, being descended from Sidon, the oldest son of Canaan. They were not content with their own limits, but spread their power and influence by founding colonies along the Mediterranean. Carthage, in Africa, was a Phœnician colony, as was also Cadiz in Spain, on the Atlantic coast. Their trade extended to Egypt, Persia, Italy, Spain, India, and Russia, and they even ventured as far in the Atlantic as Britain. Phœnicia had not attained its greatest point of power and prosperity at the time of the Exodus, and did not reach it until about 1050 B. C. For about five hundred years from that date, it remained the wealthiest and most enterprising nation of the world, and then began its decline. At the time of Israel's entrance into Palestine, the Phœnicians, whose territory was included within the limits of the heritage of the tribes, had secured a firm hold upon their country, and were in a condition to dispute its possession stubbornly with the newcomers.

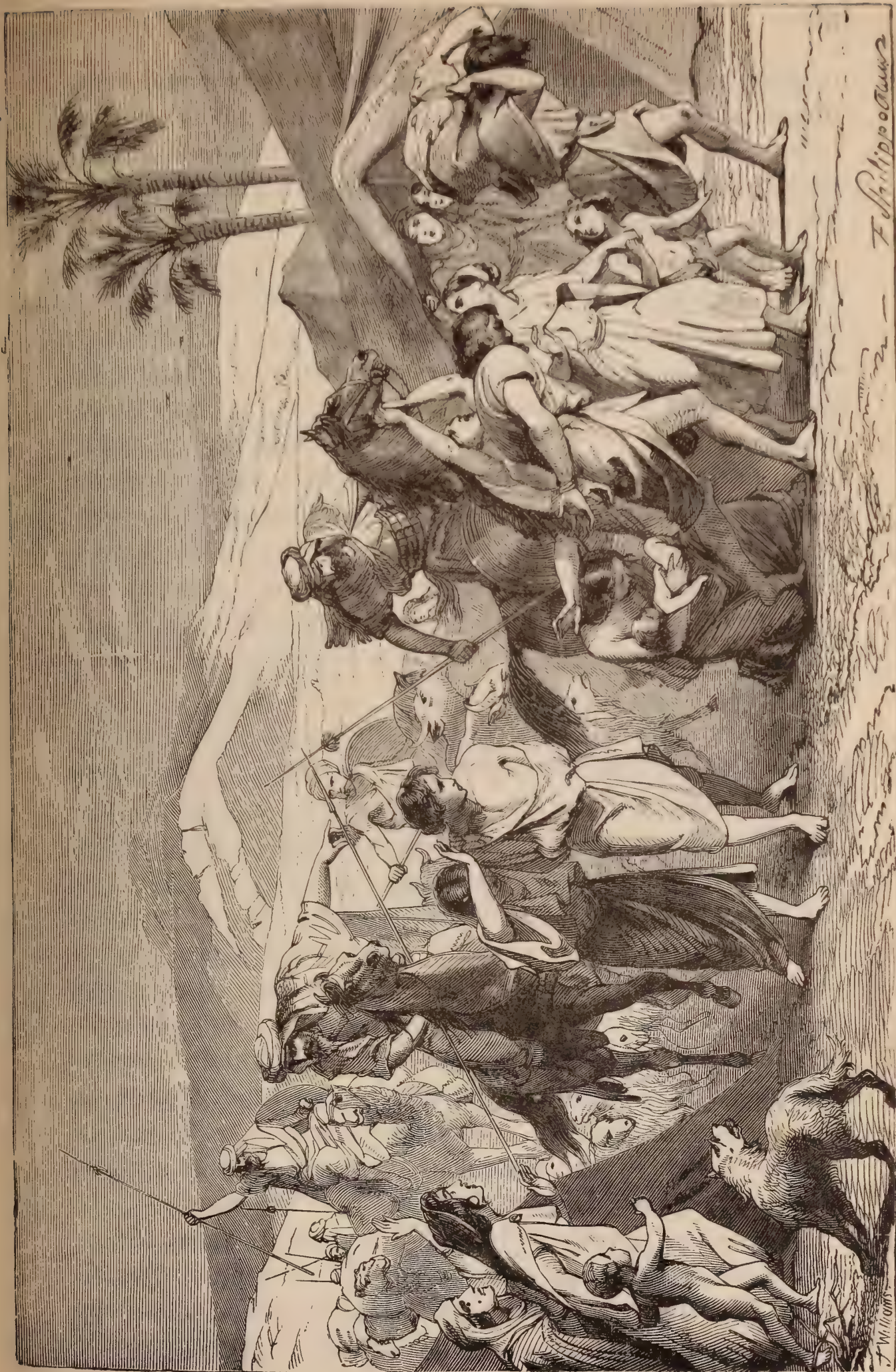
The seaboard of the Holy Land at the time of the Exodus was held by the Philistines, a strong and warlike nation, concerning whose origin authorities differ, some claiming for them a Hamitic and others a Shemitic origin. It seems most probable that they were the descendants of Ham. They are supposed by some of those who favor the latter view to have come into Palestine from Egypt; the advocates of their Shemitic origin regard them as having come from the island of Crete. They are believed to have come into Canaan before the days of Abraham, and during his sojourn in that country they were a pastoral tribe in the neighbor-

hood of Gerar. (Gen. xxi. 32-34; xxvi. 1-8.) During the patriarchal period and the residence of the Israelites in Egypt, the Philistines abandoned their nomadic habits, and grew into a permanent and powerful nation. They settled in the fertile plain which bordered the sea-coast, and which was in consequence called the Plain of Philistia. The immense fertility of this plain was the secret of their wealth



WAR-CHARIOTS.

and prosperity. In times of famine and scarcity all the neighboring nations and tribes looked to them for bread. The low country which they inhabited was favorable to their growth as a military power, as it enabled them to move their troops with ease and rapidity, and admitted of the manœuvres of war-chariots, "the artillery of the ancients," in which they were always very strong. They are also believed to have possessed a navy, as they are several times



ISRAELITES CARRIED CAPTIVES BY THE PHILISTINES.

mentioned by profane historians in accounts of naval expeditions and battles. Gaza and Askelon had ports attached to them. Numerous well-fortified cities were built by the Philistines in the plain, the undulating character of which afforded many admirable sites for such strongholds.

Thus the two most prominent nations occupying Palestine at the period of the conquest by the Israelites were the Phœnicians on the north, and the Philistines on the south; for it will be remembered that the Land of *Promise* extended from the Arabian Desert to the sea, and from the Desert of Sinai to "the entering in of Hamath," the name given in Scripture to the low range of hills which forms the water-shed between the Orontes and the Litâny. The north part, or Phœnicia, was never occupied by the Israelites. The Philistine plain was a source of constant contention, and was rarely ever a secure and peaceful possession of Israel. The Land of *Possession* extended only from Dan on the north to Beersheba on the south.

The period of Hebrew history known as the "Days of the Judges" was a continuous struggle between the Israelites and the native tribes. The mountain region was conquered with comparative ease, but the low country offered a stubborn and effective resistance. Not only was this so, but the Philistines frequently turned the tide against the Israelites, who at times wavered in their allegiance to their Divine Ruler, and gained such an ascendancy over them that they were able to oppress them cruelly. Yet when the people turned to God in penitence, he heard their prayers and raised them up champions who beat back the Philistines, and for a time put an end to the oppression. Hebrew history is rich in the names of these champions, such as Shamgar, Samson, Gideon, Deborah and David.

During the period of the Judges, Jehovah Himself was the leader and ruler of Israel, and their government was a pure Theocracy. In war their armies were directed by commands from Heaven, against which no human power

could prevail, the only exceptions to this rule being those occasions upon which Jehovah, to punish the Israelites for their sins, delivered them into the hands of their enemies for chastisement. In peace their counsels were directed from on high. The Judges were God's designated representatives for this purpose and acted always in His name. This was clearly understood by the Israelites, and was often acknowledged by their enemies. "The history of the whole period is summed up in a passage which connects the Book of Judges with that of Joshua. (Judg. ii. 6-19.)

After the death of Joshua, the people remained faithful to Jehovah, so long as the generation lasted which had seen all his mighty works. 'And there arose another generation after them, which knew not Jehovah, nor yet the works which He had done for Israel.' They fell into the worship of 'Baalim,' the idols of the country, and especially



MOLOCH.

of Baal and Ashtaroth; and they were given over into the hands of the enemies whose gods they served. Their career of conquest was checked, and heathen conquerors oppressed them; but, though punished, they were not forsaken by God. As often as they were oppressed, He raised up 'judges,' who delivered them from their oppressors. But, as often as they were delivered, they disobeyed their judges, and declined into idolatry; and, 'when the judge was dead, they returned and corrupted themselves more than their fathers.' For this unfaithfulness on their part to the covenant, God kept



SAMUEL ANOINTING DAVID.

back the full accomplishment of His promise to drive out the nations before them, who were left at Joshua's death; indeed, it was in foresight of their sin that He had not entirely delivered those nations into the hand of Joshua." (Judg. ii. 20-23; iii. 1-4.)

The Israelites were not satisfied with the Divine Government, however. They wanted a king, a visible ruler like the nations around them, and rejected Jehovah and demanded an earthly sovereign. The Prophet Samuel, their last Judge, endeavored to dissuade them from their foolish course, but they would not heed him. He applied himself to God in prayer for direction in the emergency, and received the startling announcement, which placed the conduct of the people in its true light, "They have not rejected *thee*, but they have rejected ME from reigning over them." "God pitied the infirmities of His people, even while He punished their self-will by granting their desire." Warning them of the evils which would spring from an earthly monarchy, the Almighty directed Samuel to select and anoint Saul, the son of Kish, a wealthy and powerful Benjamite. Thus began the Hebrew monarchy.

Saul began to reign in 1095 B. C. He reigned thirty-nine years, and this period was a continuous struggle with the Philistines, with varying fortune. The defeat and death of Saul and his son Jonathan at Mount Gilboa called to the throne its brightest ornament, David, the son of Jesse, and the great-grandson of the beautiful Ruth. He had already achieved fame as a warrior, his first exploit, his victory over the Philistine champion, Goliath of Gath, having been followed by a series of brilliant actions which had made him a tried and approved veteran by the time he ascended the throne. Under him the Israelitish nation was consolidated and raised to a high degree of prosperity and power. After he had reigned seven years at Hebron, he took Jebus, the stronghold of the Jebusites, and changing its name to Jerusalem, made it his capital (B. C. 1045). He established his

authority firmly at home, and extended his power and dominions by foreign conquests. He conquered the Philistines, and made their territory a part of his kingdom. He compelled the warlike tribes that inhabited the mountains of Sinai and the rocks of Petra to submit to his sway, and made those that roamed over the plateaus of Gilead and Bashan tributary. The chief towns in Syria were held by Hebrew garrisons, and from the Euphrates to the borders of Egypt, David was supreme lord. He did not attempt the conquest of Phœnicia, but took a statesman's view of the matter. The people of that country excelled in the arts of peace, and their control of the commerce of the ancient world made their friendship valuable to any nation. The Hebrew monarch knew that if he conquered the country he would, no doubt, drive away all the prosperity it had gained by years of steady and peaceful thrift, and he entered into treaties of the closest friendship with the Phœnician Hiram, king of Tyre, and thus secured more important advantages for his own people than he could possibly have gained by war. Hiram became his sincere and life-long friend, and at David's death transferred this good-will to Solomon. Phœnician workmen, architects and artists, built David's palace on Mount Zion, and Solomon's Temple on Mount Moriah. Upon the Death of David, Israel was one of the strongest and most prosperous states of the East.

Solomon was a man of peace. He used the power and resources left him by his father to increase the wealth and expand the commerce of Israel. His fleets, manned by the seamen of Tyre, navigated the Red Sea, and traded with India and Africa, his principal port being at Ezion Geber, at the head of the Gulf of Akabah. He had vessels also in the Mediterranean, and traded with Spain. He built the stately city of "Tadmor in the Wilderness," as a station for the overland trade with Assyria and Persia. This noble city, long after, under the name of Palmyra, became the capital of the ill-starred empire of Zenobia, and even now

its ruins are among the most striking and beautiful in the world.

The crowning glory of the reign of Solomon was the building of the Temple at Jerusalem. The city thus became the centre of the religion as well as the government of the kingdom, a dignity it never lost, and which culminated in the labors, death, and resurrection of David's greater Son.

Solomon retained the kingdom left him by his father, but under his son, Rehoboam, it was divided. Ten of the tribes of Israel, occupying the greater portion of the land, revolted under the leadership of Jeroboam, an Ephraimite, B. C. 975, who made Shechem the capital of his new kingdom of Israel. Only Judah and Benjamin remained faithful to Rehoboam, whose territory was henceforth called the kingdom of Judah. Jeroboam, in order to make a reunion impossible, endeavored to lead the people into idolatry, and set up two calves, as symbols of Jehovah and objects of worship, one at Dan and the other at Bethel.

The two kingdoms were henceforth rivals, in every relationship but serving as a cause of jealousy. Frequent wars occurred between them, with varying success, but occasionally, when threatened by a common danger, they would unite for their mutual protection. The necessity for the alliance having passed, however, the union was soon dissolved.

The history of the two kingdoms, though similar in many respects, was in the main different, and strikingly significant in each case. Although the northern kingdom, which included the greater part of the land and the bulk of the population, would seem at the first glance to have had the advantage; it was in all the essentials of a stable monarchy inferior to that of Judah, which possessed the advantages of an organized government, the accumulated treasures left by Solomon, the prestige of the great names of David and Solomon, the largest and strongest city in Palestine for a capital, and the magnificent Temple, and the national religion.

BATTLE BETWEEN THE ISRAELITES AND THE TRIBE OF JUDAH.



“From the very first, the blot of rebellion clung to the cause of Israel; the divine selection of Jeroboam to punish the sins of Solomon was not held to justify his rebellion. He was, indeed, assured that obedience to God’s law would be rewarded by the establishment of his kingdom and his dynasty; but his very first acts severed every religious bond to Jehovah and his worship, and his course was followed by his successors, of whom, with scarcely an exception, we read the emphatic sentence, ‘he did evil in the sight of Jehovah, and walked in the way of Jeroboam, who made Israel to sin.’

“On the other hand, the kingdom of Judah was preserved from the defection of the other tribes, expressly for the sake of God’s covenant with David, and to maintain his worship at its chosen seat; and the immediate consequence of Jeroboam’s *religious* revolt was to drive all the priests and Levites to Jerusalem. With the line of David remained God’s promise of a permanent kingdom, made doubly sure by its ultimate reference to the Messiah; in that family the crown was handed on, generally from father to son; while, in Israel, the dynasty of Jeroboam ended with his son; and there followed a series of murders and usurpations, amid which the longest dynasties, those of Omri and Jehu, only numbered four and five kings each. From the disruption to the epoch at which Ahaziah, king of Judah, and Jehoram, king of Israel, were killed at the same time by Jehu, a period of ninety years (B. C. 975–884), Judah had only six kings (though Ahaziah reigned but one year), while Israel had nine; and, in the whole period of 255 years, from the disruption to the captivity of Israel, twelve kings of Judah occupy the same space as nineteen kings of Israel; a striking indication of the greater stability of the former dynasty. The moral superiority is equally striking, not only in the preservation of the worship of Jehovah at Jerusalem, while Israel was sunk in idolatry, but even on the comparatively weak ground of the personal character of the

kings. It is true that the house of David was deeply corrupted, chiefly by its connection with the wicked house of Ahab; but it boasts the names of Asa, Jehoshaphat, Uzziah, Jotham, the godly Hezekiah, the penitent Manasseh, the pure Josiah; while not one of the kings of Israel is free

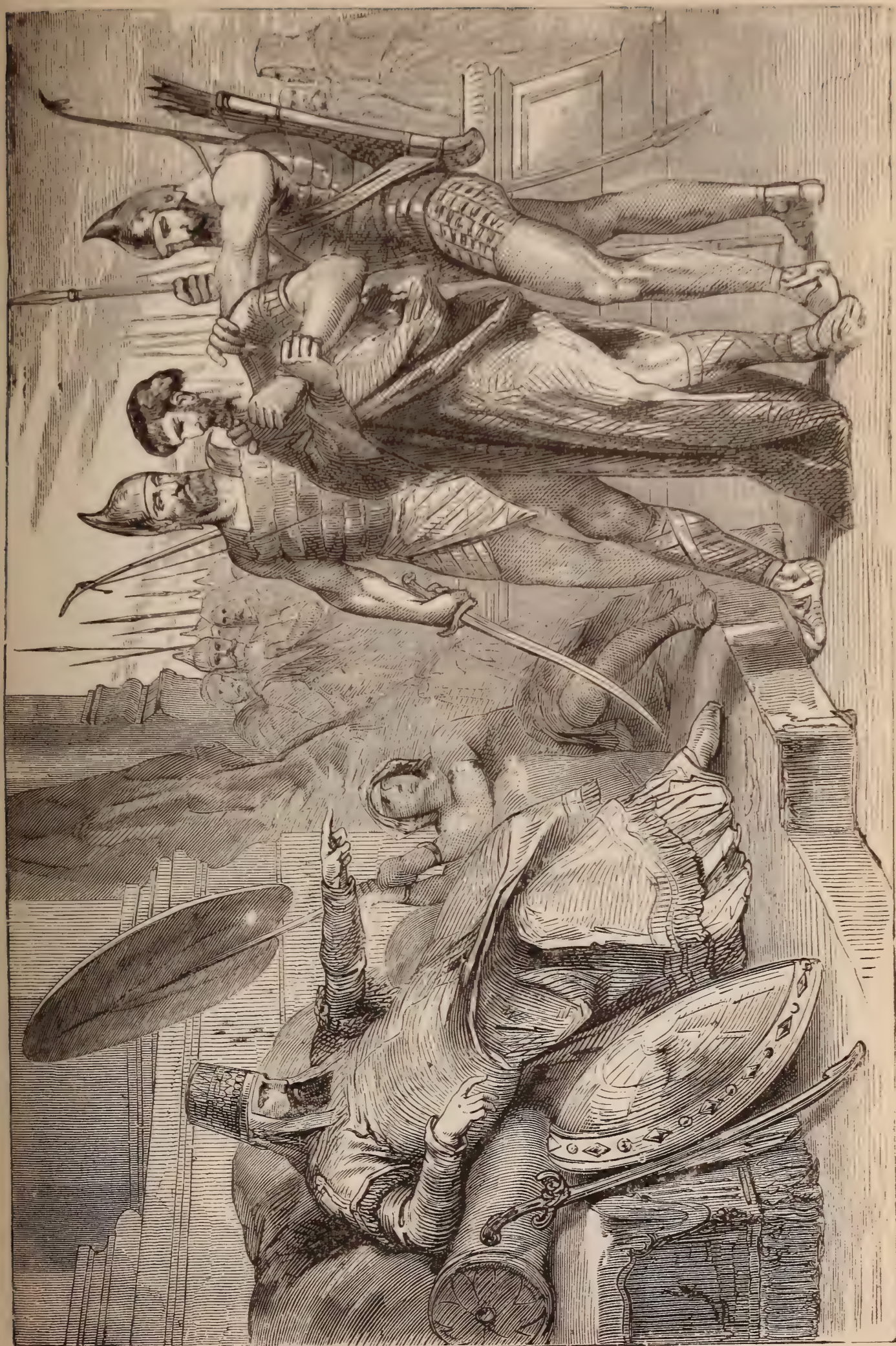


SHALMANESER.

from the blot of foul wickedness; for even the fierce zeal of Jehu had no purity of motive. The two kingdoms were equally distinguished in their final fate. The sentence of captivity was executed upon Israel about 130 years sooner than on Judah; and while the ten tribes never returned to their land, and only a scattered remnant of them shared the restoration of Judah, the latter became once more a small but powerful nation, not free from the faults of their fathers, but

worshipping God with a purity and serving him with a heroic zeal unequalled since the days of Joshua, and preparing for the restoration of the true spiritual kingdom under the last great Son of David."

Omri, the fifth king of Israel from Jeroboam, built the city



ZEDEKIAH BEFORE THE KING OF BABYLON.

of Samaria, and made it the capital of his kingdom, and such it remained to the end. Syria, whose capital was Damascus, was the great rival of Israel, and at length became its mistress in the reign of Hazael, who completely subjugated Israel. Upon the death of Hazael, Israel regained its independence, and even captured Damascus (B. C. 825). It retained its independence until the Assyrian conquerors overran the kingdom of Syria, and passed south into Palestine. Samaria was captured by Shalmaneser, king of Assyria, B. C. 721, and the Israelitish kingdom brought to an end. The people were carried away captive by the conquerors, and colonies of Assyrians introduced into the country in their stead. The new inhabitants brought their religion with them, and worshipped their idols in their new homes. They found the country much troubled with wild beasts, and supposing that the disasters they suffered from these ferocious creatures were a punishment sent upon them by the gods of Palestine for their neglect of them, they endeavored to propitiate the local deity, of whom they were ignorant, by joining his worship to that of their idols. They obtained the services of an Israelitish priest, who taught them the faith of the Hebrews, which they appear to have adopted in an imperfect form. The descendants of these colonists figure in the later history of Palestine under the name of Samaritans. In consequence of their adoption of the Israelitish faith, they claimed equality with the Jews as true children of Abraham, but their claim was rejected with scorn, and thus a bitter hatred sprang up between the two nations. A few families lineally descended from the Samaritans still exist at Nabulus, the ancient capital of Jeroboam.

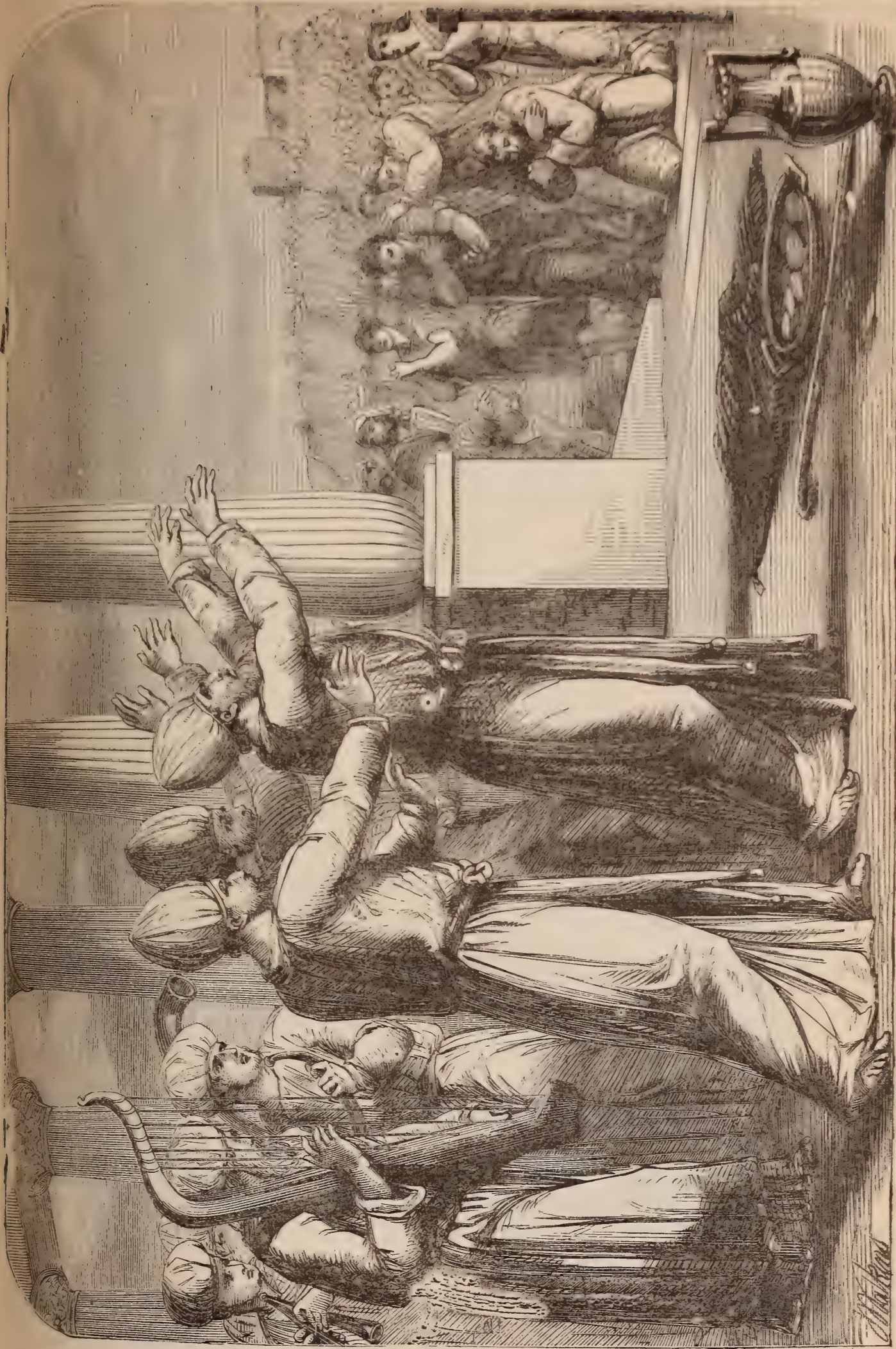
The kingdom of Judah had not yet worked out its destiny. It continued to exist for 133 years after the destruction of Israel; but it fell at last before the same power that had smitten the northern kingdom. Nebuchadnezzar, in B. C. 606, took Jerusalem, and carried off a portion of the people into captivity. He spared the city, however, making



CYRUS ENTERING BABYLON.

it a dependency of his empire. Sixteen years later, Zedekiah, the Jewish king, having rebelled against his imperial master, the remorseless Nebuchadnezzar marched against him with a vast army, and once more laid siege to Jerusalem. The city held out for nearly two years, but in B. C. 588, it was captured, sacked, and destroyed, together with the Temple. Zedekiah, the last of the royal line of David, was taken before his conqueror, his eyes were put out, and he was carried, together with his people, into captivity in Babylon. The sacred vessels of the Temple became the spoil of the victors, and were afterwards used to adorn their impious revels. The captivity of the Jews lasted seventy years, dating from the first capture of Jerusalem by Nebuchadnezzar.

In 536 B. C., Cyrus, having taken Babylon, restored the Jews to liberty and gave them permission to return to their own country. They were allowed to rebuild Jerusalem and the Temple, which work consumed the first twenty years after their return, and was greatly interfered with by the Samaritans. Palestine was at this time, and until the downfall of the Babylonish empire, the supremacy of which was extended over the East by Nebuchadnezzar, and continued by its Medo-Persian sovereigns, governed by a Persian satrap or governor, whose residence was at Damascus, and whose jurisdiction embraced Syria also. The real head of the Jewish nation, however, was the High Priest, who was made deputy-governor, and under his rule the Jews were in many respects one of the most favored communities in the empire. Phœnicia endeavored to throw off the Persian yoke, but in vain. The empire was too strong to be successfully resisted by a single state, and that one used to the arts of peace rather than of war. The Persian governor of Damascus besieged Sidon, and seeing no hope of success or escape, the inhabitants set fire to the city and destroyed it, perishing with all their treasures in the conflagration (B. C. 350). The other towns made no effort at resist-



REJOICINGS OF THE ISRAELITES UPON THE REBUILDING OF JERUSALEM.

ance, but submitted at once, appalled by the catastrophe at Sidon.

The battle of Issus (B. C. 333) broke the Persian power in Western Asia, and introduced a new element into the politics of Palestine and the neighboring countries. It also placed the control of its affairs in the hands of a new race—the Greeks. All of Syria, Phœnicia, and Palestine passed under the dominion of Alexander the Great. Tyre and Askelon refused to submit. Tyre was considered impregnable, as it was built on an island four hundred and forty fathoms from the mainland, and possessed a strong fleet by means of which the garrison could be reinforced and supplied from the sea. Alexander was not daunted by the obstacles in his way, however. Using the ruins of the ancient city which had stood on the shore, he built a huge causeway from the mainland to the island, and after a siege of seven months, stormed the city and took it. This exploit has always been justly regarded as one of the most remarkable of the acts of this brilliant general. The causeway constructed by him still remains, and has converted the island into a peninsula and destroyed the harbor.

During the siege of Tyre, Alexander had summoned Jerusalem to surrender, but the High Priest had replied that he held the city for Darius, the Persian monarch, and having sworn allegiance to him, could not violate his oath by yielding to the demand of the Macedonian conqueror. Alexander, furious at this reply, sent him word that he would take Jerusalem after he was through with Tyre, and burn it to the ground. Accordingly, after the conquest of the latter city, he marched upon Jerusalem, intending to keep his word. He spared the city, however, and treated the High Priest with great consideration. Josephus states that the High Priest, upon hearing of the approach of Alexander, went out to meet him at some distance from the city, in obedience to a warning which he had received from God in a dream. "He went out," says the Jewish historian,



ARTAXERXES GIVING EZRA PERMISSION TO REBUILD JERUSALEM.

“in procession with the priests and the multitude of citizens. The procession was venerable, and the manner of it different from that of other nations. It reached to a place called *Sapho*, which name, translated into Greek, signifies a *prospect*, for you have thence a prospect both of Jerusalem and of the temple; and when the Phœnicians and the Chaldæans that followed him thought they should have liberty to plun-



THE HIGH PRIEST IN FULL DRESS.

der the city and torment the High Priest to death, which the king's displeasure fairly promised them, the very reverse of it happened; for Alexander, when he saw the multitude at a distance, in white garments, while the priests stood clothed with fine linen, and the High Priest in purple and scarlet clothing, with his mitre on his head having the golden plate whereon the name of God was engraved, he approached by himself and adored that name, and first saluted the High Priest. The Jews also did altogether with one voice salute Alexander and encompass him about; whereupon the kings of Syria and the rest were sur-

prised at what Alexander had done, and supposed him disordered in his mind. However, Parmenio alone went up to him and asked him how it came to pass that, when all others adored him, he should adore the High Priest of the Jews? To whom he replied, ‘I did not adore him, but that God who hath honored him with his High Priesthood; for I saw this very person in a dream, in this very habit, when I was at Dios, in Macedonia, who, when I was considering

with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he would conduct my army, and would give me the dominion over the Persians; whence it is, that having seen no other in that habit, and now seeing this person in it, and remembering that vision and the exhortation which I had in my dream, I believe that I bring this army under the divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my own mind.' And when he had said this to Parmenio, and had given the High Priest his right hand, the priests ran along by him and he came into the city; and when he went up into the temple, he offered sacrifice to God according to the High Priest's direction, and magnificently treated both the High Priest and the priests. And when the book of Daniel was showed him, wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended; and as he was then glad, he dismissed the multitude."*

According to Josephus, Alexander granted the Jews the free enjoyment of their laws and religion, not only in Palestine, but also in Media and Babylon, and exempted them from the payment of tribute during the Sabbatic year.

"The story of Josephus is discredited by the best critics," says Dr. Smith, "on account of its internal improbabilities, approaching to contradictions, and the silence of the historians of Alexander. The statement of Justin, that on Alexander's advance into Syria he was met by many Eastern princes with their diadems, affords some confirmation to the story of the High Priest's coming out to meet him in person. It is certain that Jerusalem and Judæa submitted to the conqueror, and there are traces subsequently of the

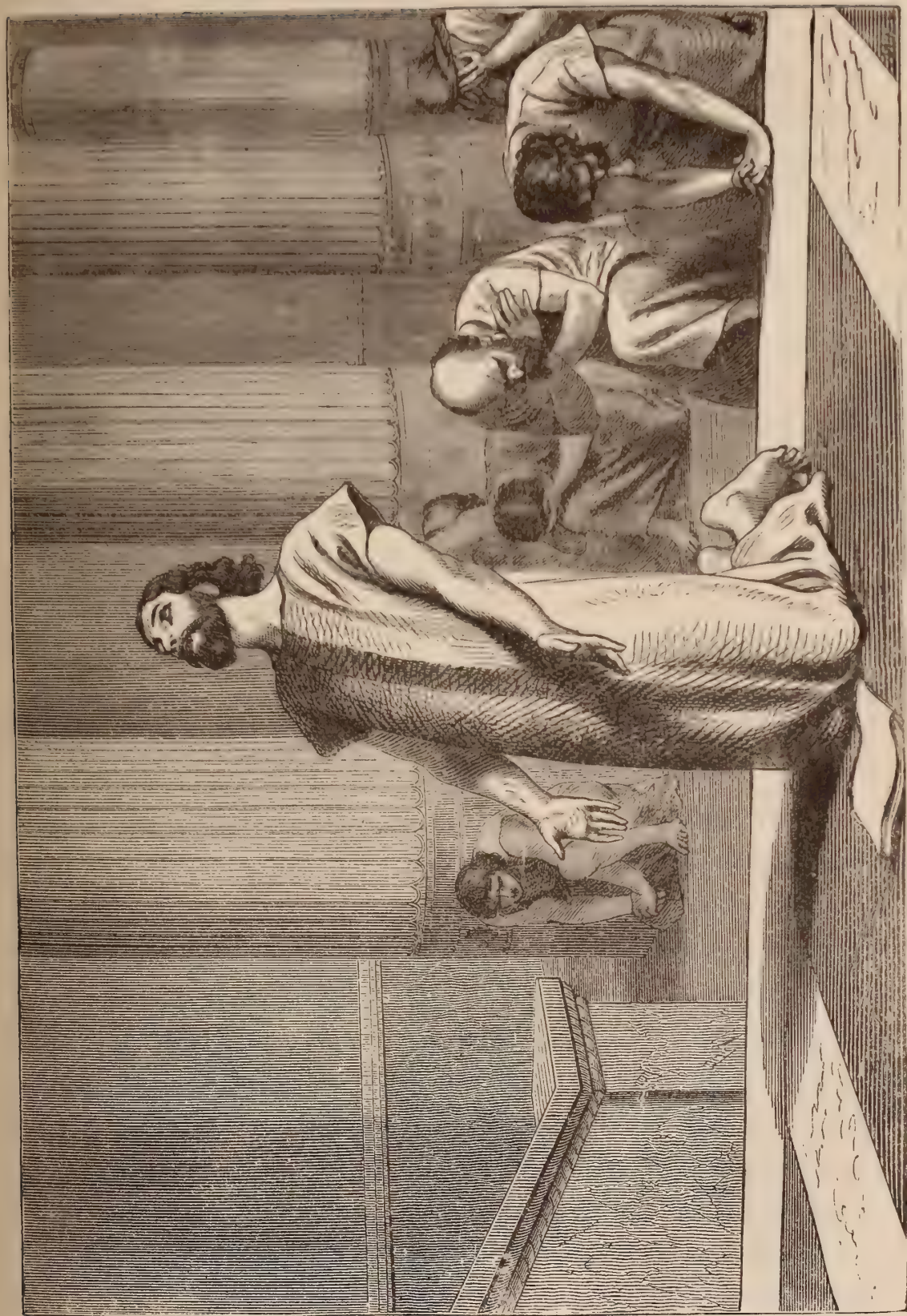
* *The Works of Josephus.* Translated by Wm. Whiston, A. M. London: Milner & Sowerby. pp. 250, 251.

privileges he is said to have granted to the Jews. Alexander's homage to Jehovah, and his pleasure at being named as the instrument of destiny, are points thoroughly consistent with his character. There is nothing improbable in his having received the submission of Judæa from the High Priest and the princes about the time of the siege of Gaza. At all events, Jerusalem was too important to have been passed over by Alexander himself, as it is by the historians. He enlisted Jewish soldiers, and removed a large number of Jews to Egypt to aid in peopling his new city of Alexandria."*

The Samaritans, seeing the favor with which the Jews were treated by the Greeks, are said to have claimed the same privileges that were accorded to their rivals, but Alexander refused their demand. Angered by this refusal, they rose in rebellion and murdered the Macedonian governor Andromachus. Alexander promptly suppressed the revolt, and destroyed the city of Samaria, compelling such of its inhabitants as escaped to take refuge in Shechem. After this, Palestine remained quiet until the death of Alexander, which occurred, B. C. 323.

The death of Alexander was followed by the destruction of his empire. His generals, each aspiring to the supreme power, engaged in a series of contests which plunged the world into fresh wars which continued for a period of twenty years. These struggles, known as the wars of the Diadochi, were brought to an end by the battle of Ipsus, in Phrygia, and from the settlement caused by this decisive victory, three principal kingdoms arose, namely, those of the Selucidæ, in Syria, the Ptolemies, in Egypt, and Macedonia. The remainder of Alexander's dominions was cut up into a number of minor States. Two of these kingdoms were directly concerned in the fate of Palestine,

* *New Testament History*. By Wm. Smith, M. A. London: John Murray. p. 4.



HEZEKIAH PRAYING FOR DELIVERANCE FROM SENNACHERIB.

those of Syria and Egypt, which for years afterward made that country the prize for the possession of which no efforts seemed too great. During the wars which intervened between the death of Alexander and the battle of Ipsus, the low country of Palestine was the scene of almost constant conflict. Upon the death of Alexander, Palestine, which had always been regarded by the Greeks as a part of Syria, was assigned to Laomedon, one of Alexander's generals, in the division of the empire. This did not please the Egyptian rulers, however, who were resolved to possess it since it would give them a free passage to Asia. In B. C. 320, Ptolemy, the son of Lagus, the powerful Satrap of Egypt, took Jerusalem by assault, attacking it on the Sabbath day, when the Jews could offer no resistance. He carried off a number of Jews and Samaritans to Alexandria, where he invested them with the full rights of citizens, and they, being so well treated, were followed by large numbers of their countrymen, who emigrated to Egypt of their own accord. During the wars of the Diadochi, Palestine was at one time held by Ptolemy and at another by Antigonus, the Syrian monarch. The low country bore the brunt of the contest. The combatants confined their efforts to such cities as Gaza, Joppa, and Tyre, and rarely sought to enter the mountain district which lay beyond the line of their operations. Consequently, Jerusalem and the hill towns escaped without much interference by either party. The peace which followed the battle of Ipsus assigned Palestine, Phœnicia, and Cœle Syria to Egypt, and for about a century (from B. C. 301 to 198) it was subject to the first five Ptolemies, by whom the Jews were well treated on the whole.

During the reign of Ptolemy II. Philadelphus, occurred an event of the greatest moment in the history of the Jews and of the world. This was the translation of the Hebrew Scriptures into the Greek language, which version is called the Septuagint, or the LXX., from its seventy or seventy-

two translators. The tradition ascribes this translation to the desire of the king to read the Scriptures in his own language; but, be this as it may, the appearance of the Sacred Books in a language which made them accessible to the whole civilized world, was an event which could but exercise an immense influence upon the times, and especially upon the Jews themselves. It is most likely that the Alexandrian Jews were unable to read their Sacred Books in the original Hebrew, and that a Greek version was necessary for them. "Thus it happened, in the Divine Providence, that the growth of Oriental Hellenism prepared the way for the spread of Christianity, not only by imbuing half the world with a common civilization and a common language, but by providing in that language the standard of divine truth, by which the Messiah's claims were to be established, and the words of which He was to fulfil."

Towards the close of the Ptolemaic period, there was a change in the good treatment which the Jews had received from their Egyptian sovereigns. After the battle of Raphia, near Gaza, B. C. 217, Ptolemy IV. Philopator, a weak and debauched prince, went to Jerusalem, and elated by his victory over the Syrian Antiochus the Great, offered sacrifices to God in the Temple. Not content with this, he forced his way, in spite of the remonstrances of the high priest, into the Holy of Holies, whence he is said to have been driven out by supernatural terror. Upon his return to Alexandria, he revenged himself for this by a cruel persecution of the Jews of that city, who were guiltless of any offence at all. This, together with his impious profanation of the Jewish sanctuary, completely alienated from his dynasty the entire Jewish nation, a considerable party of which had for some time been working secretly in the interests of the Syrian king. Accordingly when Antiochus the Great, taking advantage of the infancy of Ptolemy V. Epiphanes, attacked Egypt and wrested from that power

the country lying along the Mediterranean, from Syria to the Sinaitic Desert, the Jews voluntarily joined their fortunes to his, and though the issue at first seemed doubtful, yet Antiochus, in the year B. C. 198, inflicted a decisive and final defeat upon the Egyptians at Paneas, and remained master of Palestine and Phœnicia, which thenceforth formed a part of the Syrian kingdom.

The Jews had changed masters for the worse, as they at length had cause to see. Antiochus and his elder son Seleucus Philopator were politic enough to respect the rights and customs of the Jews, and carefully abstained from any proceeding that could give umbrage to their new subjects. Seleucus did not always continue this wise policy, for, towards the close of his reign, being in need of money, and hearing that the wealth of the Jewish Temple was very great, he made an attempt to obtain possession of the sacred treasures, but was prevented "either by miracle, or by the contrivance of the High Priest, Onias."

Antiochus Epiphanes, the brother and successor of Seleucus, and son of Antiochus the Great, proved a cruel persecutor of the Jews. He began by selling the office of High Priest to the highest bidder, conferring it first upon Jason, and finally upon Menelaüs. There was already a strong party among the Jews, favorably inclined to the Hellenization of their country, and Antiochus endeavored to effect this end with the whole nation by measures of force. He did not lack a pretext for interference. Having set up two rival claimants of the High Priesthood, he left them to settle their claims by the sword, and then professed to regard the civil war which thus sprang up in Judæa as a rebellion against his own authority, and in B. C. 170, upon his return from his second expedition to Egypt, he took possession of Jerusalem, defiled the Temple, and gave the city up to massacre and pillage. "Guided by Menelaüs (one of the purchasers of the High Priesthood), he entered the temple, profaned the altar by the sacrifice of a swine,



DEFEAT OF THE SYRIANS BY JUDAS MACCABÆUS.

and having caused a part of its flesh to be boiled, he sprinkled the broth over the whole sanctuary, and polluted the Holy of Holies with filth. He carried off the sacred treasures to the amount of 1800 talents (about \$1,875,000), and went back to Antioch, which had been made by the founder of his dynasty the capital of the Syrian kingdom, leaving a savage Phrygian named Philip as governor of Jerusalem. By his cruelties the Jews were driven into open disaffection, and were thoroughly cured of their preference for their Seleucidæan masters. In B. C. 168, having been driven out of Egypt, Antiochus resolved to revenge himself for his defeat by destroying Judæa. He sent one of his generals named Apollonius, an old enemy of the Jews, to Jerusalem, with an army of 22,000 men, with orders to slay all the male inhabitants, and bring away the women and children. Apollonius carried out his orders with savage fidelity. Pretending that he came upon a friendly mission, he introduced his troops into Jerusalem, and then waited until the Sabbath, on which day he knew the Jews would not fight even in self-defence. On the Sabbath he fell upon the unresisting people with his troops. A frightful massacre took place. Men were cut down wherever they were found. Dead bodies lay thick throughout the Temple, and all its courts were red with blood. The city was pillaged and set on fire; the walls were destroyed; and a strong tower erected by the Syrians on Mount Zion, overlooking and commanding the Temple, in order to prevent the Jews that escaped the massacre from resorting to their deserted sanctuary. The sacrifices were of necessity discontinued, and Jerusalem for a time was deserted. Soon after this Antiochus issued a decree commanding all his subjects to conform to the Greek worship of idols. The Temple was dedicated to Jupiter Olympus, whose statue was set up in the sacred precincts. "Its courts were polluted by the most licentious orgies; the altar was loaded with abominable offerings; and the old idolatry of Baal was re-established in

the obscene form in which it had been carried to Greece—the phallic revels of Dionysius.” Antiochus intrusted the task of compelling the Jews and Samaritans to worship the gods of Greece to an old man named Athenæus, who soon became notorious for his cruelties. The exercise of the Jewish religion and its rites was forbidden, and the Syrian authorities, in their efforts to carry out the commands of their king, introduced into Judæa one of the cruelest religious persecutions known to history. “The admirers,” says Dean Milman, “of the mild genius of the Grecian religion, and those who suppose religious persecution unknown in the world to the era of Christianity, would do well to consider the wanton and barbarous attempt of Antiochus to exterminate the religion of the Jews and substitute that of the Greeks.”

The cruelties of the Syrians aroused the Jews to a noble resistance, which resulted in the establishment of the independence of Judæa under the Maccabæan, or Asmonæan princes. There lived in Judæa at this time a priestly family, the head of which was named Mattathias. He was the great-grandson of Chasmon, from whom the family were called Chasmonæans, or more commonly Asmonæans. With his five sons, John, Simon, Judas, Eleazar, and Jonathan, and many of his kindred, he dwelt at Modin, a city on the edge of the great maritime plain of Philistia. They felt keenly the troubles that had come upon their country, and mourned in secret over the efforts of the Syrian despot to destroy their religion. These troubles soon came home to them and roused them to action. The officers of Antiochus came to Modin, and setting up the altars of the Greek gods, called upon Mattathias, as the principal man of the place, to set an example to the people, and earn the favor of the king, by being the first to sacrifice to the idols. Mattathias not only sternly refused compliance for himself, his sons, and his kindred, but rushed upon the first apostate Jew who advanced to the altar and stabbed him to the heart. Then turning to the royal commissioner he slew him on the altar, which he



JUDAS MACCABEUS AT JERUSALEM.

then overturned, and fled to the mountains, calling upon all who were attached to the religion of their fathers to join him. He was joined by many of his countrymen, and at once raised the standard of revolt. "The destruction of a thousand of the fugitives, who would not break the Sabbath day by fighting, led Mattathias and his friends to declare the lawfulness of self-defence on the Sabbath." Mattathias soon died, his great age having rendered him unequal to the burdens of such a task as he had assumed; but the heroic struggle was maintained for twenty-six years by his sons, the most illustrious of whom was Judas Maccabæus, one of the noblest heroes of history. Judas and his brethren succeeded in inflicting a number of severe defeats upon the Syrians, notwithstanding the reverses which they themselves suffered, in destroying over 200,000 of the best troops of Syria, and in establishing the independence of Judæa, under their own supremacy. The war had been fought more for religious than for political freedom, and the great gain of the Maccabees for their country was the perfect and untrammelled enjoyment of its own faith and laws. The troubles which began to distract the Syrian kingdom, and which finally caused its disruption, aided the Maccabees very greatly in their efforts, and also enabled them to extend their authority over the whole of Idumæa, Gadara, Gaulonitis, a part of Ituræa, and as far north in Palestine as Carmel, Tabor, and Scythopolis. This was the extent of the Jewish dominions at the close of the reign of Alexander Jannæus.

Under the Maccabæan brothers Judæa advanced steadily, but the brilliant results of their success were thrown away by the misgovernment and folly of their posterity. The dissensions which now divided the Asmonæan house and destroyed its influence for good culminated in a civil war, which led to the intervention of Rome in the affairs of Judæa. "It was time for the appearance of that stern arbiter—the iron statue of Nebuchadnezzar's vision—to which Providence had assigned the task of crushing the

effete despotisms of Asia, and reducing the civilized world under one government, in preparation for the coming of Christ." Both of the contestants of the Jewish throne, Aristobulus and Hyrcanus, the latter of whom was urged on by Antipater, an Idumæan, and the father of Herod the Great, sent envoys to Scaurus, the lieutenant of Pompey, who had just conquered Syria (B. c. 65), and was

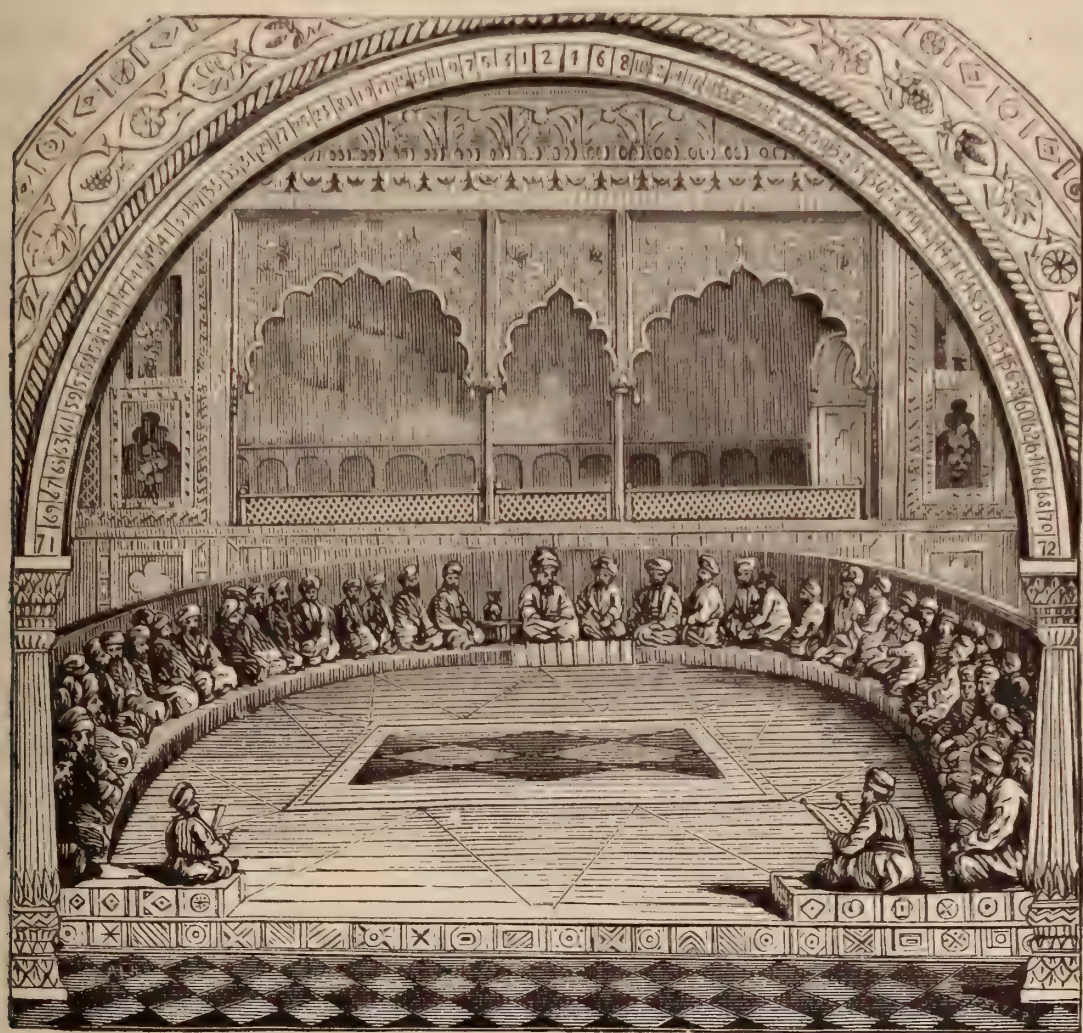
then at Damascus. Aristobulus, who had control of the treasures of the Temple, succeeded in procuring a decision from Scaurus in his favor by a bribe of 400 talents (B. c. 64). Pompey did not ratify the decision of his lieutenant, and, paying no attention to the bribes of Aristobulus, proceeded to carry out the design which he had entertained from the first, of making Judæa a province of Rome. He captured Jerusalem, B. c. 63, and took the Temple by assault, retaining Aristobulus, who had placed himself in his power on his approach to Jerusalem, as a prisoner. "The Temple was profaned by the entrance of a Roman general, the images on



ROMAN SOLDIER.

whose standards had long ago been indicated by Daniel's prophecy of 'the abomination that maketh desolate.' Pompey entered the Holy of Holies, where he was amazed to find no statue or other symbol of the Deity. He left the sacred vessels and the vast treasures untouched, and ordered the Temple to be purified." The Jews never forgave Pompey this profanation of the most sacred portion of the Temple, and at a later period espoused the cause

of Cæsar in resentment of this act. Pompey conferred the high priesthood upon Hyrcanus, limited his authority to Judæa proper, forbade him to assume the crown, demolished the walls of Jerusalem, and imposed a tribute upon Judæa, thus making the country a dependency of Rome, which it continued to be until the disruption of the Empire.



THE SANHEDRIM IN SESSION.

In the new order of affairs, Antipater was the real ruler of Judæa, and his sole effort was to render that country subservient to Rome in all things, as the means of advancing his own interests. Fresh disorders compelled the Romans to sustain their partisans in Judæa, and led also to an important change in the government of the country. Gabinias, the pro-consul of Syria, in B. C. 57, deprived the

High Priest of the supreme power, and divided it among five "Great Sanhedrims," located at Jerusalem, Jericho, Gadara, Amanthus, and Sepphoris, and modelled on the Great Sanhedrim of 71 members, which had administered justice at Jerusalem from the time of the Maccabees. The Jews thus had their desire, to be relieved of the temporal power of the High Priest, gratified, but it was at the cost of a central seat of government.

In B. C. 55, Crassus received Syria as his share of the division of the Roman territory by the first triumvirs. The Parthians by this time were supreme beyond the Euphrates, and had begun to threaten Syria. Crassus, in the year following his acquisition of Syria, reached Jerusalem, which was included in his province, on his march against the Parthians. Upon learning the value of the treasure collected in the Temple from the offerings of the Jews throughout the world, and which, it will be recollected, Pompey had respected, Crassus seized the whole amount, which is said to have reached the enormous sum of 10,000 talents, or near ten million dollars. The Jews were still smarting under this robbery when Crassus received his terrible defeat at the hands of the Parthians, and they regarded his misfortune as a direct punishment from God for his robbery at the Temple treasury.

In B. C. 48, Julius Cæsar, in return for the aid rendered him by Antipater in his Egyptian campaign, made him Procurator of all Judæa, and a Roman citizen. Hyrcanus was nominal sovereign, with the title of Ethnarch; but Antipater was the real ruler. He made his son Herod Governor of Galilee, and Herod soon proved himself, though but fifteen years old, a ruler of unusual energy and ability. A confused and bloody period followed the death of Cæsar, and was ended, in B. C. 37, by the murder of the last prince of the Asmonæan line, and the capture of the Holy City by Herod, whom the Romans made king of Judæa. In order to conciliate the Jews, Herod married

Mariamne, a beautiful princess of the Asmonæan line, whom he finally murdered in a fit of jealous rage.

During the latter part of the reign of Herod, our Lord and Saviour Jesus Christ was born in Bethlehem. His life and ministry were passed during the reigns of Herod's sons and immediate successors.

Herod began his reign by offerings to the Capitoline Jupiter, and by endeavoring to introduce the customs and games of Rome into Jerusalem. Meeting with a stern opposition from the Jews he changed his policy at a later period, and endeavored to conciliate his subjects by rebuilding the Temple on a scale of magnificence which had no parallel in any country on the globe. He announced his design to the people assembled at the Passover (B. C. 20 or 19). "If we may believe Josephus, he pulled down the whole edifice to its foundations and laid them anew on an enlarged scale; but the ruins still exhibit, in some parts, what seem to be the foundations laid by Zerubbabel, and beneath them the more massive substructions of Solomon. The new edifice was a stately pile of Græco-Roman architecture, built in white marble with gilded *acroteria*. It is minutely described by Josephus, and the New Testament has made us familiar with the pride of the Jews in its magnificence. A different feeling, however, marked the commencement of the work, which met with some opposition from the fear that what Herod had begun he would not be able to finish. He overcame all jealousy by engaging not to pull down any part of the existing buildings till all the materials for the new edifice were collected on its site. Two years appear to have been occupied in these preparations, among which Josephus mentions the teaching some of the priests and Levites to work as masons and carpenters—and then the work began.

"The holy 'house' (Na ós), including the Porch, Sanctuary, and Holy of Holies, was finished in a year and a half (B. C. 16). Its completion, on the anniversary of Herod's

inauguration, was celebrated by lavish sacrifices and a great feast. Yet even this splendid work was not likely to mislead the Jews as to the real spirit of the king. While he rebuilt the temple at Jerusalem, he rebuilt also the temple at Samaria, and made provision, in his new city of Cæsarea, for the celebration of heathen worship ; and it has been supposed that the rebuilding of the temple furnished him with the opportunity of destroying the authentic collection of genealogies which was of the highest importance to the priestly families. Herod, as appears from his public designs, affected the dignity of a second Solomon, but he joined the license of that monarch to his magnificence ; and it was said that the monument which he raised over the royal tombs was due to the fear which seized him after a sacrilegious attempt to rob them of secret treasures.

“About B. C. 9—eight years from the commencement—the court and cloisters of the temple were finished, and the bridge between the south cloister and the upper city (demolished by Pompey) was doubtless now rebuilt with that massive masonry of which some remains still survive. At this time equally magnificent works were being carried on in another part of the city, namely, in the old wall at the northwest corner, contiguous to the palace, where three towers of great size and magnificence were erected on the wall, and one as an outwork at a small distance to the north. The latter was called Psephinus, the three former were, Hippicus, after one of his friends—Phasaëlus, after his brother—and Mariamne, after his queen. Phasaëlus appears to have been erected first of the three, though it cannot have been begun at the time of Phasaël’s death, as that took place some years before Jerusalem came into Herod’s hands. The temple continued afterward to receive fresh additions, besides the repairs of injuries done in frequent tumults, so that, when it was visited by our Lord at the beginning of His ministry (A. D. 27), it was said that the building had occupied the intervening forty years. Nor did it cease then;

for Josephus places its completion by Herod Agrippa II. about A. D. 65, only five years before its final destruction; an act in which its finisher, and the great-grandson of its founder, was the ally of the Romans." *

The Jews were never entirely satisfied with the rule of the Herods. Except by a small fraction of the nation the royal family were hated with an intense bitterness because of their Idumæan descent, and as the tools of the foreign oppressors of the country. They were a standing reproach to the nation, a constant reminder of its weakness and degradation. These feelings were intensified by the anxiety with which the Jews were at this time looking for the coming of the Messiah, who, they imagined, would be a temporal sovereign divinely sent for their deliverance, and under whose guidance the ancient power and glory of Israel would be restored. Thus hated, the Herodian family had no safety but in the protection of their Roman masters, and they sacrificed everything to their favor.

"There were, no doubt, some who viewed the rule of the Herods as, in a certain sense, a protection against Rome, a something interposed between the nation and its purely heathen oppressors, saving the national life from extinction, and offering the best compromise, which circumstances permitted, between an impossible entire independence and a too probable absorption into the empire. Such persons were willing to see in Herod the Great, and again in Herod Agrippa, the Messiah—the king foredoomed to save them from the yoke of the foreigner, and to obtain for them the respect, if not even the obedience, of the surrounding peoples.

"But these feelings, and the attachment to the dynasty which grew out of them, must have become weaker as time went on. The kingdom of the Herods gradually lost instead of gaining in power. Rome continually encroached

* *Dr. Smith's New Testament History*, pp. 65-67.

more and more. As early as A. D. 8, a portion of Palestine, and the most important portion in the eyes of the Jews, was formally incorporated into the Roman empire; and though the caprice of an emperor afterwards revoked this proceeding, and restored another Herod to the throne of his grandfather, yet from the moment when the first Procurator levied taxes in a Jewish province, all but the wilfully blind must have seen what was impending. The civil authority of the last native prince over Judæa came to an end in A. D. 44; and the whole of Palestine, except a small district held as a kingdom by Agrippa II., was from that time absorbed into the Empire, being appended to the Roman province of Syria and ruled wholly by Roman Procurators. The national life was consequently at the last gasp. As far as political forms went, it was extinct; but there remained enough of vital energy in the seeming corpse for the nation once more to reassert itself, and to show by the great 'War of Independence,' that it was not to be finally crushed without a fearful struggle, the issue of which at one time appeared almost doubtful."

The oppressions of the Roman Procurators were carried so far that the Jews could endure them no longer. The outrages of Gessius Florus filled the measure of the wrongs inflicted upon them, and the nation at length took up arms against the Empire (A. D. 66). Florus is commonly held responsible for the outbreak, but it was the Roman system rather than the tyranny of any particular Procurator, or of all of them, that lay at the bottom of all the trouble. Sooner or later it must have driven the Jews into rebellion. Gessius Florus did no more than hasten the struggle, which must have come had he never set foot in Judæa, and give to it a fiercer and bloodier character than it would otherwise have had. Judæa had submitted to foreign masters before the Romans came, but the policy of these powers was different from that of Rome, which tolerated no differences and sought not only to absorb, but

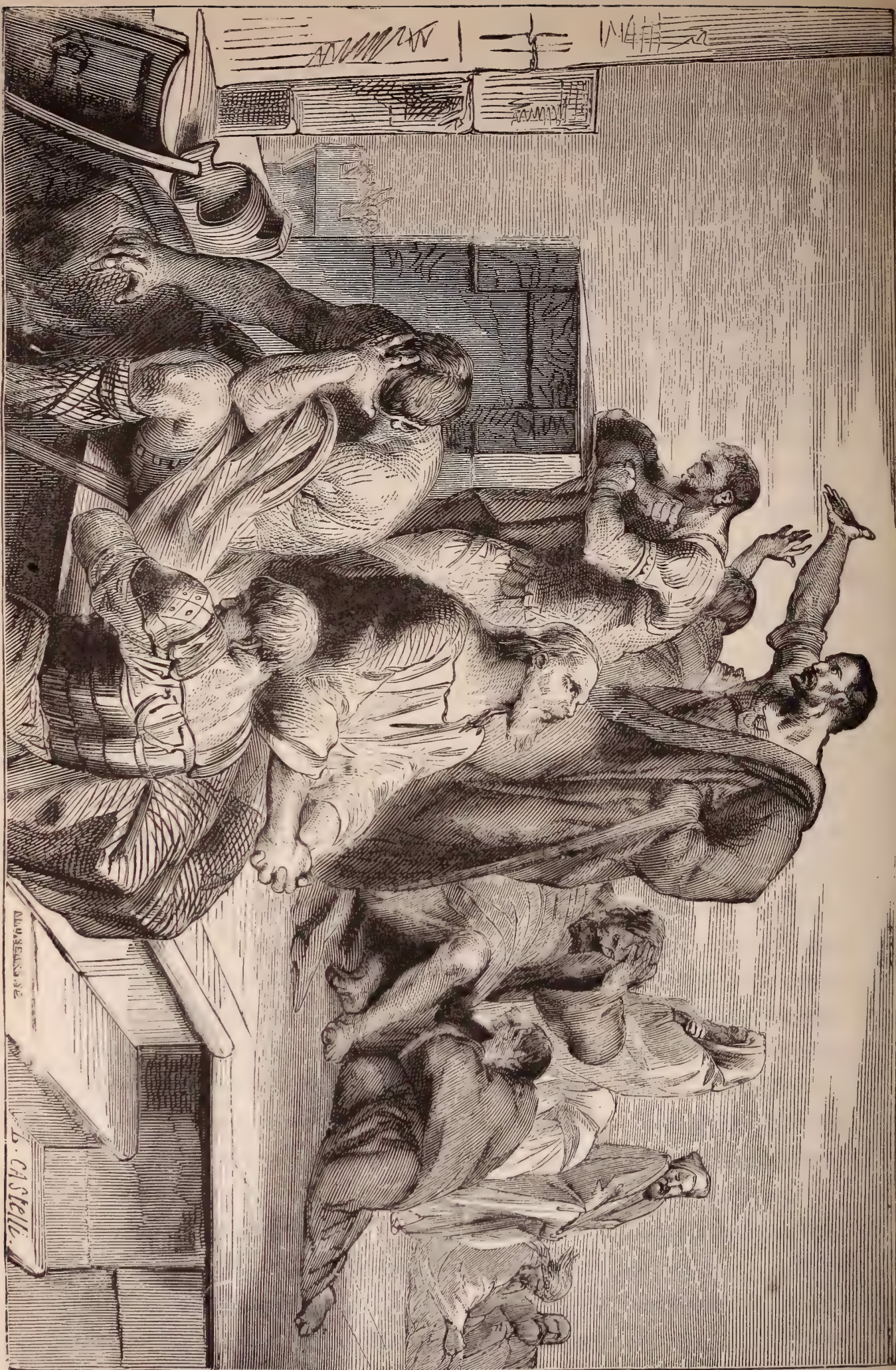
to assimilate nations. Under no conditions would the Jews have allowed their national existence to be destroyed without a struggle.

The "War of Independence," or the revolt, as it is more commonly termed, began in the year 66, and was decided by the capture and destruction of Jerusalem by Titus, A. D. 70. The Romans by this time had formed a true conception of the formidable character of the Jews, and the destruction of the Holy City was designed as much to deprive them of their strongest rallying-point in future revolts, as in punishment for their resistance to the Empire. Titus found Jerusalem a city of palaces; he left it a heap of smouldering ruins. Not even Nebuchadnezzar did his work of destruction more thoroughly. The siege of Jerusalem was, and will always remain, one of the horrors of history. It was not so much the desperate bravery of the combatants or the destruction of the city, as the appalling loss of life and the fearful sufferings of the besieged that make it one of the saddest chapters in the annals of war. Josephus states that 1,100,000 persons perished during the siege, and though his numbers may be somewhat exaggerated, they cannot be far wrong.

After the destruction of Jerusalem, and the close of the war, Judæa was attached to the province of Syria, and later both Syria and Palestine were governed by a Roman Prefect, stationed at Antioch. This general state of affairs continued during the existence of the Roman Empire. Christianity made rapid progress in Palestine and Syria, and had secured a firm footing in those countries before its establishment throughout the Empire of Constantine.

The Jews never recovered from the blow struck them by the destruction of their Holy City. The political existence of the Jewish nation was annihilated by it; it was never again recognized as one of the states or nations of the world. Scattered over the face of the earth, strangers and sojourners in all lands, the children of Abraham are expi-

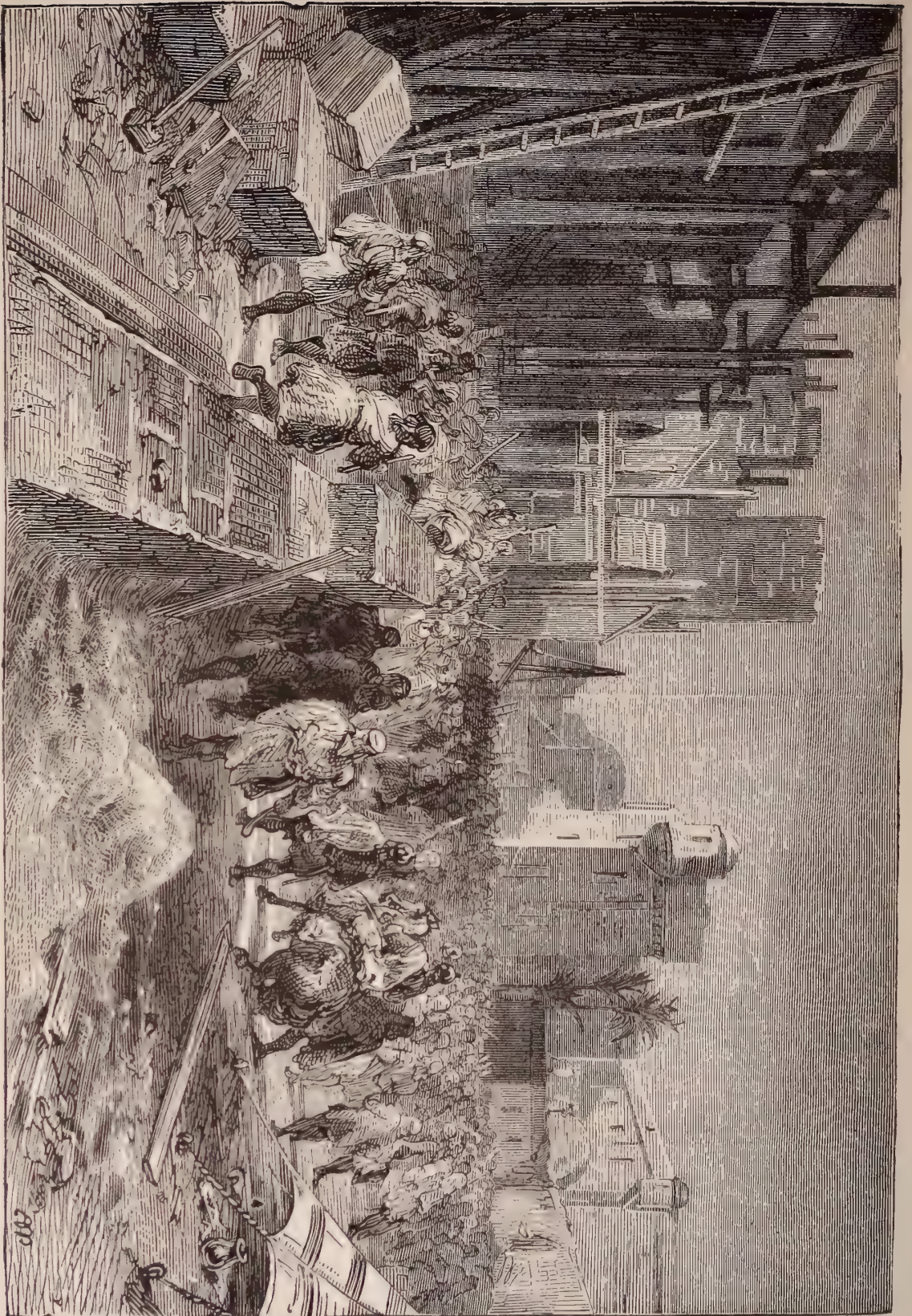
THE DEFENDERS OF JERUSALEM WATCHING THE DESTRUCTION OF THE TEMPLE.



ating the sin of their fathers in rejecting the Messiah and His kingdom.

Jerusalem, though in ruins, was held by a Roman garrison during the reigns of Vespasian and his immediate successors. The Emperor Hadrian, in order to prevent the city from being made a rallying-point for the disaffected race of Israel, determined to restore Jerusalem, and hold it as a fortress. This measure brought on a formidable insurrection of the Jews in Palestine, led by Bar-Cocheba, or Cochbar. The war raged with great fury for three years, but at length resulted in favor of the Romans. Bar-Cocheba, who had proclaimed himself the Messiah, was slain, and over half a million Jews fell during the struggle. Hadrian caused the ruins of Jerusalem to be utterly destroyed, and on the site of the old capital built a new city which he named *Ælia Capitolina*, A. D. 136. Christians and pagans were alone allowed to reside in it; the Jews were rigidly excluded from it. In the fourth century, they were permitted to enter the city once a year, and weep over it on the anniversary of its capture. Though treated with great severity, the Jews were permitted to reside in Palestine. Their chief was known as the Patriarch of Tiberias, to whom the allegiance of all the Jews throughout the Roman dominions was due. The residence of the Patriarch was fixed at Tiberias.

When Julian became Emperor, paganism was restored as the religion of the Empire. In the attempt to falsify the prophecies of the Saviour, he decided to allow the Jews to rebuild their Temple at Jerusalem. They flocked to the holy city from all quarters of the Empire, and men, women, and children engaged in the work of clearing away the ruins. Their task was suddenly interrupted by a fire which burst out from the temple foundations in a mysterious manner, and raged a whole day, driving away the workers and consuming their tools. They were obliged to abandon the attempt, and the death of Julian, which occurred soon after, put a final stop to their labors.



THE REBUILDING OF JERUSALEM.

When the Persians began to threaten the Eastern possessions of the Empire, the Jews of Palestine secretly encouraged them to invade that country. They eagerly welcomed the advance of the Persian monarch, Chosroes II., who, in A. D. 610, invaded Palestine. They rose unanimously, joined the Persians, and assisted them to capture Jerusalem, then a Christian city. Once in possession of the place, they massacred the Christian inhabitants, but were soon terribly punished for their mad course by the victorious emperor, Heraclius, who not only drove the Persian monarch back into his own dominions, but regained the Provinces of Syria and Egypt, which had been overrun by the Persians. The law of Hadrian was reënacted, which prohibited the Jews from approaching within three miles of the city,—a law which, in the present exasperated state of the Christians, might be a measure of security or mercy rather than of oppression.

While this conflict was going on between the Roman and Persian sovereigns, a new and more terrible power was silently growing up in the desert. Mohammed had already proclaimed himself the Prophet of God, and announced his new faith, with its alternative of death to unbelievers. The Jews were among the first whom he endeavored to make proselytes. Failing in this, he turned his arms against them, and conquered the Arabian cities in which they were numerous and powerful. He died before he had completed the programme he had marked out for himself, but his successors carried his religion and spread their authority over the Eastern world, as far as the Oxus.

Abubeker, the successor of Mohammed, began the invasion of Syria in A. D. 632. The country and cities east of the Jordan were captured and brought under the Moslem sway, and the way opened to Damascus. Being old, he remained in Arabia, and intrusted the expedition to the wise and humane Abu-Obeidah; but the real leader was the impetuous Caled, the most brilliant soldier his faith had yet produced. "Whoever," says Gibbon, "might be the choice

of the prince, the *Sword of God* (Caled) was both in fact and fame the foremost leader of the Saracens. He obeyed without reluctance; he was consulted without jealousy; and such was the spirit of the man, or rather of the times, that Caled professed his readiness to serve under the banner of the faith, though it were in the hands of a child or enemy." A Roman army was sent to the assistance of Syria, but it was disgracefully defeated at Aiznadin, on the 13th of July, 633, and Damascus was taken after a siege of seventy days in 634. It was an easy matter to overrun Syria after the fall of its ancient capital and the defeat of the army which had been sent to its relief. The Saracens enjoyed the good fortune of attempting their conquests at a period when there was no power on the globe capable of withstanding a determined effort at conquest from any quarter. Both the Roman and Persian Empires had sunk to their deepest degeneracy and greatest weakness. "The empires of Trajan, or even of Constantine or Charlemagne, would have repelled the assault of the naked Saracens, and the torrent of fanaticism might have been obscurely lost in the sands of Arabia."* The second army of 80,000 men which the Roman Emperor had assembled for a last effort to hold Syria, was defeated in the bloody and decisive battle of Yarmuk, in November, 636, and this victory placed all Palestine in the grasp of the conquerors.†

Jerusalem had been carefully fortified in anticipation of an attack by the Saracens. The old name had almost entirely disappeared from the city. To the devout Christian, and to the Jew who dreamed of it in his exile, it was still Jerusalem; but its legal name was *Ælia* (after the Emperor *Ælius Hadrianus*, who had colonized its ruins, and founded the existing city), and as such it was known to the people of the surrounding country, and to the Arabs.

* Gibbon.

† The *Yarmuk*, now the *Sheri'at el-Mandhûr*, anciently called the *Hieromax*, is a small, obscure stream, which empties into the Jordan from the eastward, just below the Sea of Galilee, or Lake of Tiberias.

“After the battle of Yarmuk, the Roman army no longer appeared in the field, and the Saracens might securely choose among the fortified towns of Syria the first object of their attack. They consulted the Khâlif whether they should march to Cæsarea or Jerusalem; and the advice of Ali determined the immediate siege of the latter. To a profane eye, Jerusalem was the first or second capital of Palestine; but, after Mecca and Medina, it was revered and visited by the devout Moslems, as the temple of the Holy Land, which had been sanctified by the revelation of Moses, of Jesus, and of Mohammed himself. The son of Abu-Sophian was sent with 5000 Arabs to try the first experiment of surprise or treaty; but (A. D. 637) on the eleventh day, the town was invested by the whole force of Abu-Obeidah. He addressed the customary summons to the chief commanders and people of Ælia. ‘Health and happiness to every one that follows the right way! We require of you to testify that there is but one God, and that Mohammed is His apostle. If you refuse this, consent to pay tribute, and be under us forthwith. Otherwise I shall bring men against you who love death better than you do the drinking of wine or eating hog’s flesh. Nor will I ever stir from you, if it please God, until I have destroyed those that fight for you, and made slaves of your children.’ But the city was defended on every side by deep valleys and steep ascents; since the invasion of Syria, the walls and towers had been anxiously restored; the bravest of the fugitives of Yarmuk had stopped in the nearest place of refuge; and in the defence of the sepulchre of Christ, the natives and strangers might feel some sparks of the enthusiasm which so fiercely glowed in the bosoms of the Saracens. The siege of Jerusalem lasted four months; not a day was lost without some action of sally or assault; the military engines incessantly played from the ramparts; and the inclemency of the winter was still more painful and destructive to the Arabs. The Christians yielded at length to the perseverance of the besiegers. The

Patriarch Sophronius appeared on the walls, and by the voice of an interpreter demanded a conference. After a vain attempt to dissuade the lieutenant of the Khâlif from his impious enterprise, he proposed, in the name of the people, a fair capitulation, with this extraordinary clause, that the articles of security should be ratified by the authority and presence of Omar himself. The question was debated in the council of Medina; the sanctity of the place, and the advice of Ali, persuaded the Khâlif to gratify the wishes of his soldiers and enemies, and the simplicity of his journey is more illustrious than the royal pageants of vanity and oppression. The conqueror of Persia and Syria was mounted on a red camel, which carried, besides his person, a bag of corn, a bag of dates, a wooden dish, and a leathern bottle of water. Wherever he halted, the company, without distinction, was invited to partake of his homely fare, and the repast was consecrated by the prayer and exhortation of the commander of the faithful. But in this expedition or pilgrimage, his power was exercised in the administration of justice; he reformed the licentious polygamy of the Arabs, relieved the tributaries from extortion and cruelty, and chastised the luxury of the Saracens by despoiling them of their rich silks, and dragging them on their faces in the dirt. When he came within sight of Jerusalem, the Khâlif cried with a loud voice, 'God is victorious. O Lord, give us an easy conquest;' and pitching his tent of coarse hair, calmly seated himself on the ground. After signing the capitulation, he entered the city without fear or precaution, and courteously discoursed with the Patriarch concerning its religious antiquities. Sophronius bowed before his new master, and secretly muttered, in the words of Daniel, 'The abomination of desolation is in the holy place.' At the hour of prayer, they stood together in the Church of the Resurrection; the Khâlif refused to perform his devotions, and contented himself with praying on the steps of the Church of Constantine. To the Patriarch he disclosed his

prudent and honorable motive. 'Had I yielded,' said Omar, 'to your request, the Moslems of a future age would have infringed the treaty under color of imitating my example.' By his command, the ground of the Temple of Solomon was prepared for the foundation of a mosque; and during a residence of ten days, he regulated the present and future state of his Syrian conquests." *

The Mohammedan rule was fatal to Syria and Palestine. In 649, Damascus became the capital of the Moslem empire, and, almost from that period, the prosperity of the country began to wither. Under the Romans, and down to the period of Omar's successes over the Byzantine empire, Antioch, Damascus, Palmyra, Heliopolis, Apamea, Gerasa, Bostra, Askelon, and Cæsarea, were powerful, prosperous, and wealthy cities, among the most flourishing and important of the Roman dependencies. From the period of their occupation by the Infidels they began to decline. Islamism weighed them down with a blighting curse, and each succeeding generation saw them sink lower and lower. At the present day Damascus alone remains prosperous. Antioch is little better than a deserted village, its wealth and glory having departed from it. Palmyra and Heliopolis (Baalbec) are stately ruins; Cæsarea is but a heap of broken columns over which the sand is drifting; and the others are deserted or tenanted only by a few degraded Arabs. Indeed the whole land bears terrible witness to the fatal results of Mohammedan rule.

In 750, the Abbasides dynasty secured the throne of Damascus, and soon afterward removed the capital to Cufa, and finally, not satisfied with this choice, founded the city of Bagdad, on the Tigris, which for five hundred years was famous as the seat of the Khâlifs.

Syria became after this removal a mere province of the

* *The History of the Decline and Fall of the Roman Empire.* By Edward Gibbon. London: Alex. Murray & Son. Vol. III. pp. 202, 203,

Moslem empire, and remained subject to it, neglected and oppressed, till about the middle of the tenth century, when it was seized by the Fatimite dynasty of Egypt, which had recently come to the throne.

In the eleventh century a new power appeared in the East, and advancing from beyond the Oxus spread rapidly over Asia and even menaced Europe. These were the warlike princes of the house of Seljuk, at whose backs swarmed the vast hordes of Turks or Turkmans that had long been gathering strength in their ancient home beyond the Caspian Sea. During the latter part of the eleventh century they overran Asia Minor, and wrested Syria and Palestine from the Fatimite rulers of Egypt.

Under the rule of the Khâlifs the lot of the Christians of Jerusalem had been a hard one, for Omar's successors had not respected his treaty with the Patriarch, but had wrung from the Christians nearly everything Omar had left to them. The Fatimites treated them better on the whole, although the notorious Hakim included them in the outrages which he practised upon all his subjects, and destroyed the Church of the Holy Sepulchre. The Turks proved a fearful scourge to them, and it seemed that Christianity was about to be extinguished in the land of its birth.

For a long period previous to the capture of the Holy City by the Turks, Jerusalem had been a point of great importance to Christian Europe. Numerous pilgrims of every rank and condition annually made the long and dangerous journey between their European homes and the holy places of Judæa, and these pilgrimages had become a settled part of the policy of the Roman Catholic Church. Upon the occupation of Jerusalem by the Turks, the dangers and difficulties which had always attended these pilgrimages were increased ten-fold. "The pilgrims who, through innumerable perils, had reached the gates of Jerusalem, were the victims of private rapine or public oppression, and often

sunk under the pressure of famine or disease before they were permitted to salute the Holy Sepulchre. A spirit of native barbarism or recent zeal prompted the Turkmans to insult the clergy of every sect; the Patriarch was dragged by the hair along the pavement and cast into a dungeon to extort a ransom from the sympathy of his flock; and the divine worship in the Church of the Resurrection was often disturbed by the savage rudeness of its masters."

The reports of these and similar cruelties, which were spread throughout Europe by returned pilgrims and by the fiery Peter the Hermit, led to the first crusade, which was an effort by a number of Christian princes and warriors to wrest Jerusalem from the Moslems and establish a Christian kingdom in Palestine. The effort was successful. Jerusalem was taken by storm by the Christian forces in 1099. A kingdom was established with Godfrey of Bouillon as king of Jerusalem, the kingdom consisting only of Jerusalem and Jaffa, "with about twenty villages and towns in the adjacent country." Antioch was taken in 1098, and was given to Bohemond as a principality; Edessa was given to Baldwin, brother of Godfrey; and Raymond of Toulouse received Tripoli. Damascus, however, resisted every effort of the Christians and remained faithful to its prophet.

The Latin kingdom did not exist long. The victories of Saladin having made him master of Egypt, Syria and Arabia, he bent all his efforts to the task of driving the Christians out of Palestine. A pretext for invading the Holy Land was afforded him by the violation of the truce that had prevailed between himself and the Franks for some time by Reginald of Chatillon. He invaded Palestine with an army of 80,000 trained warriors, defeated Guy of Lusignan, king of Jerusalem, before Tiberias, July 3d, 1187, inflicted upon him a loss of 30,000 men and made him prisoner. Three months later he captured Jerusalem, marking his victory by the forbearance and kindness with which he treated the Christian

inhabitants. Following up his success with determination, he drove the Franks out of nearly every city of Palestine, only a few fortresses on the coast remaining to them of all their possessions.

In 1228, the Emperor Frederic the Second obtained the restitution of Jerusalem to the Christians by a treaty with the Sultan. Bethlehem, Nazareth, Tyre and Sidon were also restored. The Latins were allowed to inhabit and fortify Jerusalem. "An equal code of civil and religious freedom was ratified for the sectaries of Jesus and those of Mohammed; and, while the former worshipped in the holy sepulchre, the latter might pray and preach in the mosque of the temple, from whence the prophet undertook his nocturnal journey to heaven. The clergy deplored this scandalous toleration; and the weaker Moslems were gradually expelled: but every rational object of the crusades was accomplished without bloodshed; the churches were restored; the monasteries were replenished; and, in the space of fifteen years, the Latins of Jerusalem exceeded the number of six thousand."*

The prosperity of the Christians was of brief duration. In 1243, the Tartars, pressed back by the Moguls, overran Syria and Palestine and took Jerusalem by storm, massacred the entire Christian population, pillaged the city, and profaned the Holy Sepulchre.

After the loss of Jerusalem, Acre, on the Mediterranean, became the Christian capital of the country, "and was adorned with strong and stately buildings, with aqueducts, an artificial port, and a double wall. The population was increased by the incessant streams of fugitives and pilgrims; in the pauses of hostility, the trade of the East and West was attracted to this convenient station; and the market could offer the produce of every clime and the interpreters of every tongue. But in this conflux of nations every vice

* *Decline and Fall of the Roman Empire.* Vol. III. p. 486.

was propagated and practised: of all the disciples of Jesus and Mohammed, the male and female inhabitants were esteemed the most corrupt; nor could the abuse of religion be corrected by the discipline of law. The city had many sovereigns and no government." The outrages of a portion of the inhabitants upon the neighboring Mohammedan villages aroused the anger of Sultan Khalil, who marched against Acre with a powerful army of 200,000 men, and after a desperate siege of thirty-three days the city was carried by assault on the 18th of May, 1291. Thus the last Christian possession in Palestine passed into the hands of the Moslems. "By the command of the Sultan," says Gibbon, "the churches and fortifications of the Latin cities were demolished; a motive of avarice or fear still opened the holy sepulchre to some devout and defenceless pilgrims; and a mournful and solitary silence prevailed along the coast which had so long resounded with the world's debate."

In 1400, Syria was overrun by Timour the Tartar (Tamerlane), who burned Damascus; but his passage through the country does not appear to have affected the condition of Jerusalem, which remained in the hand of its Mohammedan masters. In 1517, Syria and Palestine yielded to the arms of Sultan Selim I., and since then have remained a part of the Turkish Empire.

In 1831, Mohammed Ali, Pasha of Egypt, sent his son, Ibrahim Pasha, into Syria with an army of 38,000 men, under the pretext of chastising the Pasha of Acre for an indignity offered him; but really for the purpose of conquering that country and bringing it under his rule. The conquest of Syria was rapidly effected, Palestine sharing its fate. The Turkish army was overwhelmingly defeated in several severe battles. Indeed, so decisive and rapid was Ibrahim's success, that he had advanced to within six days' march of Constantinople, and to all appearances had the fate of the Turkish empire within his grasp, when the European powers

intervened in May, 1833, and compelled Mohammed Ali to accept a treaty by which the whole of Syria and the district of Adana, in Asia Minor, and the island of Candia or Crete, in the Mediterranean, were ceded to him. This settlement continued until 1839, when the Sultan renewed the war by despatching his fleet to bombard Alexandria, and invading Syria with an army of 80,000 men. The army was decisively defeated by Ibrahim Pasha at Nisib on the 24th of June, 1839, and the fleet was treacherously surrendered to the Egyptians without a battle. Nothing but the intervention of the European powers saved Turkey from being overwhelmed by the victorious Egyptians. Their vigorous action compelled the Pasha to accept a peace by which he lost Syria and Palestine, and was forced to content himself with Egypt. Since then Palestine has remained subject to the Sultan.

PART III.

JERUSALEM.

CHAPTER I.

THE MODERN CITY.

Situation of Jerusalem—Valleys of Hinnom and the Kidron—Surrounding hills—The Plateau of Jerusalem—Walls of the city—Their circuit—Description of them—Jerusalem a mountain city—Peculiar characteristics—Gates of the city—Comparison between the areas of the ancient and modern cities—Buildings—General aspect of the city—The streets—Their names and locations—Key to the modern thoroughfares—The various quarters—Condition of the streets—Dirt—A new way of cleaning the streets—Appearance of the houses—Jerusalem at night—Nocturnal dangers—Habits of the people—Scene at the Jaffa Gate—The old and the new—Street characters—Population—Divisions according to religious beliefs—The Mohammedans—The Jews—Their condition and divisions—Pious Mendicants—The Greeks—The Armenians—Copts—Abyssinians—Syrians—Latins—Protestants—The English Church—Missions—Mosques—Government of the city—Life in Jerusalem—European visitors—The Consuls.

JERUSALEM, or El-Kuds, "the holy," as it is called by the Arabs, stands on the summit of the wide mountain ridge which extends from the plain of Esdraelon on the north to the desert of Beersheba on the south, and which has for its eastern border the Valley of the Jordan and the Dead Sea, and for its western the plains of Sharon and Philistia. It stands on the crest of the hills of Judæa, so that the expression so constantly met with in the Bible, "going up to Jerusalem," is literally true. From whatever part of the Holy Land one approaches the city, an ascent to the level upon which it stands becomes necessary. The summit of the long ridge upon which the city lies is a bleak wilderness of limestone

hills, broken and separated by deep ravines, and presenting to the eye a picture of desolation scarcely equalled in Palestine. The soil is thin, the vegetation scant, and water is found in only a few places separated by wide distances.

The elevation of the city above the level of the sea, according to Dr. Robinson, is 2500 feet, and the same writer states its mean geographical position as in lat. $31^{\circ} 46' 43''$ N. and long. $35^{\circ} 13'$ E. from Greenwich.*

Two valleys begin amid the broken summit of the mountain ridge, and, starting as mere gentle depressions, deepen as they pursue their course, which is at first to the eastward. The northern valley, after following an easterly course for about a mile and a half, turns suddenly to the southward. It now falls rapidly, becoming a wild, narrow gorge, with precipitous sides. The other valley changes its course to the southward about three-quarters of a mile from its head, and flows in this direction for about three-quarters of a mile more, when it is turned suddenly to the eastward by the projecting shoulder of a rocky hill. It falls rapidly, descending from this point between broken cliffs on the right hand and shelving banks on the left, and after pursuing an

* The English Ordnance Survey Map gives the following elevations of various localities in the city and its vicinity :

N. W. angle, at Kulat Jalûd, highest point of modern city.....	2581 feet
Jaffa Gate.....	2528 "
Armenian Convent on Zion.....	2550 "
Tyropœon at S. W. angle of Haram.....	2382 "
Platform of Kubbet es-Sukrah.....	2435 "
Damascus Gate.....	2473 "
Highest point of ridge within the city north of Haram.	2528 "
Kidron at N. E. angle of City Wall.....	2300 "
" " Gethsemane	2279 "
" " S. E. angle of Haram	2193 "
" " Bîr Eyûb.....	1979 "
Mount of Olives.....	2643 "
Ridge N. W. of Russian Hospice.....	2660 "

easterly course for half a mile, falls into the ravine first mentioned. The northern ravine is called the *Valley of the Kidron*, and the other the *Valley of Hinnom*. On the broad ridge which they enclose stands the city of Jerusalem. The ridge is itself divided by a third valley, called the Tyropæon, which traverses the city in a slight curve from northwest to southwest, and falls into the Valley of the Kidron a short distance above its junction with the Valley of Hinnom. The portion of the ridge lying to the west of the Tyropæon is the Mount Zion, and that on the east the Mount Moriah of the Bible.



JERUSALEM AND ITS VALLEYS.

Higher summits enclose Jerusalem on every side. None of them can be called mountains: they are simply "rounded, irregular ridges, overtopping the buildings of the city from 50 to 200 feet, with openings here and there, through which glimpses of the more distant country are obtained. On the east is the triple-topped Mount of Olives, its terraced sides rising steeply from the Valley of Jehoshaphat. On the south is the so-called Hill of Evil Counsel, overhanging the ravine of Hinnom. On the west the ground ascends to the brow of Wady Beit Hanîna, some two miles distant. On the north is the hill Scopus, a western projection of the ridge of

Olivet." "As the mountains stand about Jerusalem, so the Lord is round about His people."

"The surface of the elevated promontory itself, on which the city stands," says Dr. Robinson, "slopes somewhat steeply towards the east, terminating on the brink of the Valley of Jehoshaphat. . . . The breadth of the whole site of Jerusalem, from the brow of the Valley of Hinnom, near the Jaffa Gate, to the brink of the Valley of Jehoshaphat, is about 1020 yards, or nearest half a geographical mile: of which distance 318 yards is occupied by the area of the great mosque, el-Haram esh-Sherîf. North of the Jaffa

Gate the city wall sweeps round more to the west, and increases the breadth of the city in that part."

Jerusalem is enclosed with lofty walls of hewn stone, imposing in appearance, but so weak in reality that they would offer no obstacle to a tolerably well-served battery of artillery. They



WALLS OF JERUSALEM.

are constructed of the materials used in the former walls, and occupy the site of the walls of the Middle Ages, which were several times destroyed and restored during the Crusades. They were erected by order of the Sultan Suleimân in A. D. 1542. Weak as they are, they serve to keep Jerusalem safe from the Bedawîn, the only danger to which it has been for many years exposed. The stones of which the walls are built are not very large, and are laid in mortar, which, however, has cracked and worn so much that numerous crevices have been left; hiding-places for lizards, which

are numerous here. On the eastern side the wall of the Haram esh-Sherif constitutes also the city wall for about half the extent of the whole line upon this side, and upon the southern side the Haram wall forms the city wall for about two hundred yards from its southeast corner, at which point the city wall joins that of the Haram at right angles coming from the south. The Haram walls mentioned are older and more dilapidated than those of the city, and were evidently standing when the present enclosure was built.

The circuit of the walls is 4326 yards, or nearly two and one-eighth geographical miles. They enclose an area irregular in shape, as the ramparts project in many places. The eastern wall is nearly straight, and rises immediately above the Valley of Jehoshaphat. The northern wall runs nearly due west for about 600 yards, crossing two rocky ridges. A deep trench has here been cut in the rock at the outer base of the rampart, thus adding to its height, and to the difficulty of an escalade. The wall then turns to the southwest, crosses the valley in which lies the Damascus Gate, and mounts the ridge to the northwest angle of the city, the highest point within the enclosure. The rock has here been cut away to some depth without the wall, to add to the strength of the work. Just within the wall are the foundations of an ancient tower, to which the name of Kulat el-Jâlûd, "Goliath's Castle," has been given. This angle is the highest point in the city, and from it a fine view of Jerusalem may be obtained. From this point the western wall runs southeast to the Jaffa Gate, and thence due south along the brow of the Valley of Hinnom. The citadel is located along this wall, immediately south of the Jaffa Gate. The southern wall passes across the level summit of Zion in an easterly direction, and then in an irregular manner, with frequent projections, in a generally northeast direction to the point where it joins the southern wall of the Haram. The walls are surmounted by battlements crowning a breast-work with loopholes, and at a number of prominent points



stately towers rise to a considerable height above the walls. The height of the walls above the ground on the outside of the city varies from twenty to fifty feet, according to the inequality of the surface. On the inside of the wall there is a broad stone walk, reached by steps from the ground below, which serves as a platform for the defenders in case of

attack. This platform constitutes one of the pleasantest walks in the city, and is one of the best points from which to view it. Seen from a distance, the walls of the city have an imposing and picturesque effect, and it is not until one is close up to them that their weakness is discovered.

Jerusalem is emphatically a mountain city, a characteristic which is brought forward over and over again in the Bible. Lying on the very summit of the mountain ridge of Judæa, approached only by wild mountain roads winding up through the wádies, and surrounded on all sides but the north by the deep valleys that encompass it, it was naturally one of the strongest places in the East, and it is not surprising that its ancient inhabitants should have placed so much confidence in its strength.

There are five gates in the existing wall, which are believed to occupy the sites of some of the ancient entrances to the city. The first of these is the *Bâb el-Khulîl*, "the Hebron Gate," usually called by the Franks the "Jaffa Gate." It is situated on the west side of the city, and adjoins the northwestern angle of the citadel. It is a massive square tower of stone. It is entered by a large archway on the northern side, the exit into the city being on the eastern side. All the roads from the south and west of Palestine lead to this gate, which may be regarded as the principal entrance to the city.

The Damascus Gate, or *Bâb el-'Amûd*, "Gate of the Column," lies on the northern side of the city. It is the most elaborate of all the city portals, and is strongly fortified. The great road to Nabulus, Damascus, and Northern Palestine and Syria leads from it.

St. Stephen's Gate, as the Franks term it, is called *Bâb el-Asbât*, "Gate of the Tribes," by the Moslems, and *Bâb Sitty Mariam*, "Gate of my Lady Mary," by the native Christians. It is in the east wall, about 200 feet north of the Haram wall. A road leads from it to the Valley of the Kidron, and thence over the Mount of Olives to Jericho.

The "Gate of the Western Africans," or *Bâb el-Mughâribeh*, called by the Franks the "Dung Gate," is a small and unimportant gateway in the southern wall near the centre of the Tyropœon Valley.

The "Zion Gate," or, as it is termed by the Arabs, *Bâb en Neby D'aûd*, "Gate of the Prophet David," is in the southern wall, on the summit of Zion.

The modern city does not cover as much ground as ancient Jerusalem. A large part of Zion is excluded by the present wall, and on the north and west are extensive areas which formed a part of the ancient city. But the modern walls, circumscribed as they are, enclose a space which is not all occupied by the buildings of the city. There seems to be an abundance of spare room in Jerusalem. Besides the large open space, partly covered with rubbish, which extends from the Zion Gate to the Haram wall, there are a number of large gardens which occupy considerable room.

Jerusalem is better built and more regularly laid off than most Eastern cities. The prevailing color is a reddish gray, and the houses are built of stone. As in all Oriental cities, they present a monotonous appearance. "No rich local coloring brightens the outward aspect of the Holy City. A ruddy gray stone is the material basis of wall and roof; for the upper rooms being vaulted and the covering flat, the house-tops are composed of the same materials as the upright shell. A gilt cross gleams from a church; a silver crescent sparkles on a mosque; a belt of white colonnades adorns the Temple hill; a parapet of red tiles surrounds some of the high roofs; here a patch of mosaic quickens into beauty a modest dome; and there a palm tree waves its elegant fans against the azure sky. But these specks of color on the prevailing ground only serve to set the landscape in a lower key. A sky of variable tone, Sicilian in its usual depth of blue, yet English in its occasional wealth of mist and cloud, hangs over this mass of limestone roof and wall."



OLD GATE OF JERUSALEM.

No Eastern city has names for its streets, and the names by which the Franks call the thoroughfares of Jerusalem have no official existence, and are scarcely known to the native inhabitants. They have been given by strangers from beyond the sea, and are to be found principally in European maps and in the writings of travellers. Two principal streets may be taken as the key to the whole network of thoroughfares. One of these extends directly across the city from the Jaffa Gate to the principal entrance to the Haram. Mr. Williams has given to it the name of the Street of David, and the title has been commonly adopted by travellers. The other crosses the city from north to south, from the Damascus Gate to the southern wall, terminating a little to the east of the Zion Gate. It traverses the principal bazaar, and passes a little to the east of the Church of the Holy Sepulchre. The northern portion of it is called "the Street of the Gate of the Column," and the southern "the Street of the Gate of the Prophet David." These two thoroughfares divide the city into four quarters. North of the Street of David, and west of the Street of the Gate of the Column, is the Christian Quarter, immediately opposite which, and north of the Street of David, is the Mohammedan Quarter. South of the Street of David are the Armenian and Jewish Quarters, the former lying west of the Street of the Gate of the Prophet David, and the latter east of it.

The Mohammedan Quarter contains the Serai or palace of the Pasha, a large straggling structure, and the Haram, which adjoins it on the east. Several of the principal Consulates, the Church of St. Anne, and the new Austrian Hospice are also located in this quarter. The principal buildings in the Christian Quarter are the Church of the Holy Sepulchre, and the Latin and Greek Convents. The Armenian Quarter contains the Armenian Convent, the largest edifice in the city, the Protestant Church, and the Citadel. The Jewish Quarter has no edifice of note.

There are two other streets which deserve special notice. One is called Christian Street, and runs northward from the Street of David, passing between the Greek Convent and the Church of the Holy Sepulchre. It contains a number of Frank shops, and is the principal approach to the Church of the Sepulchre. The other street runs from the Latin Convent, "passes down through gloomy archways to the bed of the Tyropæon, and then, after two sharp turns, strikes across in front of the Serai to St. Stephen's Gate." This is called by the natives the Street of the Palace. It is the *Via Dolorosa* of the monks, along which they maintain the Saviour bore his cross on the way to Calvary.

The streets of Jerusalem are narrow and unpaved, except in the markets and bazaars. In these places the pavement is old and dilapidated, such an idea as repairing it never entering the head of any inhabitant. In front of the shops in the Street of David is a pavement of cobble-stones of the roughest kind. The alleys of the bazaars are paved with marble, which in some places has sunk beneath the mud. An open sewer runs down each street, and along this lie the accumulations of dirt and filth which are left for the rain to wash away. It is said that once or twice, when the filth has assumed such proportions as to threaten the city with pestilence, the gates have been left open at night in order that the hyenas might enter and devour the offal. This is a dangerous remedy, however, as the Bedawîn might enter with the beasts of prey, and rid Jerusalem of more than its filth.

To the Frank the Jerusalem streets are picturesque and interesting. The houses which line them are tall, dark, and plain in front. The lower portions and the vaults sometimes date back to remote ages, and many of these structures were standing in the days of Saladin. Some of them have bevelled foundation stones, and the arches and jambs are admirable specimens of Saracenic architecture. The streets are narrow, and the houses are close together. The

street floors in many instances are occupied with shops and coffee-houses. Many public buildings, some in ruins, convents, monasteries, hospices, churches, mosques, are scattered through the city, and in the vaults of some of these the Arabs and Jews have established baths, stables, and workshops. "The fallen hospice of the Knights Templars, on land adjoining the Holy Sepulchre, affords shelter in its vaults to a great many braziers, barbers, and corn chandlers; one room in the great ruin being used for a bazaar, another for a tannery, a third for a public bath."

At night the streets are dark and deserted. Here and there you may see a human being moving about carrying a lantern, or preceded by a servant bearing one. No one ventures to stir out in Jerusalem without a light at night, lest he should be arrested as a thief. Few care to be absent from their homes at such a time, and the only persons to be met with in the streets between sunset and sunrise are the military officers visiting their posts, the consuls or their servants going to or returning from a visit to some European. In one sense the streets are dangerous after night-fall, for the hungry dogs, who are as savage and daring as wolves, prowl in them by night, seeking food amid the heaps of filth in the gutters, and they are dangerous to encounter. The fate of the wicked Jezebel is an excellent illustration of the extent to which the savage nature of these beasts will carry them.

Night is the Syrian's time for rest and sleep. He has little use for lamps, and his house is lit up by the feeblest glimmer. The bazaars, shops, and baths are closed, and business and labor end at twilight, and when the darkness has fairly settled down the city is so still that you might think it a habitation of the dead.

As soon as the sun goes down all the gates of the city except the Jaffa Gate are closed and locked. This one stands open for half an hour longer, but then the heavy oaken door swings to, the officer of the guard turns the key,

and no one may pass in or out of Jerusalem without a written order from the Pasha. It is said, however, that a few piastres slipped through the grated opening will sometimes cause the huge gate to swing back just far enough to admit a belated traveller and his beast.

The scene within the Jaffa Gate, which is the principal entrance for commerce and travellers coming from the sea, is always attractive. "On the whip hand as you ride from the rocky plateau lying west of Jerusalem into the Bethlehem (Jaffa) Gate, stands the strong Tower of David—a pile of rocks, bevelled and shaped by the art of man into a solidity resembling that of nature. Fronting this tower is the tall house or palace of the English bishop; and between these edifices of the old and new ages, a lane and open court, unpaved, unkempt, uneven, a place encumbered with the litter of men and beasts, runs along the high ridge of Zion. A camel is lying down under its load, a swarm of dogs fighting for a bone, a knot of peasants waiting to be hired. Dotted about this open court, in their white sacks, their gabardines, and their gaudy shawls, squat the barbers and cooks, the pipe-cutters, donkey-boys, money-changers, dealers in pottery and in fruit, all busy with their work, or chaffering about their wares.

"This court in front of the Bethlehem (Jaffa) Gate is the market, the exchange, the club, the law court, the playhouse, the parliament of a people who despise a roof, and prefer to eat and drink, to buy and sell, to wash and pray in the open air. Here everybody may be seen, everything may be bought, excepting those articles of luxury found in the bazaar. Yon negro dozing near his mule is a slave from the Upper Nile, and belongs to an Arab bey who lets him out on hire. These husbandmen are waiting for a job; their wage is a penny a day. Last week they were shaking olives for the Armenians; next week they will be carrying water for the Copts; but their chief employers are the Greek monks, who own nearly all the best vineyards and olive-

grounds lying within a dozen miles of this Bethlehem Gate. They are a hardy and patient race; Moslem in creed, Canaanite in blood. The man clothed in white linen, with an inkhorn in his belt, is a public scribe; a functionary to have been seen in this gateway any time since the days of Ezra, perhaps since the days of David, who likened his tongue to the pen of a ready writer. These jars and vases, these urns and mugs are made of native clay, spun in the Potter's field, and also in the dark vaults adjoining the Damascus Gate. In color, in pattern, this domestic earthenware is probably as old as the age of Ruth. These rude clay cups, pinched in at the side, are still called Virgins' lamps; they are similar to those trimmed by the Seven; and they are still fed with sweet olive oil and carried by the Arab and Jewish girls.

"All centuries, all nations, seem to hustle each other in this open court under David's tower. In pushing through the crowd of men, you may chance to run against a turbaned Turk, a belted Salhaan, a gaudy Cavass, a naked Nubian, a shaven Carmelite, a bearded papa, a robed Armenian, an English sailor, a Circassian chief, a Bashi Bazouk, and a converted Jew. In crossing from the gateway to the convent, you may stumble on a dancing dervish; you may catch the glance of a veiled beauty; you may break a procession of Arab school-girls, headed by a British female; you may touch the finger of a leper held out to you for alms." *

The population of Jerusalem is variously estimated by different writers. Dr. Porter gives it at 16,000, which, he states, is "as close an approximate to the true numbers as can be made under present circumstances." He estimates the different sects as follows: Moslems, 4000; Jews, 8000; Greeks, 1800; Latins, 1300; other sects, 900. Total, 16,000. The Mohammedans are generally native Syrians. A few of them are foreigners—Turks, in the service of the government, and Dervishes, a set of idle and dangerous fanatics,

* *The Holy Land.* By W. Hepworth Dixon.

who are supported from the revenues of the Haram, and give constant trouble to travellers visiting the sacred place.

The Jews are divided into two sects—the Sephardim and the Askenazim. The Sephardim are the descendants of those Jews who were driven out of Spain in 1497 by Ferdinand and Isabella. They were scattered throughout the cities of the Mohammedan empire after leaving Spain, but finally gathered at Jerusalem. They speak a corruption of the Spanish language, and few know Arabic in spite of their long residence in Palestine. Although subjects of the Sultan, they are allowed to be under the immediate control of their Chief Rabbi, whom they style the “Head in Zion.” The Turks know him as *Khakham Bashi*. His principal interpreter is *ex officio* a member of the council of the city.

The Askenazim are chiefly of German and Polish origin, and are constantly receiving accessions to their numbers by arrivals from abroad. There are representatives of nearly all the European nations among them, and they are subject only to the authority of their respective consuls. They have had a footing in Palestine since the beginning of the present century only. They are divided into the Perushim, or Pharisees, who constitute the majority; the Khasidîm, or Pious, noted for their religious fanaticism; the Khabaad; and the Karaites, who are few in numbers and without influence, and who reject the Talmud and accept the Old Testament only as their rule of faith. The Askenazim have a Chief Rabbi of their own, but they are regarded by the government as subject to the Chief Rabbi of the Sephardim.

The greater number of the Jews of Jerusalem have come to the Holy City with but one thought, to pass the remainder of their days in the ancient home of their fathers, and to lay their bones in the sacred soil of the valley of Jehoshaphat. They live for the most part in poverty and filth, and are supported by the alms of their charitable brethren in other countries. They seem to regard these contributions as a debt due them, and themselves as absolved from every obli-

gation to earn their bread by honest labor. They maintain a few reading-rooms, in which the Talmud is studied. Their quarter is wretchedly mean and dirty, and constitutes the worst section of the city in this respect. They have several synagogues here, a hospice for pilgrims, and an infirmary for the sick. Their condition is terribly unlike that of their proud ancestors whose palaces once covered the site they now inhabit. Their principal avocation seems to be to wail over the departed glories of the Holy City and their race. Every Friday they assemble, men and women, at the south-east angle of the Haram wall, in which still stand the massive stones that once supported the noble platform of the Temple, and, seated on the ground, with bowed heads and trembling voices lament over the desolated and dishonored sanctuary, using the touching and appropriate words of the Psalmist.

The Christians are divided into the following sects:—the Greeks, Georgians, Copts, Syrians, Latins, and Protestants.

The Greeks belong to the "Holy Orthodox Church of the East," and are about 1500 in number. They are native Syrians, speaking the language of the country, and have their own secular or married clergy. Their ecclesiastical head is the Patriarch of Jerusalem, who since 1845 has resided in the Holy City. He, like all the monks, is a foreigner, from the Greek islands. He has subject to him fourteen dioceses, some of which, however, exist only in name. He resides at the Greek Convent adjoining the Church of the Holy Sepulchre.

The Armenians "are a branch of that church and nation whose members are spread so widely over the various provinces of the Turkish empire. They early adopted the Monophysite doctrine, which, being pronounced heretical by the Council of Chalcedon in A. D. 491, separated them from the Churches of the East and West. The community at Jerusalem numbers about three hundred, who are all foreigners, generally engaged in commerce and trade. Their spiritual

ruler is styled Patriarch of Jerusalem. His authority extends over Palestine and Cyprus, and he is subject only to the '*Catholicus* of Etchmiazine.' The Armenian Convent on Mount Zion is the largest and richest in the city, and its church, dedicated to St. James, one of the most gorgeous."

The Georgians, at one time one of the wealthiest and most influential sects in Jerusalem, have shared the fate of their nation. The Greeks and Armenians now own their convents and other property, and the Georgians generally lodge with the former during their visits to the Holy City.

The Copts and Abyssinians possess two convents in Jerusalem, one near the Pool of Hezekiah, and the other not far from the Holy Sepulchre.

The Syrians are under the patronage of the Armenians, and possess a small convent, called the "House of Mark," on Mount Zion.

The Latins are principally natives of the country and seceders from the Greek Church. The Latin influence was established in Palestine at an early period of the Church of Rome, and during the Crusades it was paramount. "The head-quarters were at first in the 'Hospital of the Knights of St. John.' From it they were driven on the capture of the city by Saladin, and took up their abode on Zion, around the spot where the tomb of David now stands. This also was wrested from them, and they then bought the present convent of St. Salvador, to which they removed in 1561. The remains of the Latin ecclesiastical establishments are now well known by the name of *Terra Santa* convents. They are all in the hands of that class of the Franciscans called *Fratres Minores Ab Observantia*, and are under the superintendence of a 'warden,' having the rank of abbot, and styled 'Guardian of Mount Zion and Keeper of the Holy Land.' In 1847 a Latin Patriarch was appointed for Jerusalem, and he has spiritual oversight of the country, though not of the convents. There are at present fourteen convents in Syria subject to the warden, namely, Jerusalem,

St. John in the Desert, Ramleh, Bethlehem, Jaffa, 'Akka, Nazareth, Sidon, Beyrout, Tripoli, Zarissa, Aleppo, Damascus, and Mount Lebanon."

The Protestant community is small in numbers, and is under the charge of a corps of zealous missionaries from Europe and the United States. There is now a handsome English church on Mount Zion, which the illiberal policy of the Turkish Government makes dependent upon the British Consulate, and an Arabic Chapel leased by the Church Missionary Society. Religious services in English, Hebrew, and Arabic are held regularly. The Anglican Bishop of Jerusalem is the chief Protestant ecclesiastic in the Holy City.

The Mohammedans have eleven mosques in the city, the principal of which is the Mosque of Omar, on the site of the Jewish Temple. The Mosque of El-Aksa is also in the Temple or Haram enclosure. The next in sanctity is that of Nebi Daoud, "the Tomb of David," outside the Zion Gate. The mosque property is under the control of the *Mudirel Wakuf*; a number of Sheiks are responsible to him for keeping the buildings in repair, and providing oil, wax, and other supplies. The Ulemas (or Divines) are given charge of the religious exercises. They are divided into three classes—the higher order, who read and expound the Koran in the mosques on Fridays; the Imauns, who repeat the prayers in the mosques, conduct the funeral services, etc., and a lower grade of Imauns, who from the minarets of the mosques call the faithful to prayers five times every day.

The government is a poor affair at the best. The Pasha is the highest authority, and his power extends over a considerable district beyond the city. He has subject to him six Mudirs, or civil governors, namely, those of Jerusalem, Hebron, Gaza, Jaffa, Ramleh, and Lydda.

There are two governors of Jerusalem, the Mudir, or civil governor, and the military governor. Several courts administer justice. These are as follows: "I. The *Muh-*

kameh (Justice), of which the kadi (judge) is president. His salary is 7000 piastres (about \$280) per month. II. The *Mejlis el Edara*, composed of seven members—four Turks, two Christians (Latin and Greek), and one Jew. Each member receives a salary of 400 piastres a month. The kadi and mufti are members *ex officio*. III. The *Mejlis Daawe*, composed of three Turks, one Jew, and two Christians (Latin and Greek). IV. The *Mejlis el Tedjhâra* (Tribunal of Commerce), composed of three Turks, two Christians, one Protestant, and one Armenian. V. The *Mejlis el Bel-adi* (Municipal Council), composed of president, vice-president, treasurer, inspector of works, clerks (all Turks), and eight assessors, viz., two Turks, three native Christians, three Europeans chosen by the consuls, viz., two Jews and one Christian.

“The revenue is derived from two sources: 1st. From direct taxation, *Mal el Mira*, a tax levied on persons, cattle, land, and fruit trees. 2d. Gate duties: tobacco and silk pay about forty cents per pound; and all other articles of commerce, as well as vegetables and fruit, eight per cent., either in kind or money.”

If Jerusalem were cleaner and better policed, it would be on the whole one of the pleasantest of oriental cities, for the climate is mild and healthy, and the fevers which prevail during the summer and autumn are almost entirely due to the filthy condition of the city and the imperfect construction of the houses, which are without sewers, and many of them damp and badly ventilated.

Life in Jerusalem is dull enough to the natives. To the European or American it is dreary beyond expression. One is cut off from the entire world here. The coming and going of travellers is the only thing which occurs to break the monotony. The consuls are the great personages of the city next to the pasha, and it is to them, and not to the government, that the Franks look for protection and redress.

CHAPTER II.

ANCIENT JERUSALEM.

Ancient Jerusalem buried under the modern city—The city of David—Destruction by Nebuchadnezzar—The Jerusalem of Herod—The only Description of Jerusalem in the Bible—Josephus's account of the city—Rule by which to judge the Jewish historian—Description of ancient Jerusalem—Zion—Akra—The Tyropœon—The three walls—Tower of Hippicus—The other towers—Ancient walls—The Royal Palace—The Xystus—The bridge between Zion and the Temple—Course of the second wall—Dr. Robinson's theory—Arguments in support of it—The discoveries of Wilson and Warren—Traces of the third wall—Tower of Psephinus—Area of the ancient city—Moriah—Situation of the Temple—Grandeur of the edifice—Population of ancient Jerusalem—Mode of estimating it—Population during the Passover—Statement of Josephus—Characteristics of ancient Jerusalem—Jerusalem as seen from the East.

THE city of David and Solomon lies buried under the rubbish of nearly twenty-five hundred years, and he would be a wise designer indeed who could reconstruct it from the meagre accounts of it that have come down to us. We know that the ancient Jebus, captured by David and made the capital of his kingdom, stood on Mount Zion, and that the Temple was erected by Solomon on the opposite hill of Moriah, and he seems also to have erected his famous palace on the same hill adjoining the Temple. Nebuchadnezzar, immediately upon the second capture of Jerusalem, destroyed both the city and the Temple and went back to Babylon, leaving them mere heaps of smouldering ruins.

At the close of the captivity the Temple and the city were rebuilt. The twelfth chapter of the book of Nehemiah (31-40) contains a partial account of the restored city, and is the only description of Jerusalem to be found in the Bible. Though this is by no means complete or sufficient to enable us to form an accurate opinion on many



JERUSALEM IN THE TIME OF DAVID, AS SEEN FROM THE SOUTH.

points in dispute, it is of very great value, and is worthy of the most careful study. "The easiest way to arrive at any correct conclusion regarding it is to take first the description of the dedication of the walls in chap. xii. (31-40), and drawing such a diagram as this, we can easily get at the main features of the old wall at least. If from this we turn to the third chapter, which gives a description of the repairs of the wall, we have no difficulty in identifying all the places mentioned in the first sixteen verses with those enumerated in the twelfth chapter. The first sixteen verses refer to the walls of Jerusalem, and the remaining sixteen to those of the city of David."* Nebuchadnezzar, though he had levelled the walls of the city, had left them in such condition that it was an easy matter for Nehemiah to trace them and note the position of the ancient gates. (Neh. ii. 12.) The walls of the restored city therefore must have followed the old lines.

The walls were again destroyed by Antiochus Epiphanes, and the city very greatly damaged. The Maccabees and their successors restored the walls, with some modifications of the old plan, and made great changes in Jerusalem.

Herod the Great brought the city to the height of its splendor, and just previous to the War of Independence Jerusalem was more magnificent and prosperous than it had ever been before. It is this city—the Jerusalem of Herod and his successors—the city made holy by the life and labors of the Lord Jesus Christ—that rises before the mind when its name is mentioned; for it is the city with which we are most familiar. Our familiarity with it is due almost exclusively to Josephus, whose narrative is the most minute account of its topography in existence. Yet his statements are to be accepted with caution; and while the light of the recent discoveries has tended on the whole to sustain his account of the city, it has also confirmed the wisdom of the

* *Dr. Smith's Dictionary of the Bible.* Jerusalem.

rule which Dr. Robinson laid down more than thirty years ago, by which Josephus should be judged—that while his “account is to us invaluable, and could not be supplied from any or all other sources,” his minute statement of details of distances, heights of buildings and the like, are drawn entirely from memory, after a considerable lapse of time, and must be received with caution, if not with distrust. Josephus is invaluable for the general information he gives concerning the city, and for his statements respecting the location of its walls and buildings.

Jerusalem, according to Josephus, was built upon two hills, separated by a valley, “at which valley the corresponding rows of houses on both hills end.” The higher of these hills, which contained the citadel, was Zion, to which Josephus gives the name of “the upper city,” or “Upper Market Place.” The other hill was occupied by the “lower city,” and was called Akra. Opposite the latter was a third hill, on which stood the Temple. Originally the Temple hill was lower than Akra, and was separated from it by a broad valley; but the Asmonæan princes “filled up that valley with earth,” and cut away the top of Akra, so that by reducing its height they caused the Temple to rise conspicuously above it. The valley which separated Zion and Akra was called the Valley of the Cheesemongers, or the Tyropœon, and extended as far as Siloam, which is “the name of a fountain that hath sweet water.”

The city built upon these hills “was fortified with three walls, on such parts as were not encompassed with impassable valleys; for in such places it had but one wall.” The first wall was the oldest and strongest. It enclosed the upper city of Zion. The second wall, built at a later period, enclosed Akra, and the third defended Bezetha, a suburb which had sprung up beyond the second wall after the death of Herod the Great. It was begun by the elder Agrippa in a style of great strength and grandeur, but becoming alarmed lest he should arouse the suspicion of the Emperor

Claudius by this work, he abandoned it, and it was completed upon a less imposing scale in time to do service in the great siege in which it perished.

The key to the whole account of the walls is the Tower of Hippicus, which Josephus makes the starting-point of his narrative. The first wall began at this tower, which was situated at its northwest angle, and consequently not far



TOWER OF HIPPICUS.

from the northern brow of Zion which it defended. It was built by Herod the Great on the site of an older fortification attributed to David. The name of the tower was given to it by Herod in memory of a friend killed in battle. It was a quadrangle in form, $43\frac{3}{4}$ feet each way, and was 140 feet in height. It stood on the rocky crest of Zion, and its foundations were laid in the solid rock with such massive strength

that they have endured unshaken to the present day. The lower part was a solid mass of stone to a height of $52\frac{1}{2}$ feet. Over this was a reservoir, or deep tank, 35 feet high, above which were two stories of chambers, $43\frac{3}{4}$ feet, and battlements and pinnacles $8\frac{3}{4}$ feet high. These are the measurements of Josephus, and while they are, perhaps, open to criticism, they must be in the main true, as his statements were made concerning things so well known to those for whom he wrote that exaggeration would have been dangerous. He adds that Hippicus and the other towers of the first wall were built of white marble blocks 35 feet long, $17\frac{1}{2}$ feet wide, and $8\frac{1}{4}$ high, and "were so exactly united to one another, that each tower looked like one entire rock of stone, so growing naturally, and afterwards cut by the hands of the artificers into present shape and corners; so little, or not at all, did their joints or connection appear."

Starting from Hippicus, the first wall ran eastward along the northern brow of Zion, and then across the Valley of the Cheesemongers, or the Tyropœon, to the western enclosure of the Temple, a distance of about 630 yards. Along this wall, and at commanding points on the northern brow of Zion, stood the Towers of Phasaëlus and Mariamne, also erected by Herod, and named in memory of his brother and his wife. Phasaëlus was a solid square of 70 feet. Around it ran a portico $17\frac{1}{2}$ feet high, defended by breastworks and bulwarks; and above the portico was another tower, divided into lofty chambers and baths. It was more elaborately ornamented than the others with pinnacles and battlements, and had a total height of 167 feet. Josephus says that from a distance it looked like the lofty Pharos of Alexandria. During the siege it was memorable as the headquarters of Simon. Mariamne was built of solid stone 35 feet high, and with an equal width and length, and with its upper chambers had a total height of about $76\frac{3}{4}$ feet. It was more sumptuously fitted up than either of the others.

"Its upper buildings were more magnificent, and had greater variety than the other towers had; for the king thought it most proper for him to adorn that which was denominated from his wife, better than those denominated from men, as those were built stronger than this which bore his wife's name." Like Hippicus, the other towers were built of white marble. Standing on the brow of Zion, and overlooking the Tyropœon Valley, they seemed much loftier than they were, and impressed their conqueror so profoundly with their strength that Titus exempted them from the general destruction of the city, and left them as monuments of the immense fortifications which Roman valor had subdued. Captain Wilson believes that all three of these towers are included in the modern citadel,* and all writers seem to be agreed that the structure called at present the Tower of David is the ancient Hippicus.

Adjoining these towers was the royal palace erected by Herod the Great, and at the period of the Roman domination the residence of the Procurator. It was evidently built upon the site of the Palace of David, the spot which had been for centuries the residence of Jewish royalty. It was unquestionably a magnificent abode, due allowance being made for exaggerations in the account of Josephus. It covered an unusually large area of ground, together with its courts and gardens, and was surrounded by a wall 35 feet high, which was adorned by towers at equal distances, and by spacious barrack-rooms with 100 beds in each. It was paved with every variety of rare and beautiful marble. "The roofs," says Josephus, "were also wonderful, both for the length of the beams and the splendor of their ornaments. The number of the rooms was also very great, and the variety of the figures that were about them was prodigious; their furniture was complete, and the greatest part of the vessels that were put in them was of gold and silver. There

* *Recovery of Jerusalem*, pp. 6-8.

were besides many porticos, one beyond another, round about, and in each of these porticos curious pillars; yet were all the courts that were exposed to the air everywhere green. There were, moreover, several groves of trees, and long walks through them, with deep canals and cisterns, that in several parts were filled with brazen statues, through which the water ran out. There were withal many dove-courts of tame pigeons about the canals." The palace was Jewish only in name. In every part the ideas and taste of Greece and Rome prevailed. Before the palace was a court, perhaps open, or perhaps within the wall, which was called the Xystus, and seems to have been used as a place of public resort, and it may be that it was here that the mosaic pavement which in Roman towns marked the seat of judgment, was located, and which the Jews called Gabbatha. "On it stood a small raised stone or bench, inlaid with curious marbles; on which stone, when public sentence had to be pronounced on criminals, the palace officers fixed the great chair of state. For although a criminal cause might be heard, and the sentence determined in the audience chamber within the palace, it was the custom in Jerusalem to announce this decision in the open air, from the judgment-seat on the Gabbatha, in the presence of the assembled people and their priests." It may be that it was here that Pilate pronounced the iniquitous sentence of death by crucifixion upon the suffering Jesus of Nazareth, though there are good reasons for believing that the Roman Governor was at that time occupying the Antonia.

From the Xystus a bridge of splendid masonry spanned the valley of the Tyropœon, and connected the palace with the magnificent Temple which rose beyond the valley, upon the summit of Moriah. Perhaps it was across this bridge that our Lord was led by his tormentors from the chamber of the Sanhedrim to the presence of Pilate; and it was here that Titus held his last parley with the Jews after the capture of the Temple, and previous to the attack upon Zion.

The royal palace appears to have extended from the Xystus across the northern brow of Zion to the Valley of Hinnom on the west, and beyond it, on the side of the hill, was a garden belonging to the royal family.

From the Tower of Hippicus the wall ran southward, following the western brow of Zion, and overhanging the Valley of Hinnom, through a place called Bethso, to the Gate of the Essenes. The site of this part of the wall, as well as of Bethso and the Gate of the Essenes, is covered with the rubbish of the ancient city, and is at present only a matter of conjecture. Dr. Porter thinks it may have followed the course of the present wall "to near the southwest angle, and there bending outward, enclosed the ground now occupied by the English school and cemetery." From the Gate of the Essenes, the wall passed along the southern face of Zion in an easterly direction to the mouth of the Tyropœon valley, enclosing the fountain of Siloam, and turning to the left, continued northward to the southeast angle of the Temple enclosure. The eastern part of the wall evidently ran along the Valley of Jehoshaphat. "Recent excavations by Lieutenant Warren have brought to light the massive foundations of an ancient wall, at a depth of some fifty feet beneath the present surface, extending southward in a direct line from the eastern wall of the Haram. May not this be a vestige of that wall described by Josephus as joining the eastern colonnade of the Temple?" Josephus mentions "Solomon's reservoir" as one of the points by which this ancient wall passed, and Dr. Robinson has successfully identified this with the Fountain of the Virgin. "It would appear from another passage of Josephus," says Dr. Robinson, "that a portion of the Valley of the Kidron was included in this wall. The third wall, too, coming from the north towards the Temple, is said to terminate, not at the Temple itself, but in this ancient wall in the Valley of the Kidron." This first wall, therefore, included the place called Ophel, which was situated south of the Temple.

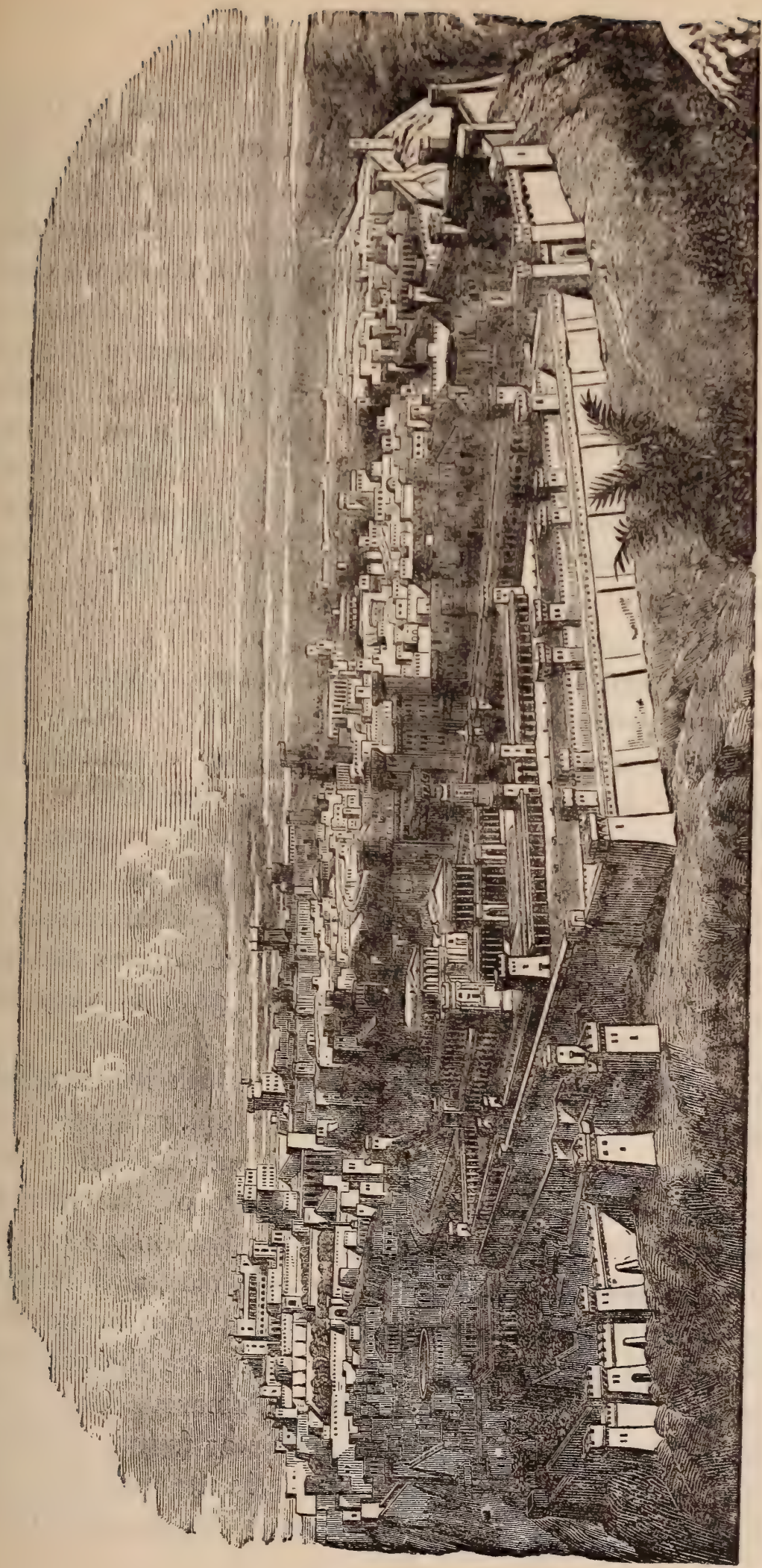
"In the account of the siege of Jerusalem by Titus, it appears that after the Romans had got possession of the lower city, the Temple, and all the tract south of it as far as to Siloam, they were yet unable to enter the upper city, into which the Jews had withdrawn themselves. We are, therefore, under the necessity of supposing a wall along the eastern brow of Zion, above the Tyropæon, extending from the Xystus probably to a point near Siloam. Such a wall is not mentioned by Josephus or any other writer; but the circumstances of the case obviously imply its existence." *

The second wall was built for the defence of Akra, which portion of the city it enclosed. Josephus' description of it is brief and unsatisfactory. He says it "took its beginning from that gate which they called 'Gennath,' which belonged to the first wall; it only encompassed the northern quarter of the city, and reached as far as the tower of Antonia." The course of this wall is one of the most warmly contested questions of the topography of the Holy City. Even at the present day very little is known respecting it, and there are several different and ably advocated theories as to its course. The explorations that have been recently made with a view to determine the line of this second wall have not been entirely satisfactory, owing in part to the difficulties thrown in the way of the explorers, but Captain Warren, who directed the excavations, thinks that the second wall may possibly be found along the northern wall of the Muristan, which is the large open space formerly occupied by the Hospital of the Knights of St. John. If this supposition is correct, the second wall excluded the body of water known as the Pool of Hezekiah. Now, as this was one of the principal reservoirs of the city, it would hardly have been left without the wall, which to enclose it would have made a considerable curve to the northward.

* *Dr. Robinson's Biblical Researches*, Vol. I. p. 312.

After examining the various theories, we are inclined to trust still more to the correctness of the views expressed by Drs. Robinson and Porter, and shall give here the account of the wall written by the latter, which is practically that of Dr. Robinson: "The position of the Gate Gennath is the first point to be determined. . . . The only information Josephus gives is, that it belonged to the first wall. But we can infer that it was east of Hippicus, for the third wall commenced at that tower, and the second must, of course, have been within it. We have seen that the palace occupied the whole northern section of Zion; the Gate *Gennath*, or 'Garden Gate' as the word signifies, was thus a gate leading out from the palace, probably to afford more easy egress to the members of the royal family and household to gardens or pleasure-grounds without the city. The bed of the Valley of Hinnom is the natural site for gardens on this side of the city; and we might reasonably suppose that a gate taking their name would be close to them.

"But it is the position of the hill of Akra, with two or three vestiges of antiquity upon it, that enables us most satisfactorily to approximate to the true position of the Gate Gennath, and the line of the second wall. It was for the defence of Akra the second wall was built; and a glance at the map, or at the hill itself, shows that a wall constructed to enclose it, and carried *in a circle*, as Josephus says, from a point on the north of Zion, to the northwest corner of the Haram, could scarcely have commenced far eastward of Hippicus. But besides, about 250 feet northeast of Hippicus, is a large reservoir, partly excavated in the rock, and manifestly of high antiquity. It is generally called the Pool of Hezekiah, and doubtless lay within the ancient city, and therefore within the second wall. But to include it the wall must have run northward from a point close to Hippicus, perhaps as far as the Latin convent, near which in an angle of the present wall are foundations of



JERUSALEM IN THE TIME OF OUR SAVIOUR.

large bevelled stones; and then sweeping round eastward over the ridge it would follow the line of the present wall to the Damascus Gate, where there are also some interesting ancient remains. Just within the gate on the east may be seen large hewn stones: passing round these, we come to a square chamber adjoining the wall, whose sides are composed of bevelled stones, similar to those in the exterior wall of the Haram. On the western side of the gate is a corresponding chamber, but not in such good preservation. Some of the stones here measure upwards of seven feet by three and a half, and appear to occupy their original places. On the outside of the gate, too, in the foundations of the wall, are similar stones. There cannot be a question that this is the site of one of the gateways of the second wall, and that the chambers within were the ancient guard-houses. The course of the wall from hence to the tower of Antonia we have no certain means of knowing. Excavations may one day reveal it.

“Recent excavations at and around the Damascus Gate have shown conclusively that it occupies the site of one of the ancient gates of the city; but whether of the *second* or *third* wall is still questioned. De Vogüé argues for the latter. Captain Wilson’s note on this gate is very important:

““There is a large accumulation of rubbish in the neighborhood of the gate, almost concealing the remains of an older entrance over which the present one is built. The rubbish rises to the springing, and part of the modern gateway is built in front of the arch, so that only a portion of it can be seen. The arch is semi-circular, and built of large plainly chiselled stones, and from its appearance and position would seem to be of great age. At the southern end of a large cistern outside the Damascus Gate, and twenty-six feet below the surface, rock was found, and over this, either cut out of the rock or built in the masonry, was a moulding. . . . As this is just under the doorway men-

tioned above, 'it is in all probability the base of the old wall.' Still more recent excavations under the direction of Lieutenant (now Captain) Warren have brought to light foundations of massive walls and of a tower. . .

"The nature of the ground and the deep cuttings in the rock east of the Damascus Gate would seem to indicate that the second wall, if the ancient substructions above described formed part of it, ran in the course of the present wall to the eastern brow of the ridge near Bâb er-Zahery, and along the brow of the ridge southward to the Haram."*

The third wall enclosed the suburb of Bezetha that had grown up beyond the second wall. It began at the tower of Hippicus, says Josephus, and "stretched from thence northward as far as the tower Psephinus, and then passing opposite the monuments of Helena and extending through the royal caverns, it turned at the corner tower near the place known as the Fuller's Tomb, and, connecting itself with the old wall, terminated at the valley called Kidron." As has been stated, this wall was begun by the elder Agrippa, who intended to build it upon a scale of great strength and magnificence, but being afraid of arousing the hostility of the Emperor Claudius he abandoned it. The Jews completed it just before the siege, but their portion was weaker and less imposing than the part built by Agrippa. This wall was the first portion of the defences of the city attacked by Titus, and the first to yield to the valor of the Romans.

There are still traces of ancient foundations along the ridge which forms the continuation of Zion to the northward, which are believed to mark the sight of this third wall. The ridge rises gradually from the Jaffa Gate to the angle of the modern city wall at the Latin Convent, and beyond this to the northward it rises still more rapidly, attaining at a point about 250 yards beyond the present wall an eleva-

* *Hand-Book for Syria and Palestine*, pp. 100, 101.

tion superior to any site in the modern city, and higher even than the summit of the Mount of Olives. Between the angle of the present wall and the summit of the ridge thus indicated there are traces of old foundations, and beyond the summit, pursuing a northeasterly direction toward the Tombs of the Kings, and commencing at a distance of about 100 yards from the summit, are "large hewn stones, portions of scarped rocks, and low mounds of rubbish. Similar remains we may trace at intervals through the olive groves to within about 100 yards on the southeast of the Tombs of the Kings, where there are two very remarkable fragments of ancient massive foundations constructed of bevelled stones."

On the summit of the hill we have mentioned are massive remains of an ancient fortification extending along the ridge for about 200 yards. They are believed to mark the site of the tower Psephinus, which stood at the northwest corner of the wall. "The third wall," says Josephus, "was all of it wonderful; yet was the tower Psephinus elevated above it at the northwest corner, and there Titus pitched his own tent; for being seventy cubits high, it both offered a prospect of Arabia at sunrising as well as it did of the utmost limits of the Hebrew possessions at the sea westward. Moreover it was an octagon."

Josephus declares that if the third wall had been finished according to Agrippa's original design, the city would have been impregnable, as the stones of which it was built were too massive to be shaken by the battering rams or undermined by the Romans.

Having identified the site of Psephinus, we have now to trace the course of the wall to the next point mentioned by the Jewish historian, the Monument of Helena, which is believed by the best authorities to be identical with the Tombs of the Kings. The traces of ancient foundations we have mentioned, and a number of cisterns which must have been included in the ancient city, together with heaps of

rubbish lying among the olive groves to the north of the modern city, enable us to carry the line to a point opposite the Tombs of the Kings.

“Josephus next mentions the ‘Royal Caverns’ as in a line of the wall. About 250 yards east by south of the Tombs of the Kings there is an offset from the Valley of Jehoshaphat, which cuts southward some considerable distance into the ridge of Bezetha. Its sides are rocky and precipitous, and almost filled with excavated tombs, many of them highly ornamented. May not these be the ‘Royal Caverns’ of Josephus? Both their appearance and situation favor the supposition. The natural course of a line of fortification would be along the rocky brow of the hill just over them. Eastward of this spot is a bold projecting angle of the hill, round which the Kidron sweeps to the south. Here may have stood the ‘Tower of the Corner near the Fuller’s Tomb.’ From hence, southward to the city, scarcely a doubt can be entertained as to the course the wall followed. The brow of the hill above the Kidron forms such an admirable line of defence that no engineer could have overlooked it. And at a point on the steep bank, not far from the northeast angle of the city, are apparently the substructions of a tower. It is probable that the ancient wall ran somewhat nearer to the side of the valley than the modern, so as to include the large cistern outside of St. Stephen’s Gate, called *Birket Hammâm Sitty Mariam*—‘The Pool of my Lady Mary’s Bath;’ and it perhaps continued southward outside the Temple wall, as the words of Josephus seem to imply, till it joined ‘the old wall’ at Ophel.”

The whole circuit of the city according to Josephus was thirty-three stadia, or over four English miles. Along the walls rose lofty towers of great strength, the most imposing of which were the four that have been described. The towers were built of the same solid masonry as the walls, and were located at intervals of about 350 feet along the course of the walls. They were square, thirty-five feet each

way, and thirty-five feet high, but above this height were lofty chambers, and above those again upper rooms and large tanks to receive rain-water. Broad flights of steps made of stone gave access to them. Sixty of these towers were built along the old or inner wall; fourteen in the second wall; and ninety in the third wall, making a total of one hundred and sixty-four towers in the three walls.

The third hill mentioned by Josephus—Moriah—was crowned by two massive works, the Temple and the Antonia, each a fortress. The Antonia stood alone on a precipitous rock nearly ninety feet in height at the northwest corner of the Temple. It was built by Herod on the site of an older castle. The face of the rock was cut away and lined with smooth stone, partly for ornament and partly to add to the strength of the work by making an ascent impracticable. At the top of the rock and extending round it was an outwork consisting of a low wall of stone about five feet in height. Within this rose the fortress itself, its walls attaining a height of seventy feet. "It had every luxury and convenience of a sumptuous palace, or even of a city; spacious halls, courts, and baths. It appeared like a vast square tower with four other towers at each corner; three of them between eighty and ninety feet high; that at the corner next to the Temple above 120. From this the whole Temple might be seen, and broad flights of steps led down into the northern and western cloisters or porticos of the Temple, in which, during the Roman government, their guard was stationed."*

Crowning the summit of Moriah, and towering high above the city, rose the magnificent Temple, "uniting the commanding strength of a citadel with the splendor of a sacred edifice." The summit of the hill had been made by Solomon into an esplanade for the accommodation of the Sacred House and its courts, and this platform had been considera-

* *The History of the Jews.* By H. H. Milman, D. D. Vol. II. p. 339.

bly enlarged since the days of the great king by the accumulation of fresh soil, particularly on the north side. "It now covered a square of a furlong each side. Solomon had faced the precipitous sides of the rock on the east, and perhaps the south, with huge blocks of stone; the other sides likewise had been built up with perpendicular walls to an equal height. These walls in no part were lower than 300 cubits (525 feet); but their whole height was not seen, excepting on the eastern and perhaps the southern sides, as the earth was heaped up to the level of the streets of the city. Some of the stones employed in this work were of the size of seventy feet probably in length."

Upon this massive platform were located the courts and buildings of the Temple, and the long ranges of cloisters or porticos, all constructed of marble, with gates of solid brass, or of wood overlaid with gold; and the Sacred House, with its lofty roof flashing with its golden spikes; the whole looking from a distance like "a mount of snow, fretted with golden pinnacles."

The walls of the Temple on the east looked down upon the Valley of Jehoshaphat, and formed a part of the defences of the city in that quarter—a part too strong to be successfully attacked.

The city thus enclosed was not densely populated. Taking the dimensions we have already given, and allowing for the space occupied by the Temple, the Antonia, the palace, the citadel, and other public buildings, it could hardly have accommodated more than 100,000 inhabitants, and it is most likely that its average population was only from 70,000 to 80,000. At times, however, it was thronged by a far greater multitude. At the great national festivals thousands of Jews flocked to it from all parts of Palestine, and indeed from every quarter of the world. At the Passover the city was literally packed with people, and the neighboring hills were black with the tents of the Israelites who had come up to the Feast. Josephus states that Cestius being anxious to

inform Nero of the number of persons present at the Passover during his administration, ordered the priests to number the lambs slain for the Paschal Supper, and "found the number of sacrifices was 256,500; which upon the allowance of no more than ten (persons) that feast together amounts to 2,700,200 persons."* This number does not include those who were ceremonially unclean, or those foreigners who had come up to worship at the Feast. This accounts for the vast number of people who were crowded into the city during the siege of Titus, and for the terrible loss of life in those sad days. According to Josephus, 1,100,000 persons perished by pestilence, famine, or by the sword; 40,000 were allowed to go free; and 97,000 were taken prisoners and sold into slavery. Admitting that Josephus has exaggerated these numbers, we know that the horrors of that dreadful siege were a vivid fulfilment of the prediction of the Lord: "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

In the days of the Saviour the third wall had not been built, and the Temple was incomplete; but in other respects, except that Bezetha had grown larger, the city was the same as that upon which Titus looked down from the Mount

* *Wars of the Jews*. Book VI. ch. ix. 3. In a note to this statement Whiston observes: "This number of a company for one paschal lamb, between ten and twenty, agrees exactly with the number thirteen at our Saviour's last Passover. As to the whole number of the Jews that used to come up to the Passover, and eat of it at Jerusalem, see note on Book II. chap. xiv. sect. 3. † This number ought to be here indeed just ten times the number of the lambs, or just 2,565,000, by Josephus's own reasoning; whereas it is, in his present copies, no less than 2,700,000, which last number is, however, nearest the other number in the place now cited, which is 3,000,000."

† The note referred to here is as follows: "Here we may note that three millions of Jews were present at the Passover, A. D. 65; which confirms what Josephus elsewhere informs us of, that at a Passover a little later, they counted 256,500 paschal lambs; which, at twelve to each lamb, which is no immoderate calculation, come to 3,078,000." *Whiston's Josephus*, pp. 503-613.

of Olives, and was moved with admiration at its splendid appearance, and surprise at its strength.

The magnificence of the city lay in its grand walls and towers, its Temple and its public buildings, and in its majestic situation. In other respects Jerusalem was not an attractive city. There was nothing striking in Jewish architecture, and the houses were plain and unimposing. Beze-tha was a straggling town, with olive trees growing here and there throughout its limits. There was not much verdure within the walls, though the almond trees grew so thickly around the Pool of Hezekiah that it had come to be called the Almond Pool; but there was little else in the way of trees or green grass to be met with in all Jerusalem. The gardens lay without the walls. In the Temple enclosure the sacred palm tree—the national emblem of Judah—was allowed to grow; and Herod and his successors, and after them the Roman governors, had a garden within the palace enclosure on Mount Zion, with shrubs and fountains. But this garden was the work of the stranger, and not of the Jew. The gardens of the people lay beyond the walls.

Walking the streets of the modern city, it is hard to realize that the stately metropolis of Herod lies a score of yards below the present surface; and it is only when one goes down into the shafts made by the engineers in the course of the excavations now in progress, and beholds the massive walls and other structures that have been dug out of the rubbish of the centuries that have elapsed since Titus made Jerusalem a heap of ruins, that one can fully understand how truly the city in which Jesus lived and suffered and died for the salvation of the world is a thing of the past.

CHAPTER III.

ANCIENT TOPOGRAPHY.

Plateau of Jerusalem—Valley of Hinnom—Description of the Ravine—Its history—Worship of Molech by the Israelites—Tophet—Valley of the Kidron, or Jehoshaphat—Origin of the name—Description of the Valley—Tombs—A Valley of the Dead—Ancient sites—History of the Valley—The hills of Jerusalem—Boundaries and extent of Ancient Zion—Josephus's account—The Ancient Valley of the Tyropœon—Its course ascertained—Appearance of Ancient Zion—Its magnificent buildings—The City of David—The last stronghold of the Jews—Akra—Its location and extent—Mount Moriah—The Temple Mount—Preparation of the hill for the Temple—The scene of Abraham's sacrifice of Isaac—The threshing-floor of Araunah the Jebusite—Ophel—Its position and extent—Discovery of the Ophel Wall—Bezetha—Its true position and boundaries—The Antonia—The true site—The city during the Saviour's ministry—The Mount of Olives—Description of it—Its connection with the events of the Saviour's life—View from the Summit—The Hill of Evil Counsel—Monkish traditions.

THE plateau upon which Jerusalem stands is enclosed by two remarkable valleys, which unite at its southeastern extremity.

The first of these is the *Valley of Hinnom*, or as it is more commonly called in the Old Testament, "the Valley of the Son of Hinnom." (Josh. xv. 18.) The Arabs call it to-day Wády Jehennam, which name appears to be derived from the Hebrew *Ge-Hinnom*. It commences on the west of the city, and is a wide basin, and not very deep in its upper portion, in the centre of which is situated the "Upper Pool or Gihon," now called *Birket el Mamilla*, at a distance of seven hundred yards from the Jaffa Gate. From this pool the valley passes to the southeast for about six hundred and thirty yards, and upon reaching the Jaffa Gate bends to the southward and continues in this direction until the southern extremity of Mount Zion is reached. On the east the steep face of Zion rises up from the bed of the valley, and on the west a rocky acclivity forms the valley

wall. The valley is about one hundred yards wide in this portion, and about forty-four feet deep. About two hundred and ninety yards below the Jaffa Gate it is crossed by the arched aqueduct from Solomon's Pools; and seventy-



THE VALLEY OF HINNOM.

three yards lower down is the "Lower Pool," which is now called *Birket es Sultan*. A pathway crosses the valley along the embankment which forms the southern wall of the Pool,

leading from the Hebron and Bethlehem road up the hill to the Zion Gate of the city. The valley continues its southerly course to a point about one hundred and forty yards below the Pool, where it sweeps around to the eastward, preserving the same breadth, but increasing rapidly in depth until it falls into the Valley of the Kidron, 922 yards below the last mentioned bend. It is wider at the mouth than at any other part. The scenery of this portion is wild and picturesque. The southern hill rises in broken cliffs, lined with tombs hewn out of the rock, and along its sides grow a few straggling olive trees. High up on the side of this hill, and near the mouth of the valley, is the reputed site of *Aceldama*, the field which was bought with the thirty pieces of silver paid for the betrayal of the Lord Jesus. The bed and the sides of the valley are cultivated wherever practicable, and olive trees are planted at every point where there is soil enough to sustain them.

The Valley of Hinnom is first mentioned in the Bible in Joshua xv. 7, 8, in the account of the boundary between Judah and Benjamin; but at a later period it became painfully conspicuous as the scene of the worship of Baal and Molech practised by the idolatrous kings of Judah. The portion of the valley chosen for these infamous rites was called Tophet, which Jerome says was a pleasant place shaded with trees, and with gardens watered from Siloam. It was, therefore, situated near the mouth of the valley, which forms a deep, wild glen, secluded from the city, and shut in by the stern heights which rise on each hand.

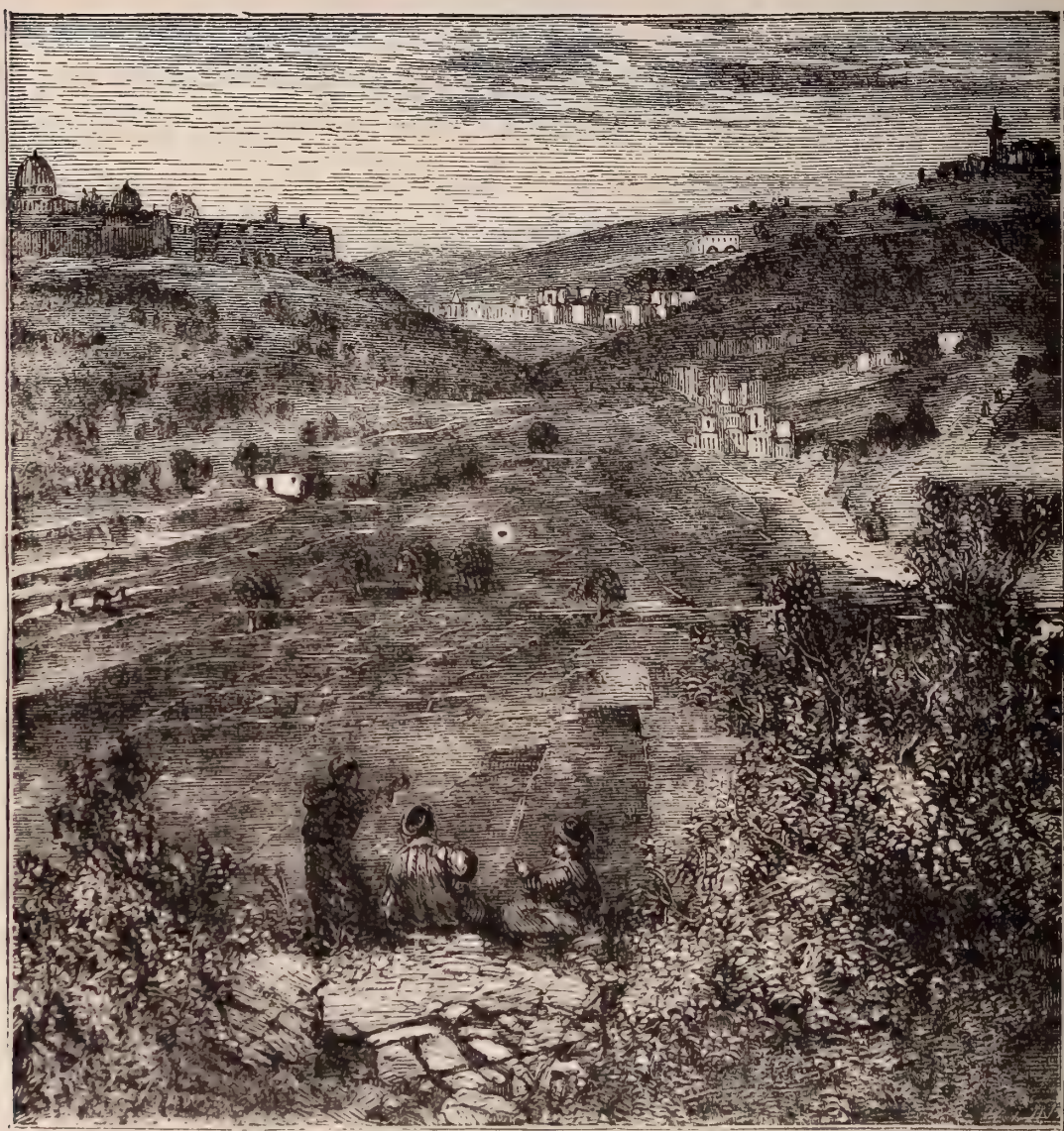
Solomon, the wisest of the Jewish kings, established the fearful rites which were practised here. He built a high place to Molech on the "right hand of the Mount" of Olives, which may have been, as Dr. Porter supposes, the southern brow which overlooks this valley. At a subsequent period, the worship of Molech was instituted in this place, and was continued by the idolatrous kings of Judah either in Tophet or on the mount, until the reign of Josiah.

The worship of the idol was carried on until King Josiah defiled both the "high place" on the mount and this valley. By thus defiling the valley with dead bodies, Josiah rendered it ceremonially unclean, so that no Jew could enter it, and thus effectually stopped the idolatry of the people. It would seem that the valley was made a public burying-place for the same reason. This was the occasion of Jeremiah's prophecy, which has been literally fulfilled, as the countless tombs now to be seen in the valley, and along the slope of the Mount of Olives, bear witness; "Wherefore behold the days come when it shall no more be called Tophet, nor the Valley of the Son of Hinnom, but the Valley of Slaughter; for they shall bury in Tophet till there be no place." (Jer. vii. 32; xix.)

The Valley of the Kidron, or Jehoshaphat, is called by the former name only in the Old and New Testaments, and this name is given to it by Josephus. "The prophet Joel," says Dr. Robinson, "speaks indeed of a Valley of Jehoshaphat in which God will judge the heathen for their oppression of the Jews; but this seems to be merely a metaphorical allusion to the signification of the same name. There is not the slightest historical ground either in the Scriptures or in Josephus, for connecting it with the Valley of the Kidron. Yet on this slender foundation appears to rest the present name of the valley, and also the belief current among the Catholics, Jews, and Mohammedans, that the last judgment will be held in it. The name Jehoshaphat, however, was already applied to it in the earliest age of the Christian era; for it is found in Eusebius and other writers of the fourth century. There is, therefore, no good reason why we should not employ this name at the present day. The Arabs, too, have adopted it under the form of Wády Yehôshâfât."

The Valley of the Kidron commences in a slight depression about one and a quarter miles northwest of the Damascus Gate. "The sides of the depression, and the whole surrounding region, are whitened by jagged crowns of

limestone, which everywhere project above the scanty soil; and almost every projection has been excavated, partly as a quarry, and partly to form the façade of a tomb. The number and extent of rock-tombs at this place, and the extent and beauty of some of them, impress the stranger, perhaps more than anything else, with the wealth and splendor



VALLEY OF THE KIDRON.

of the ancient Jewish capital. The valley runs for half a mile directly towards the city; it is shallow and wide, dotted with corn-fields, and here and there a few old olives. It then sweeps around eastward, and in another half mile is crossed by the northern road. On the east side of this road, and on the southern bank of the valley, stands an old wely

with a ruined khan beside it; and about 200 yards southeast of this are the Tombs of the Kings." *

At the Tombs of the Kings the bed of the valley is about half a mile from the city gate, and it continues its easterly course for about a quarter of a mile farther, when it sweeps around to the southward, and broadens very much. The right bank rises up steeply, increasing in height as the valley continues its course. On the left the base of the Mount of Olives gradually presses out into the valley, contracting it slowly, and reducing it opposite St. Stephen's Gate to a width of about 400 feet. The depth at this point is 100 feet. In this portion of the valley olive trees are more numerous than above. Nearly opposite St. Stephen's Gate are the Chapel of the reputed Tomb of the Virgin, and a little to the south of these is the traditional site of the Garden of Gethsemane. A winding path descends the steep cliff from St. Stephen's Gate, crosses the bed of the valley by a bridge, and upon reaching the angle of the enclosure of Gethsemane branches to the right and left. The left hand branch leads up the slope of the Mount of Olives to a village on the summit, and is the ancient "way of the wilderness," by which David fled from Absalom. The right hand road leads also to the village. Besides these, there is a third road which passes below the garden, and ascending the hill obliquely, leads to Bethany. It was by this last road that the Saviour made His triumphal entry into the city. A fourth path leads down the valley to Siloam.

The valley grows narrower after the bridge is passed, and about 300 yards lower down the banks rise up perpendicular on either side from the bed of the torrent, "which is spanned by a single arch." On the side of the Mount of Olives is a group of tombs, which have been excavated in the rock, namely, those of Absalom, Jehoshaphat, and St. James. On the city side, the huge wall of

* *Hand-Book for Syria and Palestine*, p. 93.

the Temple platform rises 200 feet overhead. The ravine retains its narrowness and ruggedness for about 500 yards more until the Fountain of the Virgin, situated in a deep cave on the side next the city, is reached. Opposite is the village of Silwân, the ancient Siloam, extending for some distance along the side of the ravine, its houses seeming from below to overhang the valley. About 400 yards below the Fountain of the Virgin, the Valley of the Tyropœon, coming from the city, enters the Kidron, falling into it in "green and terraced slopes," which are watered by the Pool of Siloam near the mouth of the Tyropœon. The Kidron now becomes broader, and is quite level. A portion of it here is cultivated. The King's Gardens (Neh. iii. 15) occupied a portion of this part of the valley, extending down to the junction with Hinnom. About 100 yards below the mouth of Hinnom is the ancient En-Rogel, the Well of Joab. (Josh. xv. 7.) From the head of the valley to this well, following its course, is a distance of two and three-quarter miles. At this well it leaves the city and pursues a tortuous course through the Wilderness of Judæa, to the Dead Sea, about fourteen miles from Jerusalem. In the vicinity of the Convent of St. Saba, it is called *Wâdy er-Râheb*, "the Monk's Valley;" and lower down it is known as *Wâdy en-Nâr*, "the Valley of Fire."

The brook Kidron of the Scriptures is now nothing more than the dry bed of a torrent. Water flows here only during the winter season, and even then only at intervals, though the sides of the valley bear marks of its having been swept by large volumes of water. "There is no evidence," says Dr. Robinson, "that there was anciently more water than at present. Like the wâdies of the desert, the valley probably served of old, as now, only to drain off the waters of the rainy season."

The Kidron is first mentioned in the Bible in the account of David's flight from Absalom. (2 Sam. xv. 23.) After this there is frequent reference to it. It would seem that

the valley was used as a burial-place at a very early day. (2 Kings xxiii. 6.) It is now filled with tombs, and along the slopes of the Mount of Olives lie the graves of innumerable generations of Israelites; and here the devout Jew hopes to lay his bones when life's fitful fever is over.

The plateau surrounded by these ravines is divided into three hills or eminences, which are generally called Zion, Akra, and Moriah. Upon these three hills ancient Jerusalem was built. With regard to the identification of Moriah modern writers are generally agreed, but concerning the exact limits of Zion and Akra there is an interminable controversy. It is not necessary to weary the reader with the arguments advanced by the various writers who have discussed the subject; it will be sufficient to give here what seems to be the most reasonable and probable deduction to be drawn from the knowledge at our command. Here, as in nearly every case respecting the topography of the ancient city, we are dependent upon Josephus for our guiding facts.

Josephus informs us that Zion was divided from Akra and from Moriah by a valley called the Tyropœon. The Tyropœon also separated Zion from Ophel on the east. The Tyropœon constituted one of the most important features of the topography of the ancient city, and its identification will enable us to ascertain the exact limits of the hills which it separated. Strictly speaking it is the head of the Tyropœon valley that we wish to identify. It is clear, from Josephus's account, that the valley formed the entire northern boundary of Zion or the Upper City. It must have begun, therefore, at the western wall of the city. There still exists along the line of the Street of David a considerable depression extending from the Jaffa Gate eastward toward the Temple. The ground rises from this depression abruptly on the right hand, or Zion side, and gently on the left. It seems clear from the able arguments and close researches of Dr. Porter and the Count de Vogüé that

this is the upper portion of the ancient Tyropœon. M. de Vogüé has shown that this depression was originally much deeper than it is at present, and that the ancient valley which once ran here is now choked up to its present level by the rubbish which has fallen into it from the ruins of the massive structures which once stood on the northern brow of Zion. At their destruction their immense weight would naturally force them outward. Falling into the valley below, they filled it almost entirely, and the drift of centuries added to this, has almost obliterated any trace of a valley. "At the Jaffa Gate," says Dr. Porter, "the traveller will notice the massive walls and deep fosse of the citadel. One of its towers claims attention from the antique masonry of the lower part, consisting of very large stones bevelled like those of the Temple walls. Recent researches have shown that this tower, as well as that at the northwest angle of the citadel, is founded on a scarped rock which rises about forty feet above the bottom of the fosse. This appears to be that 'rocky crest' on which, Josephus informs us, the three great towers on the northern brow of Zion were founded. The researches of the Count de Vogüé have contributed greatly to increase our knowledge of this section of the Tyropœon valley. He found that its depth near the citadel is thirty-three feet below the present surface; and farther eastward the bottom of the valley is twenty-six feet beneath the level of the Street of David, and nearly eighty feet lower than the top of Zion."

Commencing at the Jaffa Gate, the Tyropœon runs eastward for about 500 yards to the northeastern corner of Zion, and then sweeping around that hill, turns to the southward, and continues its course until it falls into the Kidron 300 yards lower down. The abrupt descent to the bed of the Kidron is broken by terraces which have been constructed for this purpose, and which are green with shrubbery and watered by the Pool of Siloam. Its depth was originally very great at this portion. "A descent of a well near the

sanctuary, the Hammam esh-Shefa," says Captain Wilson, "in which we found the natural rock eighty feet below the present surface, enabled us to form some idea of the depth of the valley; and in an excavation near the southwest angle, we found no rock at a depth of more than forty feet."

The Tyropœon is not mentioned in the Bible, but it forms one of the principal points in the description of the city given by Josephus, who also calls it the Cheesemonger's Valley. Its course once ascertained, we have no trouble in defining the northern brow of Zion, and the southern limits of Akra.

Zion was the largest of the hills on which Jerusalem was built, and occupies the southwestern portion of the ancient site. It extends farther south than either of the opposite ridges, and is the most commanding and conspicuous of the three. Josephus states that it was surrounded on all sides by ravines, the Tyropœon being its northern boundary. This valley we have shown followed the general line of the Street of David from the Jaffa Gate to the Temple platform. Here then we may with confidence place the northern limit of Zion, though the upper part of the Tyropœon has been so choked with rubbish that Zion and Akra now appear to be the same ridge. The inner wall along which rose the magnificent towers of Hippicus, Phasaëlus and Mariamne, ran along the northern brow of the hill, just south of the present Street of David. The Tyropœon turns to the southward near the end of this street, and forms the present eastern boundary of Zion, separating it from Moriah, or the Temple Mount. On the west and south the face of the hill rises boldly from the Valley of Hinnom. "The southern brow of Zion is bold and prominent, and its position, separated from other heights and surrounded by deep valleys, makes it seem loftier than any other point in the city, though it is in reality lower than the ground at the northwest corner of the wall. The elevation of the hill above the Valley of Hinnom at the point where it bends eastward is 300 feet; and above the Kidron at En-Rogel, 500 feet. On the southeast

Zion slopes down in a series of cultivated terraces, steeply, though not abruptly, to the site of the 'King's Gardens,' where Hinnom, the Tyropœon, and the Kidron unite. Here and round to the south the declivities are sprinkled with olive trees, which grow luxuriantly among narrow strips of corn. The scene cannot but recall the words of Micah—Zion shall be ploughed like a field. (Jer. xxvi. 18.) On the east the descent to the Tyropœon is at first gradual, but as we proceed northward to the modern wall it becomes steeper; and about 300 yards within the wall, directly facing the southwest angle of the Haram, there is a precipice of rock from twenty to thirty feet high. The declivity is here encumbered with heaps of filth and rubbish, overgrown in places with prickly pear. The Tyropœon was anciently much deeper at this point than it is now; it has been filled up by the ruins of the bridge, the Temple walls and the palaces of Zion, to a depth of more than 130 feet." *

The summit of Zion consists of a level area about 600 yards in length, extending from the Citadel to the Tomb of David, which lies without the present wall, and about 250 yards in breadth. Only about one-half of the portion of the hill available for building purposes is enclosed by the modern wall. The ancient walls ran much farther southward and eastward, and enclosed very much more space. Yet the area now enclosed is but sparsely built up. Many of the buildings located here are large and rambling, with spacious courts, barrack yards, and gardens, and there is also considerable waste ground within the walls. Beyond the enclosure, and south of it, are the Protestant school, the Tomb of David, and a cluster of houses about it, and several cemeteries belonging to the Christians. The remainder of Zion without the walls is cultivated in terraces, along which grow scattered lines of olive trees. Within the walls are the citadel and barracks, and the Armenian and Jewish quarters. The Armenians occupy the crest of the hill nearest

* *Hand-Book for Syria and Palestine*, p. 85.

the wall, and west of the Street of the Gate of the Prophet David. The Jews dwell east of this street, their quarter extending down the slopes leading toward the Tyropæon and the Temple. The aqueduct from Solomon's Pools crosses the Valley of Hinnom at a point north of the southwest corner of the city wall, and is carried along and around the southwest portion of Zion above the valley and enters the city from the eastern side of the hill.

Zion was the original city, the stronghold of the Jebusites, which so long defied the Israelites, and which was finally captured by David. The great king made it his capital, and built his palace here, and for more than a thousand years it was the residences of the Jewish kings and princes. Here David died and was buried. As we shall see farther on, there is good reason for accepting as genuine the tomb without the southern wall which is called the Tomb of David. Here also lie the fourteen kings of Judah who were buried with him in the royal tomb. Zion was also the last to hold out against the Romans under Titus, and after all the rest of the city had been destroyed and the Temple laid in ashes, the Upper City still resisted the conquerors with the valor of despair.

We are entirely dependent upon Josephus for our knowledge of Akra. He calls it the "Lower City" and the "Lower Market," to distinguish it from Zion, and speaks of it as follows: "The other hill which was called Akra, and sustains the lower city, is of the shape of a moon when she is horned; over against this was a third hill (Moriah), but naturally lower than Akra, and parted formerly from the other by a broad valley. However in those times when the Asmonæans reigned, they filled up that valley with earth, and had a mind to join the city to the Temple. They then took off a part of the height of Akra, and reduced it to be of less elevation than it was before, that the Temple might be superior to it. . . . The city was built upon two hills which are opposite to one another, and have a valley (the

Tyropœon) to divide them asunder; at which valley the corresponding rows of houses on both hills meet." *

Akra, therefore, lay opposite Zion and also opposite the Temple hill. From the former it was separated by the Tyropœon, from the latter by a broad valley, which had been partially filled up. In order to identify Akra we must begin on the northern side of the Tyropœon, which we have traced from the Jaffa Gate. We can with confidence declare Akra to be the rocky ridge which extends from the northwest angle of the present city, past the Church of the Sepulchre, towards the western side of the Haram, and which includes a very considerable portion of the Christian Quarter. "The slopes of its sides," says Dr. Porter, "are seen very distinctly in several of the streets—in going up, for example, from the Jaffa Gate to the Latin Convent, and descending again from the convent to the Damascus Gate; and also in the quarter around the Tekîyeh or Hospital of Helena. This ridge is accurately described by Josephus as 'curved on both sides' or 'gibbous,' as it falls off on the north into the valley of the Damascus Gate, and on the south into the Tyropœon. And it is thus situated between two valleys—the Tyropœon, which separates it from Zion, and the 'broad valley' coming from the Damascus Gate, which separates it from Moriah."

The valley which separated Akra from the Temple Mount still exists, and extends from the Damascus Gate to the Tyropœon. It was only partially filled up by the Maccabees, and was very deep. The object of the Maccabees, it would seem, was to make a practicable roadway along its rocky bed. It has been filled up to a great extent since the capture of the city by Titus.

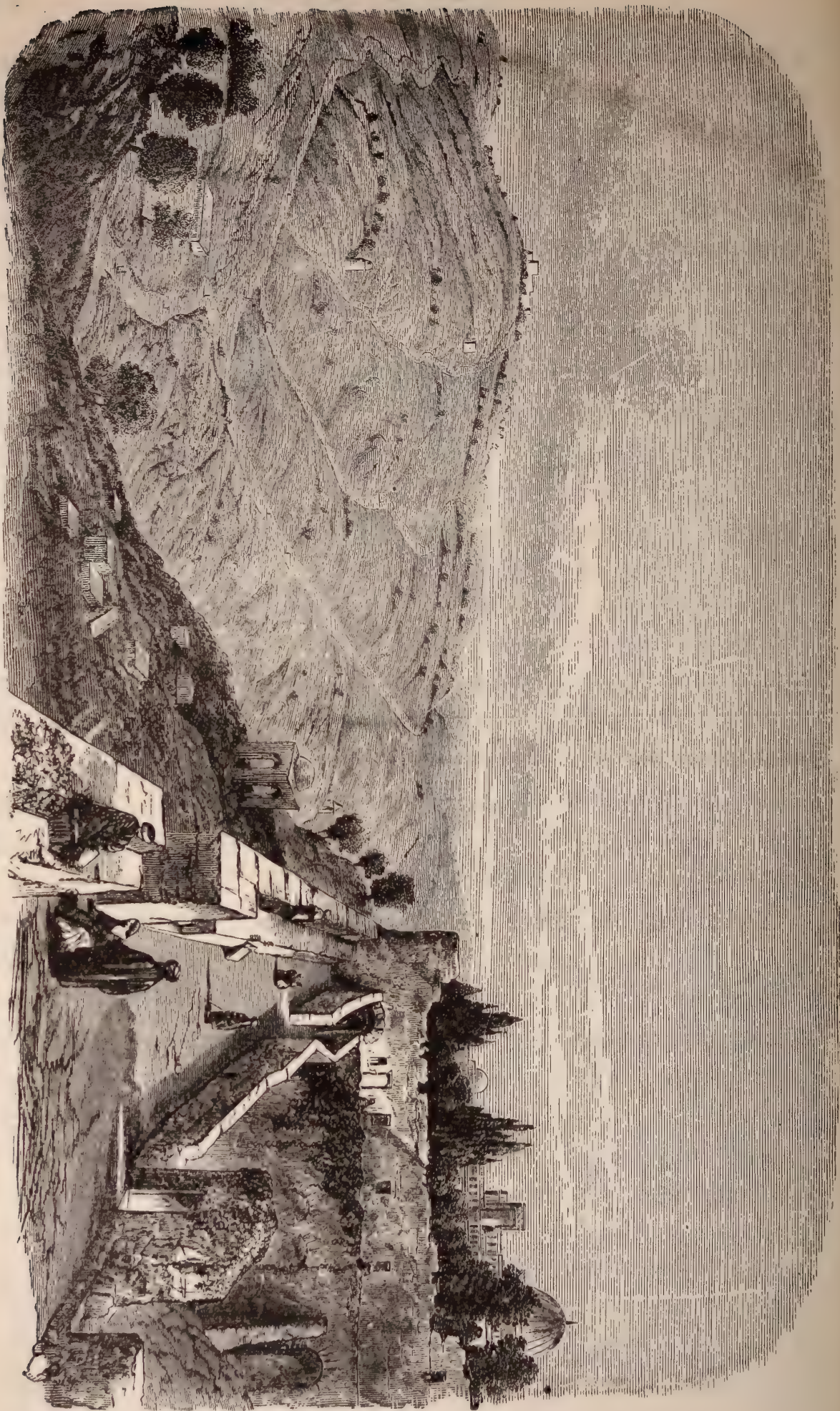
The Temple Mount, or Moriah, is acknowledged to be the eminence on which now stands the platform of the Haram enclosure. The ancient substructions still remain to show that it was the site of the Temple, and also bear incontestable

* *Wars of the Jews.* Book V. Chap. vi. Sec. i.

witness to its size. Moriah is not a separate hill, but forms a portion of the ridge which borders the western side of the Valley of the Kidron. It would appear that there was originally a mound of rock rising from the centre of the ridge, and which fell off so rapidly on every side that its summit constituted a platform barely sufficient, according to Josephus, to hold the altar and the sanctuary. When the Temple was begun, the first work done was to lower the summit of the rock somewhat, and construct a large platform around it, supported by massive walls of masonry which still exist. The ancient platform seems to have been very nearly of the same shape and extent as that of the present day. We shall have occasion to describe this portion of Jerusalem more minutely in another chapter.

We have seen that the western boundaries of Moriah are the broad valley coming down from the Damascus Gate, which separates it from Akra, and the Tyropœon, which divides it from Zion. On the north it is separated from the remainder of the ridge only in part by a deep trench or reservoir called Bethesda. The eastern side is a steep precipice from the platform to the bed of the Kidron, nearly 200 feet below. On the south is Ophel.

According to some writers, Moriah is the mountain to which Abraham journeyed from Beersheba at the command of God, and upon which the great trial of his faith was made in the preparations for the sacrifice of Isaac, and where he received the Divine promise recorded in Genesis xxii. 17, 18. Dean Stanley and Mr. Grove, however, maintain that the "Land of Moriah" mentioned in the account of this act of Abraham was Shechem. We know that upon this hill was located the threshing-floor of Araunah, or Ornan, the Jebusite, and that it was over this hill, by the threshing-floor, that David, from the opposite height of Zion, beheld the angel of the Lord hovering with drawn sword on that eventful day when Jerusalem was threatened with destruction. Here the king built an altar at the command of the prophet Gad, and



MOUNT MORIAH. WITH THE MOUNT OF OLIVES IN THE DISTANCE.

offered sacrifices unto the Lord that the Divine vengeance might be stayed. David bought the threshing-floor from Ornan for 600 shekels of gold. "And David built there an altar unto the Lord, and offered burnt-offerings. So the Lord was intreated for the land, and the plague was stayed from Israel." (2 Sam. xxiv.) Upon the site thus consecrated Solomon afterwards erected the Temple. (2 Chron. iii. 1.) The Bible does not anywhere state that Abraham's sacrifice was made upon the site of Ornan's threshing-floor, or Solomon's Temple; but Josephus distinctly affirms it. "It was that mountain," he says, "upon which King David afterwards built the Temple." He also says in the 13th chapter of Book VII. of the *Antiquities of the Jews*: "Now it happened that Abraham came and offered his son Isaac for a burnt-offering at that very place." * Since the days of Josephus it has been the universal belief of the Jews that the Temple Mount is the site of the sacrifice of Isaac.

South of the Temple platform the ridge extended to the junction of the Tyropœon and the Kidron at the pool of Siloam; this part of the ridge was called Ophel. It has a broad top, but falls rapidly towards the valley, and terminates in a bold cliff which almost overhangs the pool. This whole section of the ridge is laid off in terraces and cultivated with great care. Olives and other fruit trees grow here. Its highest point, the northern end, is about fifty feet lower than Moriah. It is about 520 yards long and about 100 yards wide in the centre, its broadest part. Ophel is believed to have been included within the city during the reign of Solomon. The wall which enclosed it was thrown

* See *Whiston's Josephus*. Milner & Sowerby's edition, pp. 36, 169. Whiston says: "What Josephus adds here is very remarkable, that this Mount Moriah was not only the very place where Abraham offered up Isaac long ago, but that God had foretold to David by a prophet that here his son should build him a temple; which is not directly in any of our other copies, though very agreeable to what is in them, particularly in 1 Chron. xxi. 26-28; xxii. 1."

down by one of the kings of Israel about two centuries after Solomon's death, and was repaired by Jotham, King of Judah. (2 Chron. xxvii. 3.) Manasseh strengthened and fortified it about fifty years later. (2 Chron. xxxiii. 14.) After the return from the captivity Nehemiah caused Ophel to be enclosed by a wall, and the quarter was assigned to the Nethinims or temple servants. (Neh. iii. 26, 27.) Recent excavations under Captain Warren have laid bare this wall from the southeastern corner of the Temple platform down to a point near the Pool of Siloam.*

As Jerusalem increased in population the city began to spread in the northeastern quarter of the plateau, and by the period of our Lord's ministry a considerable settlement had sprung up to the north of the Temple and was known as Bezetha. The name is not once mentioned in the Bible, but Josephus gives us a very satisfactory account of it. "As the city grew more populous," he says, "it gradually crept beyond its old limits, and those parts of it that stood northward of the Temple and joined that hill to the city made it considerably larger, and occasioned that hill, which is in number the fourth and is called 'Bezetha,' to be inhabited also. It lies over against the tower Antonia, but is divided from it by a deep valley which was dug on purpose, and that in order to hinder the foundations of the tower Antonia from joining to this hill, and thereby affording an opportunity for getting to it with ease and hindering the security that arose from its superior elevation; for which reason also that depth of the ditch made the elevation of the towers more remarkable. This new built part of the city was called Bezetha in our language, which, if interpreted in the Grecian language, may be called 'the new city.'"[†]

The Antonia stood at the northwest angle of the Temple

* The reader is referred to Captain Warren's narrative for a most interesting account of this important discovery. See *The Recovery of Jerusalem*. New York: Appleton & Co. pp. 222-234.

† *Wars of the Jews*. Book V. Chap. VI. Sect. 2.

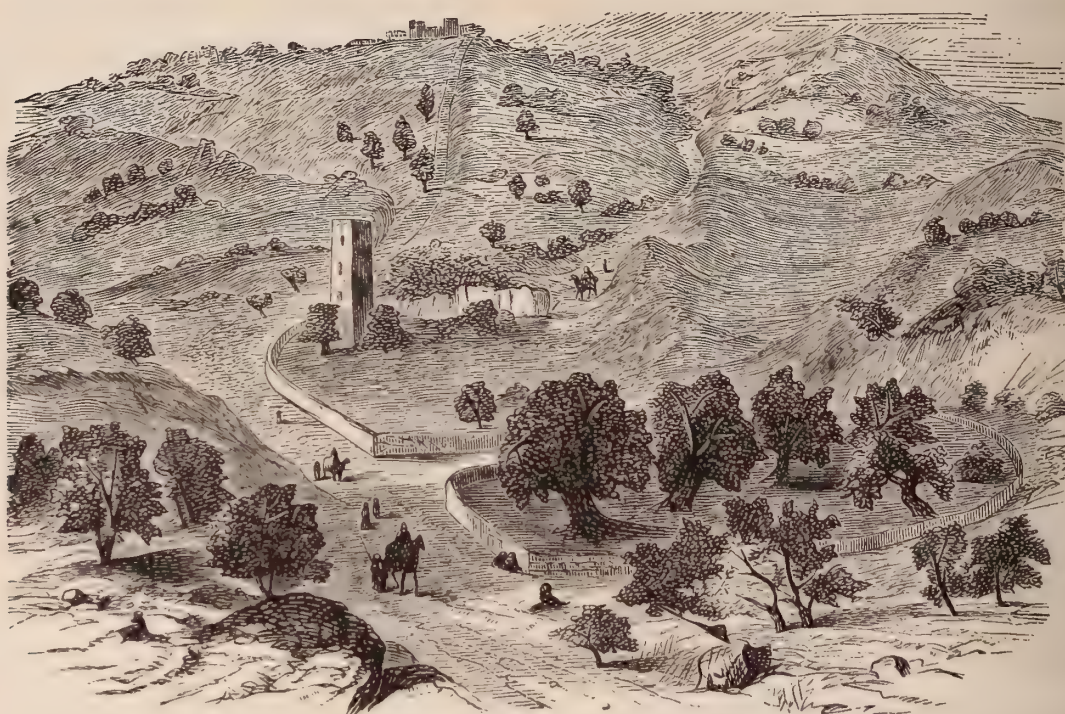
area, and occupied, it is believed, the ground on which the Pacha's house now stands. Between this point and the Grotto of Jeremiah, which lies without the walls, northwest of the Damascus Gate, is a hill which was evidently the site of Bezetha. It is a broad and irregular ridge extending north by west from the Haram enclosure. On the east it falls off in rocky precipices towards the Valley of the Kidron or Jehoshaphat, and on the west is the broad valley leading from the Tyropœon to the Damascus Gate, and continuing for about 400 or 500 yards beyond the walls through the olive groves. "The ridge is divided by a shallow valley, beginning on the northeast of the Grotto of Jeremiah and running down to the so-called Pool of Bethesda. . . The ridge on the western side of this valley is high, with steep sides. Its northern part, now covered with a Moslem cemetery, and containing also the Grotto of Jeremiah, is detached by a broad and apparently artificial cutting from the part within the modern wall. This cutting was probably one of the quarries from which the stones were taken for the Temple, and was afterwards deepened to gain a stronger and more commanding site for the present ramparts. On the east side of this central valley, between it and the Kidron, is another ridge, narrower and lower than the former. Near its southern extremity is the Gothic Church of St. Anne. Immediately without the city wall on the north, a deep fosse has been cut through the ridge in the solid rock; and a little beyond this place it rises very considerably so as to form a rocky mound."

The width of Bezetha adjoining the Haram is about 450 yards. To the northward it expands to nearly 1000 yards. A large part of this portion of the ancient city lies without the modern walls, and is cultivated and covered with olive groves.

During the ministry of the Saviour Bezetha was only a suburb, but a very important and attractive one. Eight years after the Crucifixion Agrippa began the construction

of the wall which enclosed it. He meant to make it impregnable, but abandoned the work for fear of exciting the suspicion and enmity of the emperor. The Jews finished the wall, as has been stated, previous to the great siege.

The most prominent of the hills which encircle the Holy City is the Mount of Olives, called by the Arabs *Jebel et-Tûr*. It rises just beyond the Kidron, immediately opposite the city, and is spoken of in one part of the Bible as "the hill that is before Jerusalem." (1 Kings xi. 7.) It is the most prominent object in any view of Jerusalem, and is in sight



MOUNT OF OLIVES.

from every part of the city. It hardly merits the name of a mountain, being more of a ridge in character. It is seen to advantage from the brow of Zion, from which its graceful outlines and delicate coloring impress the gazer profoundly. A well-rounded top rises from the centre of the ridge, and upon this stands the little village of *Tûr*, which gives to the mountain its modern name, and above which rises a slender minaret. "The sides descend gently and uniformly north and south to two rounded summits of about equal altitude, and then break down more rapidly to the level of the adjoining ridges." The contrast between the green of the

growing corn and the olive trees and the gray of the supporting walls of the terraces and ledges of rock is very fine in the early spring.

The summit of the Mount of Olives is 220 feet above Moriah, from which it is only half a mile distant. It commands a fine view of the city and the surrounding country.



THE PARABLE OF THE TALENTS.

The whole mountain is intimately associated with the life of the Saviour, for it was His favorite place of resort while at Jerusalem. It was on the side "over against the city," that He sat with His disciples in the softened light of the setting sun, with all the pride and glory of Judæa below Him, and the smoke of the evening sacrifice rising lazily through the still air from the glittering courts of the Temple, and told

them of the woes that were coming upon the beautiful city, and of the sufferings, trials, and ultimate triumph of those who should profess His name. It was here also that He related the exquisite parables of the wise and foolish virgins and the five talents. He was accustomed to retire to the privacy of Olivet for meditation and prayer, and for the peaceful rest of the night, and just on the other side of the mountain was that happiest of homes, the house of Lazarus and Martha and Mary, so often honored and gladdened by His presence. It was over this mountain that He rode to the city amid the triumphant shouts of "Hosanna;" cries so soon to be changed into the fierce shriek of "Crucify him;" and it was from Olivet that He beheld the city and wept over it. On the western slope of the mountain lies Gethsemane, the scene of His agony and arrest, and it was from the eastern slope, "as far as to Bethany," that He ascended to heaven.

On the south side of the Valley of Hinnom rises the hill which the monks have called the "Hill of Evil Counsel." The northern side of this hill consists of a series of rocky terraces rising from the valley to the summit. From its northern brow the hill falls gradually to the southwest toward the plain of Rephaim. On the summit are the ruins of a village of comparatively modern date. The monks assert that these are the ruins of the villa or country-house of Caiaphas, and that here the rulers of the Jews and the chief priests took counsel together to destroy Jesus. From this legend, which is without a reasonable foundation as regards this locality, the hill derives its name. It is believed, however, that the ruins date from the latter part of the fifteenth century.

CHAPTER IV.

MODERN ZION.

Contrast between Ancient and Modern Zion—The Citadel—Tower of Hippicus—A relic of the past—Its immense strength—Modern divisions of Zion—Armenian and Jewish Quarters—The Convent of St. James—Its relics—The English Church—Syrian Convent of St. Mark—Zion without the walls—Remarkable fulfilment of prophecy—The Cemetries—The Tomb of David—Reasons for accepting it as genuine—Description of the Tomb—The Cœnaculum—Traditions respecting it—Scene of the Last Supper—The house of Caiaphas—Curious relics shown there—Legends of the Monks.

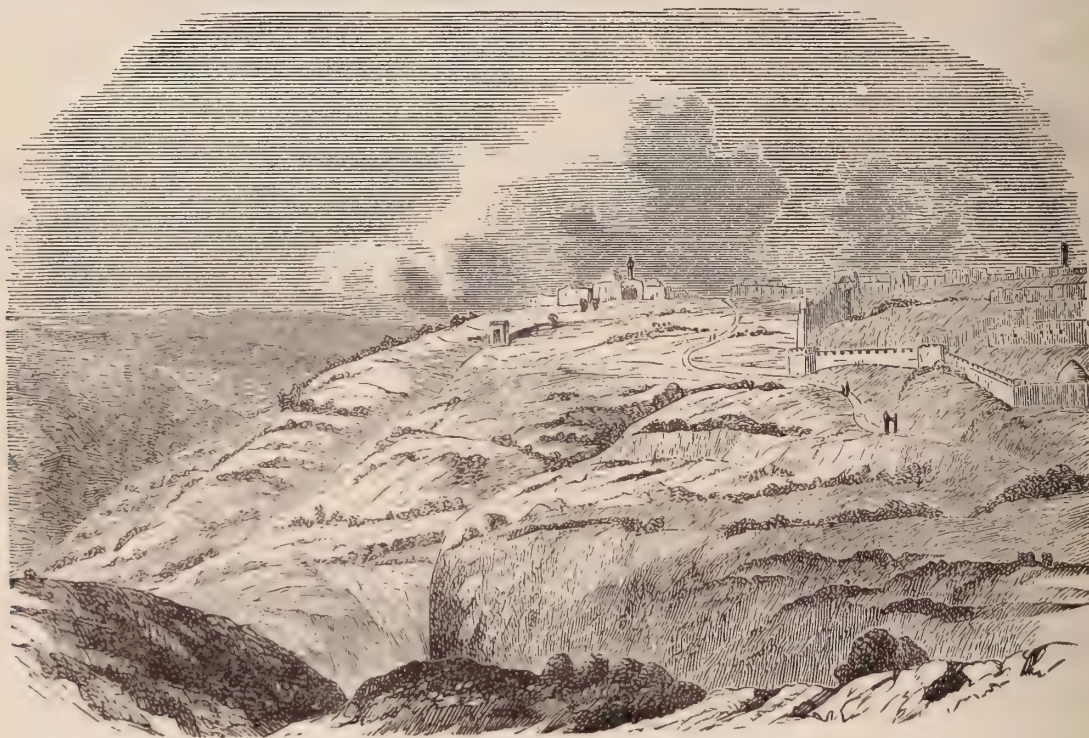
IN the ancient days, when Zion was in her glory, the poet king sang in grateful pride of his noble capital, "The Lord loveth the gates of Zion more than all the dwellings of Jacob. . . Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. . . Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." (Psalms lxxxvii. 2; xlviii. 2, 3, 12, 13.)

Sadly changed is the city of David since the days when it was the stronghold of Israel. The ruins of eighteen centuries cover the scenes that were familiar to David's greater Son, and the city of palaces and towers is in part a ploughed field.

As has been said, only a part of Mount Zion is enclosed by the present city wall. The principal entrance is the Jaffa Gate, by which all persons coming from the direction of the sea enter Jerusalem. The Arab name for it, as we have said, is *Bâb el-Khulîl*, "the Hebron Gate." Its massive square tower, with the entrance and exit on different sides, is an interesting work. Close by, and to the south of it stands the citadel, a collection of heavy towers and

massive walls. The most ancient of these, *Hippicus*, or, as it is now called, the Tower of David, has already been described. It stands at the northeast corner of the citadel on what was the northern brow of ancient Zion, and from its summit an admirable view of the city may be obtained. An order from the military governor is necessary to visit the citadel, but it is readily granted.

Within the walls the portion of Zion lying to the west of the Street of the Gate of the Prophet David is the Armenian Quarter, while from the eastern side of that street



MOUNT ZION FROM THE HILL OF EVIL COUNSEL.

down the slopes of Zion to the Tyropœon is the Quarter of the Jews, whose ancestors' palaces once covered the whole hill. In the Armenian Quarter are several convents and the Protestant Church. The principal of these establishments is the Armenian Convent of St. James, located a short distance southeast of the citadel and built upon the traditional site of the martyrdom of the apostle. It is the largest convent in the city, and possesses the most extensive and comfortable buildings in Jerusalem. It was founded in the eleventh century, and was formerly the property of

the Georgians. They becoming involved in financial difficulties, sold it to the Armenians in the fifteenth century, retaining the privilege of redeeming it whenever they are able to do so. The Church of St. James, attached to the convent, ranks next to that of the Holy Sepulchre in size and surpasses it in magnificence. It is very elaborately decorated, but its ornaments are simply gaudy and without taste. Among its treasures is a chair which it is claimed was the episcopal seat of the Apostle James.

The convent is the residence of the Armenian Patriarch. It contains accommodations for nearly 3000 pilgrims and a seminary for the education of the clergy. The number of students is restricted to twenty; the course embraces seven years of study, after which the students are allowed to choose their own field of labor. The gardens of the establishment are quite large, occupying all the space between the convent and the western wall of the city, but are unattractive.

The Armenian Convent of the Olive Tree and the Greek Convent of St. George lie immediately opposite the Convent of St. James, and between it and the Street of the Gate of the Prophet David.

Nearly opposite the citadel is Christ's Church, a neat and attractive edifice, in which the services are conducted according to the forms of the Church of England. It is built of stone and is one of the neatest and most attractive edifices in Jerusalem.

To the east of this church is the Syrian Convent of St. Mark, said by the monks to have been the house of St. Mark the Evangelist. Among its relics, of which it possesses an abundant supply, are the font at which the Virgin Mary was baptized, and the door at which St. Peter knocked after his delivery from prison by the angel. (Acts xii. 1-15.) It is occupied by a mere handful of the Syrian clergy. Not far from this convent is the English Mission Hospital.

The Armenian Quarter is the best built portion of Zion.

The Jewish Quarter is wretched and dirty. One can smell it long before entering it, and its inhabitants are sadly unlike the proud and haughty sons of Israel who once lorded it over this hill. Their quarter occupies the eastern side of Zion and extends down towards the Tyropœon. The houses are wretchedly built, dark, damp, and dirty, and their occupants live a miserable life of squalor and poverty, subsisting on the alms sent them from abroad.

Leaving the city by the Zion Gate, called by the Arabs *Bab en-Neby Daud*, "Gate of the Prophet David," we find ourselves in the open space beyond the walls, which comprises the southern part of Zion and which formed a portion of ancient Jerusalem. More than twenty-five hundred years ago, in the reign of Hezekiah, King of Judah, when Zion was a stately city, so strong that it fancied itself secure, "Micah the Morasthite prophesied and spoke to all the people of Judah, saying, Thus saith the Lord of Hosts; Zion shall be ploughed like a field." (Jer. xxvi. 18.) Upon what incredulous ears must the prophet's words have fallen! but how literally they have been fulfilled may be seen to-day by those who behold the husbandman quietly pursuing his calling in this portion of the hill, and ploughing and planting the ground upon which the proud edifices of the ancient city stood, utterly unconscious that the land was ever so occupied.

To the west of the Zion Gate are the cemeteries of the various Christian bodies dwelling in Jerusalem, and near the southwestern angle of the hill is the Protestant school.

The only buildings of importance without the walls are Cœnaculum and the so-called house of Caiaphas. The Cœnaculum is the name generally given by Christian writers to a cluster of buildings standing near the southern brow of Zion. From one of these rises a tall minaret, which is the first object beheld by the traveller approaching the city from the south. One of the buildings composing the group is an object of especial sanctity to both Mohammedan and

Jew, as it is believed to be the tomb of David, King of Israel. Some able writers have denied this, but there seems good reason to believe that David and Solomon and a number of the kings of Judah are buried here.

If, as is most probable, the royal sepulchres were hewn in the rock, they must remain until this day, but the Mohammedans guard the place with such jealousy against both Jew and Christian that no satisfactory examination of it is possible. In the sixteenth century, a German named Fürer



TOMB OF DAVID, ON MOUNT ZION.

professed to have visited the tomb, but his account of it is unsatisfactory and cannot be received without suspicion. "On the left of the Cœnaculum," he says, "under the choir, is a large vaulted cave; from it we come by a narrow passage, shut in by wooden rails, to an arch on the left, in which is a very long and lofty monument cut entirely out of the rock, with carving admirably executed. Under this are buried David, Solomon, and the other kings of Judah." The Jews themselves regard the Cœnaculum as the resting-

place of their great king. In 1839, Sir Moses Montefiore and the party accompanying him were admitted to the mosque, and were "led to a trellised doorway through which they saw the tomb, but they were not permitted to enter." The only Christian who has been admitted to the sacred chamber in modern times is the daughter of Dr. Barclay, lately an American missionary at Jerusalem, who was enabled through the kindness of a Mohammedan lady friend, not only to enter the place, but to make a sketch of it. "The room," she says, "is insignificant in its dimensions, but is furnished very gorgeously. The tomb is apparently an immense sarcophagus of rough stone, and is covered by green satin tapestry richly embroidered with gold. A satin canopy of red, blue, green, and yellow stripes hangs over the tomb; and another piece of black velvet tapestry embroidered in silver covers a door in one end of the room, which they say leads to a cave underneath. Two tall silver candlesticks stand before this door, and a little lamp hangs in a window near it which is kept constantly burning." The structure described by Miss Barclay, Dr. Porter justly observes, is only a cenotaph. The real tomb must be in the cave below.

It is not as the resting-place of David, however, that the Cœnaculum is most endeared to the Christian heart. There is a large upper room in the building over the vault said to contain the Tomb of David, about fifty feet long by thirty feet wide. A small niche is built in the eastern wall, and a larger one in the southern wall. In the eastern niche the Christians are allowed at stated times to say mass, while the southern one is used as a Mohammedan *Mihrâb*, or prayer niche. The room is evidently very ancient, "and may," says Dr. Porter, "perhaps be the same (the *site* is unquestionably the same) mentioned by Cyril, Bishop of Jerusalem, in the middle of the fourth century, as the church in which the apostles were assembled on the day of Pentecost, when they received the gift of the Holy Spirit. (Acts ii.) Epiphanius, towards the close of the same century, states

that this building, with a few others near it, escaped destruction when the city was desolated by Titus." Arculf, who visited Jerusalem about the year 700, states that it was in an upper room of this building, which he styles the house of the Virgin, that our blessed Saviour instituted the solemn sacrament of the Lord's Supper, and washed the feet of His disciples. From the legend that it was here that the Holy Supper was instituted, the building derives its name—the *Cœnaculum*. Other writers make it also the place at which the disciples were assembled with closed doors on the night after the Resurrection, when Jesus suddenly appeared in their midst. It need only be said that these statements are mere monkish legends, and that while the Cœnaculum may occupy the site upon which these solemn events were enacted, there is no positive or even probable evidence that the present buildings, or any portion of them, are of such great age.

The group of buildings which adjoins the Cœnaculum was originally a convent, and was built for the Franciscans by Queen Sancia, wife of Robert of Sicily. It was the principal seat of this order from A. D. 1313 to 1561. During a portion of this period, at least, the monks held possession of the Cœnaculum. In 1561 they were driven out under the following circumstances: "A Constantinople Jew of wealth and influence visited Jerusalem, and begged permission to pray at the tomb of David. The Latins indignantly refused. The Jew threatened revenge, and on his return to Constantinople rebuked the Grand Vizier for his indifference to the tomb of one of the great prophets of Islam, in permitting it to remain in the hands of the infidel Nazarenes. His representations, aided by bribes, had the desired effect; and the Franciscans were driven from their convent." The monks, however, are permitted to visit the Cœnaculum at stated times; and those of the Latin Church continue on Holy Thursday the practice of washing the feet of pilgrims, in commemoration of the gracious act of the Saviour which they believe was performed in this chamber.

Between the Cœnaculum and the Zion Gate is a building, now a convent, and noted as the place of burial of the Armenian Patriarchs. The Armenians dignify the building by the name of the House of Caiaphas, the high priest at the time of the Crucifixion. Visitors are shown the prison in which Christ was confined while awaiting his mock trial. The Latins deny the genuineness of this prison, and show one of their own in the Church of the Sepulchre. The Armenians have here also the spot on which Peter stood when he denied his Lord, and even the very stone on which the cock was roosting when his shrill call aroused the great apostle's agony of remorse. Close by the monks show the cave in the hill-side, where they say St. Peter hid himself after his denial. Under the altar of the chapel of the convent is the most precious relic of all—namely, the stone which closed the sepulchre in which the Lord was laid. There is a stone in the Church of the Holy Sepulchre for which this honor is claimed; but some of the faithful are doubtful as to its genuineness, and say that the Armenians possess the real stone, *but that they stole it.*

CHAPTER V.

THE WATER SUPPLY.

Abundance of the Water Supply of Jerusalem—Reasons for this—The ancient and modern water-works—The cisterns—Immense quantities of water stored in the city—How it is collected—The reservoirs—The Pools of Gihon—Pools of Bathsheba and Hezekiah—Bethesda—Birket Israil not Bethesda—Its true character—The Waters of the Temple—The Great Sea—No living water in the Temple Area—Source of the Supply—Views of Captain Wilson—The “Bath of Healing”—Fountain of the Virgin—Its irregular flow—Discovery of a subterranean channel from the Virgin’s Fount to the interior of the hill of Ophel—The Pool of Siloam—Subterranean connection with the Virgin’s Fount—The passage explored by Dr. Robinson and Captain Warren—Adventure of the latter—The Well of En-Rogel—The Aqueducts—Water brought by them from Solomon’s Pools in Wady Urtas—The present supply from this source.

JERUSALEM has always been noted for its abundant supply of water. In its most terrible sieges, when driven to extreme suffering from hunger, water has always been plentiful within the walls, even while the besiegers without were experiencing the hardships of a scanty supply. This is all the more remarkable, as the city “lies in a limestone region, throughout which fountains and wells are comparatively rare. In the city itself little if any living water is known; and in its immediate vicinity are only the three small fountains in the lower part of the valley of Jehoshaphat. Yet, with all these disadvantages of position, the Holy City would appear always to have had a full supply of water for its inhabitants. In the numerous sieges to which it has been exposed from the earliest ages to the present time, we nowhere read of any want of water within the city; while the besiegers have often suffered severely, and been compelled to bring water from a great distance.” *

* Dr. Robinson.

The water supply of the ancient city was drawn from several sources—from cisterns, from fountains, and from distant sources by means of aqueducts. The cisterns and fountains continue to supply the city to the present day, but the aqueducts have fallen into disuse.

Nearly every house in Jerusalem is provided with one or more cisterns. These are generally vaulted chambers, built of masonry, with only a small opening at the top. The opening is surrounded with stone-work, and is supplied with a curb and a wheel. During the winter season the rain-water is conducted into these cisterns by little pipes and ducts from the roofs and court-yards, and with proper care is preserved pure and sweet during the entire summer. Some of the cisterns attached to the larger buildings are very extensive, and were constructed at the cost of a considerable outlay of money and labor. That of the Convent of the Copts, near the Holy Sepulchre, consists of a large cave excavated wholly in the rock, and is reached by means of a long flight of steps hewn out of the rock. "Most of these cisterns," says Dr. Robinson, "have undoubtedly come down from ancient times, and their immense extent furnishes a full solution of the question as to the supply of water for the city. Under the disadvantages of its position in this respect, Jerusalem must necessarily have always been dependent upon its cisterns; and a city which thus annually laid in a supply of water for seven or eight months, could never be overtaken by a want of water during a siege. Nor is this a trait peculiar to the Holy City; for the case is the same throughout all the hill country of Judah and Benjamin. Fountains and streams are few as compared with Europe and America, and the inhabitants, therefore, collect water during the rainy season in tanks and cisterns in the cities, in the fields, and along the high roads, for the sustenance of themselves and of their flocks and herds, and for the comfort of the passing traveller. Many, if not the most of these, are obviously antique; and they exist not unfre-

quently along the ancient roads which are now deserted. Thus, on the long-forgotten way from Jericho to Bethel, 'broken cisterns' of high antiquity are found at regular intervals. That Jerusalem was thus actually supplied of old with water is apparent also from the numerous remains of ancient cisterns still existing in the tract north of the city, which was once enclosed within the walls." *

The cisterns, however, did not form the only means of collecting a large supply of water within the walls. Large reservoirs were built at a very remote period within the limits of the city, and still remain. Some of these were located without the walls, their waters being conducted into the city by means of pipes or excavated channels. They are built of stone covered with cement, the bottom being in some cases the natural rock. The first of these is the Upper Pool of Gihon, called by the Arabs Birket el-Mamilla, in the Valley of Hinnom, to the northwest of the Jaffa Gate. The Arab name is doubtless derived from the Church of St. Mamilla, which once stood close by, "in which were preserved the bodies of many martyrs slain by the Saracens." The tank is constructed of hewn stones laid in cement, and at each corner are steps by which to descend into it. It is about 316 feet long, by about 209 feet wide, and 18 feet deep. Quaresmius states that there were two channels, perhaps subterranean, one on the north, and the other on the south, by which the tank was supplied with water. Dr. Robinson was unable to find any trace of such channels. "It would seem to be filled," he says, "in the rainy season by the waters which flow from the higher ground round about. Or, rather, such is its present state of disrepair, that it probably never becomes full; and the small quantity of water which it at first retains, soon runs off and leaves it dry." There is a small rudely-constructed conduit which carries the water from this pool to the vicinity of the Jaffa Gate, and thence

* *Biblical Researches*, Vol. I. p. 325.

to the Pool of Hezekiah. The ground adjoining this reservoir, and especially to the northeast, is used by the Mohammedans as a cemetery.

The pool is evidently of great antiquity, and is believed to date from a very early period of Jewish history. It is most probable that it is that which is mentioned in Isaiah vii. 3, and xxvi. 2. In 2 Chron. xxxii. 30, we are informed that Hezekiah "stopped the *upper outflow* of the waters of Gihon,



THE POOL OF HEZEKIAH.

and brought it down to the west side of the city of David" (Zion). There is no other pool around Jerusalem answering to this description, or whose waters could be introduced into the city in this way, and we are therefore warranted in believing that this is the pool referred to.

The Lower Pool of Gihon, now called *Birket es-Sultan*, "the Sultan's Cistern," lies in the lower part of the Valley of Hinnom, as has been stated in a previous chapter. Isaiah mentions a lower pool in the following passage: "Ye gath-

ered together the waters of the lower pool" (xxii. 9); but he gives no description by which it can be identified. Still, as there is no other tank which can be justly called the *lower* pool, we are warranted in believing that the reservoir in question is the one referred to by the prophet. It lies to the southward of the Jaffa Gate. It was formed by throwing strong walls across the valley at the upper and lower ends of the reservoir. The earth between these walls was removed, "so that the rocky sides of the valley are left shelving down irregularly, and form a narrow channel along the middle. . . . A road crosses on the causeway at the southern end, along which are the fountains erected by the Muslims, and once fed from the aqueduct which passes very near." This reservoir was filled by the rains and by the overflow of the upper pool. Dr. Porter thinks it was intended to supply water for the cattle, "for a reserve in the dry season, and perhaps also for purposes of irrigation." It is now in ruins and quite dry.

Just within the Jaffa Gate, opposite the citadel, is a small tank, to which the monks have given the name of Pool of Bathsheba. They declare that it was here that the beautiful wife of Uriah was bathing when David, who, according to them, was dwelling in the Tower of Hippicus, beheld her from the roof of that edifice. It is needless to say that the tradition is without foundation.

The *Pool of Hezekiah* lies on the west side of Christian Street, a little to the north of the Street of David, and is surrounded on all sides by buildings. It is called by the Arabs *Birket el-Hummâm*, "the Pool of the Bath." It is about 240 feet long by 144 feet wide. Its depth is only a few feet. The bottom consists of the natural rock, levelled and covered with cement. It is believed to have extended some sixty feet farther to the north than at present. Some years ago excavations for a new wall in the adjoining convent of the Copts showed this. The pool is supplied with water by a small conduit from the Upper Pool of Gihon

during the rainy season. It generally contains a few feet of water, but is rarely, if ever, full. Dr. Robinson identifies this pool with that constructed by Hezekiah. "We are told of King Hezekiah," he says, "that he 'made a pool and a conduit, and brought water into the city' (2 Kings xx. 20); and also that 'he stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David.' (2 Chron. xxxii. 20.) From this language we can only infer that Hezekiah constructed a pool within the city on its western part. To such a pool, the present reservoir, which is doubtless an ancient work, entirely corresponds; and it is also fed in a similar manner. The pool must, of course, have been situated within the second wall of Josephus, and its present position serves, therefore, to determine in part the probable course of that wall. It is doubtless also the Pool Amygdalon, of Josephus, about thirty cubits distant from the monument of the high priest John."

In the Gospel of St. John (v. 2) another reservoir is mentioned: "There is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches." Much uncertainty exists at present respecting the location of this pool. The monks have given the name of Bethesda to the large trench which lies to the north of the great mosque on Mount Moriah, and which the Arabs call *Birkat Israîl*. There are two long vaults at the southwest corner, which the monks declare to be the remains of two of the five porches mentioned by St. John. There is no evidence to identify this trench with the Bethesda of the Scriptures, and the name has doubtless been given to it in comparatively modern times "from its proximity to St. Stephen's Gate, which was erroneously held to be the ancient Sheep Gate." Dr. Robinson believes that this trench was that which Josephus speaks of as separating the fortress of Antonia from Bezetha. "The peculiar character and great depth of the Pool Bethesda, so called, have been a stone of stumbling to many travellers; but by thus bringing

it into connection with the fortress, its peculiarities are at once accounted for. . . . The reservoir lies along the outside of the present northern wall of the enclosure ; of which wall its southern side may be said to form a part. Its eastern end is near the wall of the city ; so near, indeed, that only a narrow gate passes between them leading from St. Stephen's Gate to the great mosque. The pool measures 360 English feet in length, 130 feet in breadth, and 75 feet in depth to the bottom, besides the rubbish which has been accumulating in it for ages. It was once evidently used as a reservoir ; for the sides internally have been cased over with small stones, and these again covered with plaster ; but the workmanship of these additions is coarse, and bears no special marks of antiquity. The western end is built up like the rest, except at the southwest corner, where two lofty arched vaults extend in westward, side by side, under the houses which now cover that part. . . . It would seem as if the deep reservoir formerly extended farther westward in this part, and that these vaults were built up in and over it to support the buildings above. Whether this deep excavation was anciently carried through the ridge of Bezetha along the northern side of Antonia to its northwest corner, may be doubtful." * Dr. Robinson supposes that the water formerly let into the trench may have been brought "from the Pool of Hezekiah, or more probably from the superfluous waters formerly collected from the aqueduct and elsewhere, in the cisterns of the adjacent Haram esh-Sherîf." The trench has been dry for two centuries, and is filled up to a considerable extent with rubbish and filth. Captain Warren is of the opinion that it could be cleaned and restored as a reservoir with comparatively little trouble and at a moderate expense. Captain Warren has discovered an overflow passage by which the superfluous waters of this pool were discharged into the valley of the Kidron.

* *Biblical Researches*, Vol. I. pp. 293, 294.

Just north of St. Stephen's Gate, beyond the walls, is a small reservoir, called *Birket Sitti Mariam*. Its situation is such that it can receive no surface water, "and its supply must, therefore, have been brought by an aqueduct. It appears more modern than the others, and still holds a little water."

A little beyond the Tombs of the Kings, and to the left of the highway to the north, is a pool now choked up with the soil that has been washed down by the winter rains. "This must have been," says Captain Warren, "the largest pool in the neighborhood of the city, and is admirably situated for collecting the surface water of the upper branches of the Kidron. It is yet uncertain how its water was brought into Jerusalem."

There is little or no living water within the limits of the city, and very little in the vicinity. The most remarkable of the fountains or springs within the city is that under the Haram. "In the book of Ecclesiasticus (l. 3) Simon, the high priest, is said to have fortified the Temple, and to have covered the great cistern, 'whose compass was as the sea,' with plates of brass. A short time afterwards Aristeeas, an officer of Ptolemy Philadelphus, was sent to Jerusalem to secure for the Alexandrian Library a copy of the Jewish law. In a letter to his brother he gives a full account of the Holy City, and, among other things, mentions the waters of the Temple. He says a large fountain sends forth a never-failing stream within the area, and that subterranean reservoirs of admirable workmanship extend to a distance of five stadia round the Temple; that they have innumerable ducts and pipes for the regulation and distribution of the waters; and that there are many secret openings to them, known only to the servants of the Holy House, through which the abundant waters rushing with violence wash away all the blood of the numerous victims sacrificed. (The genuineness of this letter has been questioned. It is admitted, however, on all hands, that it must have been written before

the Christian era.) In the *Mishna*, too, are found numerous traditional notices of the waters of the Temple, from which we gather that they were unfailing and abundant. With these agree the words of Tacitus: 'A perennial fountain of water, mountains excavated underneath; likewise fish-ponds and cisterns for preserving rain-water.' The author of the *Jerusalem Itinerary*, writing in the fourth century, speaks of immense reservoirs and subterranean cisterns, excavated with great labor beneath the Temple area. To these facts of history may be added the traditions of Jews, Christians, and Moslems—all of which affirm the existence of inexhaustible supplies of water beneath the Haram. And the recent researches of Barclay, De Vogüé, and Wilson, have gone far to confirm statements and traditions which one might have been excused for considering in a great measure fabulous.*

Between Kubbet es-Sukhrah and el-Aksa there is a large cistern, which Barclay describes as a "subterranean lake." It was formerly supplied by an aqueduct from the Pools of Solomon. This is the great sea just mentioned. "It is nearly fifty feet deep," he says, "and interspersed with little islands of rock, upon which similar shaped tapering rock work has been raised to support the ground above." He also found a large well in the angle formed by the mosques of Abu Bekr and the Mughâribeh. He says: "Judging from the large number of wells with which my chart is dotted, a very large portion of the Haram ground must be cavernous. Even in the northwest corner, where the natural limestone rock constitutes the surface, there are several extensive tanks."

It seems clear that there was no living or springing water within the Temple area at any time, and that these excavations were supplied with water in an artificial manner. "The water," says Dr. Porter, "most probably comes by a

* *Hand-Book for Syria and Palestine*, p. 132.

subterranean aqueduct from some concealed fountain without the walls, like that at the Pools of Solomon." Captain Wilson's views on this point are important: "One of the peculiar features of the Sanctuary," he writes, "is that the ground is perfectly honey-combed with a series of remarkable rock-hewn cisterns, in which the water, brought by an aqueduct from Solomon's Pools, near Bethlehem, was stored. Some of these cisterns are formed by, as it were, mining out the soft rock (*melekeh*), and leaving a roof of the hard rock (*mezzeh*) which lies above it; while others are made by making an open excavation like a tank, and then arching it over with masonry. The former are certainly the most ancient, apparently having been made before the arch came into common use for covering large openings; and it is a curious fact that no large cisterns of this kind are found in the Sanctuary north of the Dome of the Rock. The cisterns appear to have been connected by a system of channels cut out of the rock; so that when one was full the surplus water ran into the next, and so on till the final overflow was carried off by a channel into the Kidron. One of the cisterns, that known as the Great Sea, would contain 2,000,000 gallons; and the total number of gallons which could be stored probably exceeded 10,000,000. Some of the excavations are from twenty-five to fifty feet in height, and their form is in certain cases so peculiar that we can scarcely doubt they were originally made for some other purpose."*

On the west side of the Haram enclosure, near the Gate of the Cotton Merchants, is the Fountain of the Bath, called by the natives *Hummâm esh-Shef'a*, "the Bath of Healing." It lies in the Tyropœon Valley, and its waters are supposed to be connected with those of the Temple. It is about eighty feet deep, and has a depth of about four and a half feet more of water. At one side, above the

* *The Recovery of Jerusalem*, p. 14.

surface of the water, is an excavated chamber, fifteen feet long, ten wide, and four high. On the opposite side is the passage by which the water flows into the well.

The *Fountain of the Virgin*, called by the Arabs, '*Ain um ed-Deraj*, "the Fountain of the Mother of Stairs," is perhaps the only water around Jerusalem which deserves the name. It lies on the west side of the Kidron Valley, about 300 yards south of the Haram wall, and is one of the most picturesque localities in the neighborhood of the Holy City. The water springs up at the bottom of a cave about twenty-five feet deep, which has been hewn in the rock of Ophel. A flight of sixteen steps leads to an arched chamber, eighteen feet long, ten wide, and ten high, built of old stones, from which there is a further descent of fourteen steps more, to the cave which is hewn in the rock. The water bubbles up from under the lowest step, flows across the cave, and disappears in a low passage opposite the steps, by which it is conducted under the hill to Siloam.

The monks state that the fountain is so called from the Virgin Mary coming here to wash her child's clothes before her purification; but Mejr ed-Dîn asserts that the water of this fountain was for a long time a decisive test for women accused of adultery. Those who were falsely accused drank freely without injury; but the guilty were smitten with death immediately upon drinking. He adds that the Virgin Mary submitted to this test, and thus established her innocence. In the summer, when the water is low, it has a peculiar, disagreeable, brackish taste, but is pleasanter when the stream is more abundant.

A curious feature of the fountain is its irregular flow. Dr. Robinson appears to have been the first to give a description of this, and his account is most interesting:

"As we were preparing to measure the basin of the fountain, and explore the passage leading from it, my companion was standing on the lower step near the water, with one foot on the step, and another on a loose stone

lying in the basin. All at once he perceived the water coming into his shoe; and supposing the stone had rolled, he withdrew his foot to the step; which, however, was also now covered with water. This instantly excited our curiosity; and we perceived the water rapidly bubbling up from under the lower step. In less than five minutes it had risen in the basin nearly or quite a foot; and we could hear it gurgling off through the interior passage. In ten minutes more it had ceased to flow; and the water in the basin was again reduced to its former level. Meanwhile a woman of Kefr Silwân came to wash at the fountain. She was accustomed to frequent the place every day; and from her we learned that the flowing of the water occurs at irregular intervals; sometimes two or three times a day, and sometimes in summer once in two or three days. She said she had seen the fountain dry, and men and flocks dependent upon it gathered around, and suffering from thirst; when all at once the water would begin to boil up from under the steps, and from the bottom in the interior part, and flow off in a copious stream."

The natives believe that the water comes down from beneath the Haram, but this is a matter of uncertainty. "The intermittent flows," says Captain Wilson, "appear to be dependent on the rainfall; in winter there are from three to five flows per diem, in summer two, later on in the autumn only one, and, after a failure in the early rains, but once in three or four days. The taste of the water is decidedly unpleasant and slightly salt, arising from its having filtered down through the mass of rubbish and filth on which the city stands." The Arabs have a tradition that a dragon lies at the source of the spring, and stops the flow while awake, the water flowing only while the monster sleeps. Dr. Robinson suggests that this fountain may be the Pool of Bethesda, mentioned in St. John v. 2-7, in which we are told that "an angel went down at a certain season into the pool and troubled the water." "Does not

this 'troubling' of the water," he asks, "look like the irregular flow of the fountain just described?" Dr. Porter and others do not accept this view, and the former is disinclined to accept the Pool of Siloam as the true Bethesda. He thinks the Fountain of the Virgin identical with the *King's Pool* mentioned by Nehemiah in his account of his survey of the desolated city, and the same as the pool called by Josephus Solomon's Reservoir.

The researches of Captain Warren have discovered a subterranean conduit leading from the fountain to the interior of the hill of Ophel, by which the water was conveyed into the city. "The question of the origin of the Virgin's Fount aqueduct," he writes, "is a very interesting one; it appears to me to have been constructed in the following manner: First, an intermittent fountain on the west side of the Kidron issuing into the valley. When the Assyrians were expected by King Hezekiah, the fountains outside the city were stopped and the water brought inside. This applies completely to this fountain, for we find a canal cut in the rock leading due west until it is well under the hill of Ophel, then a shaft down to this canal with a place scooped at the bottom for water to lie in, and an iron ring at the top to tie the rope of the bucket to; leading from this shaft is a great corridor cut in the rock, then also a staircase leading up till it is under a vaulted roof, the exit being on the hill of Ophel, a few feet from the ridge, and most certainly within the ancient walls. . . . Apparently after this had been in use for some time, it was considered insufficient for the supply of the city, as the receiving hole at the bottom of the shaft is so small and the corridor so confined for a large number of people; and so a rock channel was cut through the hill, 1700 feet long, to carry the water into the Pool of Hezekiah, which already received the overflow water from the Gihon Pools. This pool was probably without the walls, but being at the mouth of the valley it would be surrounded on three sides by the outer wall, and would

thus be secure for the people as though it were inside ; at the same time it would act as a wet ditch to protect a very vulnerable part of the fortress."* The Ophel aqueduct was fully explored by Captain Warren, who was thus enabled to establish the incorrectness of the statements of Barclay



THE POOL OF SILOAM.

and Pierotti regarding an aqueduct connecting the fountain with the Haram.

About a thousand feet to the southwest of the Fountain

* *The Recovery of Jerusalem*, pp. 186, 187. Captain Warren applies the name "Pool of Hezekiah" to the Pool of Siloam, as well as to the reservoir called by that name north of Mount Zion.

of the Virgin is the Pool of Siloam, which is connected with the fountain by a rock-hewn passage. It stands in the midst of a small area of verdure, the ground around it being planted with trees and carefully cultivated. Here once lay the King's Gardens, mentioned by Nehemiah (iii. 15). The Tyropœon Valley comes down from the city to the westward of the pool, and is crossed by an ancient embankment or causeway, forming a large basin, once used as a reservoir, but now cultivated. On the end of the causeway is an ancient mulberry tree marking the traditional site of the martyrdom of the Prophet Isaiah. A little above it lies the Pool of Siloam or Siloah. It is a rectangular reservoir, fifty-three feet long, eighteen feet wide, and nineteen feet deep, constructed of masonry, and partly in ruins at the western end. "The masonry is modern; but along the sides are six shafts of limestone, of more ancient date, projecting slightly from the wall, and probably originally intended to sustain a roof. At the upper end of the pool is an arched entrance to a ruinous staircase, by which we descend to the mouth of the conduit that comes from the Fountain of the Virgin."

Though the Pool of Siloam is only three times mentioned in the Scriptures, it is one of the most celebrated of all the waters of Jerusalem. Isaiah first speaks of it as "the waters of Siloah that flow softly" (viii. 6); Nehemiah states that Shallum built "the wall of the Pool of Siloah by the King's Gardens" (iii. 15); and it is spoken of again by St. John (ix. 7), who records the command of the Saviour to the blind man, "Go wash in the pool of Siloam. . . . He went his way, therefore, and washed, and came seeing." These notices, however, do not explicitly locate the site of the pool. For that we are indebted to Josephus, who states Siloam was at the lower end of the Tyropœon Valley.

The rock-hewn passage from the Virgin's Fount to Siloam was first thoroughly explored and measured by Dr. Robinson. He was informed of the existence of this channel by

the natives, and determined to explore it. He entered from the direction of Siloam, but being unprepared for the attempt turned back. At another day he entered it from the Fountain of the Virgin, and passed entirely through it to the opening at Siloam, making careful measurements of it. The channel winds very much, being about 1750 feet in length (according to Dr. Robinson), while the distance in a direct line is but 1100 feet. A more careful survey of the passage was made by Captain Warren a few years ago. We quote his account of it: "I have examined and surveyed the rock-cut passage leading from the Virgin's Fount to Siloam. We entered from the Siloam end, so as to have as much clean work as possible. For the first 350 feet it was very plain sailing; the height of the passage sloping down from sixteen feet at the entrance to four feet four inches; the width two feet; the direction a wavy line to the east. At 450 feet the height of the passage was reduced to three feet nine inches, and here we found a shaft leading upward apparently to the open air. . . . From this shaft the passage takes a north-easterly direction, and at 600 feet is only two feet six inches high. Our difficulties now commenced. Sergeant Birtles, with a fellah, went ahead, measuring with tape, while I followed with compass and field-book. The bottom is a soft silt, with a calcareous crust at the top, strong enough to bear the human weight, except in a few places, where it lets one in with a flop. Our measurements of height were taken from the top of this crust, as it now forms the bottom of the aqueduct; the mud-silt is from fifteen to eighteen inches deep. We were now crawling on all-fours, and thought we were getting on very pleasantly, the water being only four inches deep, and we were not wet higher than our hips. Presently bits of cabbage stalks came floating by, and we suddenly woke to the fact that the waters were rising. The Virgin's Fount is used as a sort of scullery to the Silwân village, the refuse thrown there being carried off down the passage each time the water rises. The rising of the

waters had not been anticipated, as they had risen only two hours previous to our entrance. At 850 feet the height of the channel was reduced to one foot ten inches, and here our troubles began. The water was running with great violence, one foot in height, and we, crawling full length, were up to our necks in it.

"I was particularly embarrassed: one hand necessarily wet and dirty, the other holding a pencil, compass, and field book; the candle for the most part in my mouth. Another fifty feet brought us to a place where we had regularly to run the gauntlet of the waters. The passage being only one foot four inches high, we had just four inches breathing space, and had some difficulty in twisting our necks round properly. When observing, my mouth was under water. At 900 feet we came upon two false cuttings, one on each side of the aqueduct. They go in for about two feet each. I could not discover any appearance of their being passages; if they are, and are stopped up for any distance, it will be next to impossible to clear them out in such a place. Just here I involuntarily swallowed a portion of my lead-pencil, nearly choking for a minute or two. We were now going in a zigzag direction toward the northwest, and the height increased to four feet six inches, which gave us a little breathing space; but at 1050 feet we were reduced to two feet six inches, and at 1100 feet we were again crawling with a height of only one foot ten inches. We should probably have suffered more with the cold (the exploration was made in December, 1867) than we did, had not our risible faculties been excited by the sight of our fellah in front plunging and puffing through the water like a young grampus. At 1150 feet the passage again averaged in height two feet to two feet six inches; at 1400 feet we heard the same sound of water dripping as described by Captain Wilson, the Rev. Dr. Barclay, and others. I carefully looked backward and forward, and at last found a fault in the rock, where the water was gurgling, but whether rushing in or out

I could not ascertain. At 1450 feet we commenced turning to the east, and the passage attained a height of six feet; at 1658 feet we came upon our old friend, the passage leading to the Ophel shaft, and, after a further fifty feet, to the Virgin's Fount. Our candles were just becoming exhausted, and the last three angles I could not take very exactly. There were fifty-seven stations of the compass. . . . I find a difference of forty-two feet between my measurements and those of Dr. Robinson, but if he took the length of the Virgin's Fount into account, we shall very nearly agree." *

The well of *En-Rogel*, which the Arabs call *Bir Eyûb*, "the Well of Joab," and the Franks "the Well of Nehemiah," lies in the bed of the Kidron Valley, a little to the south of the mouth of the Valley of Hinnom. The Frankish name is derived from the tradition that the sacred fire of the Temple was hidden in this well during the Babylonish Captivity, and recovered by Nehemiah upon his return to Jerusalem. The well is 125 feet deep, and is walled up with large hewn stones, which terminate in an arch above. The work is evidently of great antiquity. It is covered now with a small, roughly-constructed building, in which are troughs into which the water is poured when drawn. "This well," says Captain Wilson, "is still, in summer, one of the principal sources of supply. The water is collected in a large rock-hewn chamber, and is derived from the drainage of the two valleys and their offshoots. The supply is entirely dependent on the rainfall; and in winter, after from three to five consecutive days' rain, the water rises above the shaft, and flows down the valley in a stream. The well has been deepened at some period, as at a depth of 113 feet there is a large chamber, from the bottom of which a shaft twelve feet deep leads to the present collector. There is a great quantity of rubbish in the valley, and in constructing the well the idea seems to have been to stop out the surface drainage

* *The Recovery of Jerusalem*, pp. 187-189.

which may be charged with impurities from the city, and depend entirely on the water running in between the lower layers of limestone. . . . The water of Bir Eyûb has that peculiar taste which arises from the surface drainage of the city being imperfectly stopped out."

En-Rogel is first mentioned in Joshua xv. 7, and xviii. 16, in the account of the boundary between Judah and Benjamin. It was by this well that David's servants waited for tidings from Hushai during Absalom's rebellion (2 Sam. xvii. 17); and here Prince Adonijah assembled his followers when he sought to snatch the crown from his father David. (1 Kings i. 9.)

Water was formerly brought into the city by two aqueducts, now called the "low level" and the "high level." The course of the "low level" aqueduct alone can be traced within the walls of Jerusalem at present. It crosses the Valley of Hinnom a short distance above the Lower Pool of Gihon, and winding around the slope of the modern Zion, enters the city near the Jewish almshouses; "it then passes along the eastern side of the same hill, and runs over the causeway and Wilson's Arch to the Sanctuary. The numerous Saracenic fountains in the lower part of the city appear to have been supplied by pipes branching off from the main, but the pipes are now destroyed, and the fountains themselves are used as receptacles for the refuse of the town." This aqueduct brought water from the Pools of Solomon, Ain Etan, and a reservoir in Wâdy Arûb. Its total length is over forty miles; "not far short of the length of the aqueduct which Josephus tells us was made by Pontius Pilate."

The "high level" aqueduct is called by the Arabs "the Aqueduct of the Unbelievers." It is "one of the most remarkable works in Palestine. The water was collected in a rock-hewn tunnel four miles long, beneath the bed of Wâdy Byar, a valley on the road to Hebron, and thence carried by an aqueduct above the head of the upper Pool of Solomon,

where it tapped the waters of the Sealed Fountain. From this point it wound along the hills above the Valley of Urtas to the vicinity of Bethlehem, where it crossed the watershed, and then passed over the valley at Rachel's Tomb by an inverted stone siphon, which was first brought to notice by Mr. Macneill, who made an examination of the water supply for the Syria Improvement Committee. The tubular portion is formed by large perforated blocks of stone set in a mass of rubble masonry; the tube is fifteen inches in diameter, and the joints, which appear to have been ground, are put together with an extremely hard cement. The last trace of this aqueduct is seen on the Plain of Rephaim, at which point its elevation is sufficient to deliver water at the Jaffa Gate, and so supply the upper portion of the city; but the point at which it entered has never been discovered, unless it is connected in some way with an aqueduct which was found between the Russian Convent and the northwest corner of the city wall." "The aqueducts," continues the same writer, "are supposed to have been three in number, leading at different levels from near Solomon's Pools; of these, the low level is still in use—that is to say, it was repaired a few years ago, but in so ineffectual a manner that it is very seldom that it carries water into Jerusalem, and, when it does so, it runs to the Pacha's Palace, the Judgment Hall, and the Great Sea under the Mosque, from whence it is drawn up and sold to the people about the place, but it is of no advantage to the Jewish and Christian inhabitants." *

The water brought into the city by these aqueducts was pure and sweet, and there can be no doubt that these works supplied the greater portion of the water used in the Temple enclosure.

* *The Recovery of Jerusalem*, pp. 19, 20, 183.

CHAPTER VI.

THE TEMPLE.

David's Sin—Its Punishment—The Sacrifice on Moriah—Consecration of the Site—Erection and Dedication of Solomon's Temple—Its Destruction—The second Temple—Herod rebuilds the Temple—Length of time occupied by the Work—Description of the last Temple—The outer Court—Gates of the Temple enclosure—The Cloisters—The inner Court—The Holy House—A superb edifice—The Haram esh-Sherif—The Temple Platform—Identification—Survey of the Walls of the Haram—Their identification with the Temple walls—The Golden Gate—The east wall—Ancient Masonry—The south wall—Height of the Ancient walls—Ancient Gates in the south wall—Robinson's Arch—The Bridge over the Tyropœon—Captain Wilson's Discovery—The old west wall—The Wailing-place of the Jews—Gates in the west wall—Wilson's Arch—True site of the Temple Platform—Identification of the sites of the Altar of Burnt-Offering and the Holy House—The Sacred Rock—The Noble Cave—The vaults—Site of the Antonia—Description of the Fortress—Dr. Robinson's views—Destruction of the Temple and Antonia by Titus—The Haram thrown open to Christians—The Modern Area—Description of it—Present condition of the site of Antonia—Appearance of the Haram area—The Platform—The Dome of the Chain—The Dome of the Rock—Description of the Mosque—The Sacred Rock—The Mosque of Omar—Difficulty concerning it—El-Kâs—Mosque of El-Aksa—Researches of M. de Vogüé—Church of Justinian—Palace of the Templars—Description of El-Aksa—The Mosque of Jesus.

THE most imposing and interesting of all the buildings of ancient Jerusalem was the Jewish Temple, the permanent sanctuary for the worship of the God of Israel. David, towards the close of his reign, conceived the idea of erecting in the city which he had made the capital of his kingdom an edifice in honor of Jehovah, which should serve as a place of worship for the whole nation, and become the successor of the ancient Tabernacle. The prophet Nathan encouraged the design of the king, but the Almighty commanded David to leave the execution of the project to his son and successor Solomon, whose reign should be more peaceful and un-

FIRE FROM HEAVEN AT THE DEDICATION OF SOLOMON'S TEMPLE.



stained with blood. (2 Sam. vii.) David confined his task to the accumulation of materials and supplies for such a vast undertaking (1 Chron. xxii. 11-16); but it was in his reign that the site of the Temple was selected, and this, it would seem, was indicated by Jehovah Himself. About two years before the death of the warrior king (B. C. 1017), "Satan stood up against Israel, and provoked David to number Israel." (1 Chron. xxi. 1.) It would seem from the punishment that followed and from Joab's unwillingness to execute the task, that it was no ordinary census. Joab entirely omitted the tribes of Levi and Benjamin from the enumeration, and at the king's express command all under twenty were omitted. It is probable that some distrust of the promise of the Almighty that "he would increase Israel like to the stars of the heavens," underlay this act of David, and it is likely that he also was anxious to consolidate the forces of the kingdom, to display his immense strength, and he may, as Dr. Smith supposes, have meditated some definite scheme of conquest beyond the borders of the Promised Land. And so God sent a punishment upon the nation which showed that He who could make Israel great could also reduce the strength of the nation at a single stroke; so the people were taught anew their dependence upon Jehovah, and the impious pride of the king was humbled in the dust.

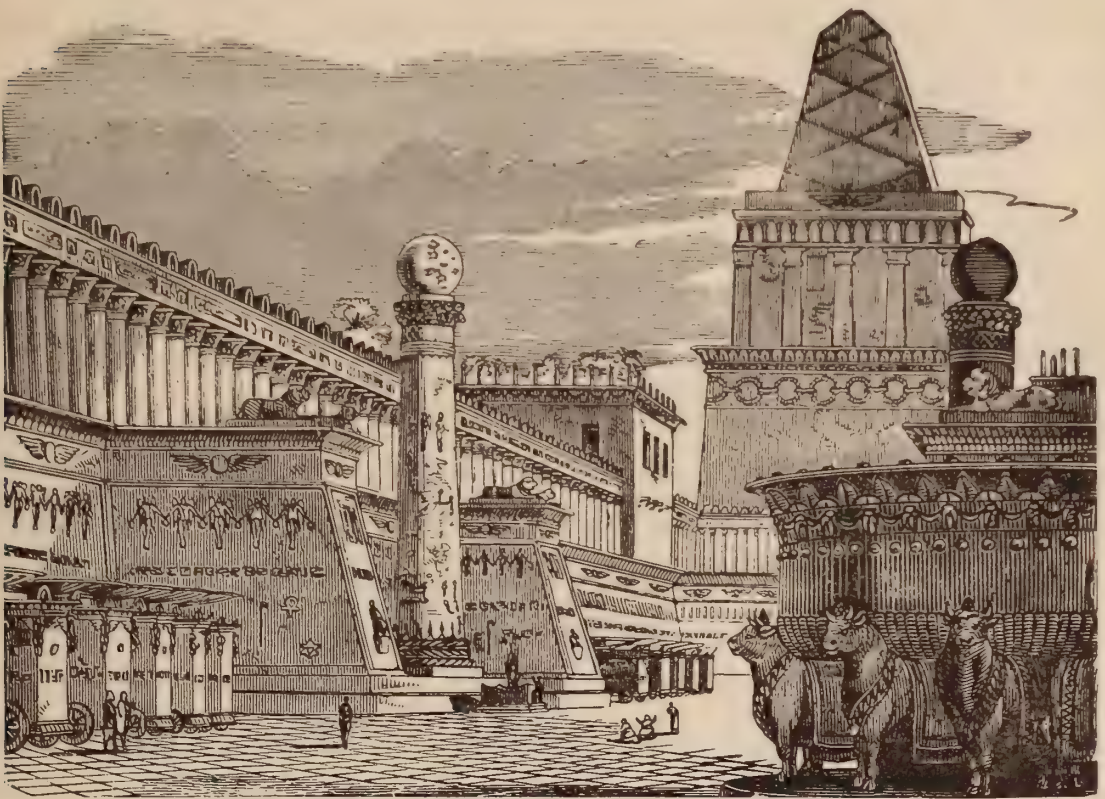
On the morning after the enumeration was finished the prophet Gad presented himself before David, with a startling message to him from God. The king was informed that Jehovah had resolved to punish his wicked act by a decimation of the people; and he was commanded to choose between three modes of accomplishing this—a three years' famine, a three months' flight before his enemies, or a three days' pestilence. David, now alive to the enormity of his offence, and humble and contrite, chose the last, exclaiming with pious resignation, "Let us now fall into the hand of Jehovah; for His mercies are great, and let me

not fall into the hand of man." The plague raged for three days, and 70,000 of the people died throughout the kingdom. The breaking out of the plague was accompanied by the awful spectacle of an angel hovering in the air just outside the wall of Jerusalem, and stretching out a naked sword towards the city. At sight of this terrible symbol of destruction, David besought God that He would spare the people, and let His vengeance fall upon him and his household. It pleased God to hear his appeal, and the prophet Gad was sent to him to direct him to build an altar to Jehovah, on the spot over which the angel had been seen. David at once repaired with his attendants to the spot, which was the summit of the hill known to us as Moriah, and which was occupied by the threshing-floor of Araunah or Ornan, a wealthy Jebusite, whom some writers think to have been the king of the city prior to its capture by David. At the moment of the appearance of the angel, Ornan and his four sons were engaged in threshing corn here by means of sledges drawn by oxen, but terrified by the fearful spectacle had hid themselves. At the approach of the king they came forth and bowed themselves down before him. Upon learning the object of his visit, Ornan offered the king the threshing-floor as a free gift, and the oxen and threshing implements for a burnt-offering. David refused to offer to Jehovah that which had cost him nothing, and bought the place from its owner for 600 shekels of gold, giving fifty shekels of silver for the oxen. Then the king built an altar on the ground he had purchased, "and offered burnt-offerings and peace-offerings, and called upon the Lord; and he answered him from heaven by fire upon the altar of burnt-offering." (1 Chron. xxi. 26.) The plague ceased immediately.

The answer of God by fire was more than acceptance of David's intercession; it was an unmistakable indication that He had chosen the spot as the place where the House which was to be erected to Him should be built. David

recognized the sign and said, "This is the House of Jehovah God, and this is the altar of the burnt-offering for Israel." (1 Chron. xxii. 1.) The place was called *Moriah* (*vision*), from the appearance of God to David, as the first destroying angel, and then by the sign of fire.

Four years after the death of David (B. C. 1011), Solomon laid the foundations of the Temple, and in seven years more the magnificent structure was completed. The reader will find careful descriptions of the Temple, its



SOLOMON'S TEMPLE.

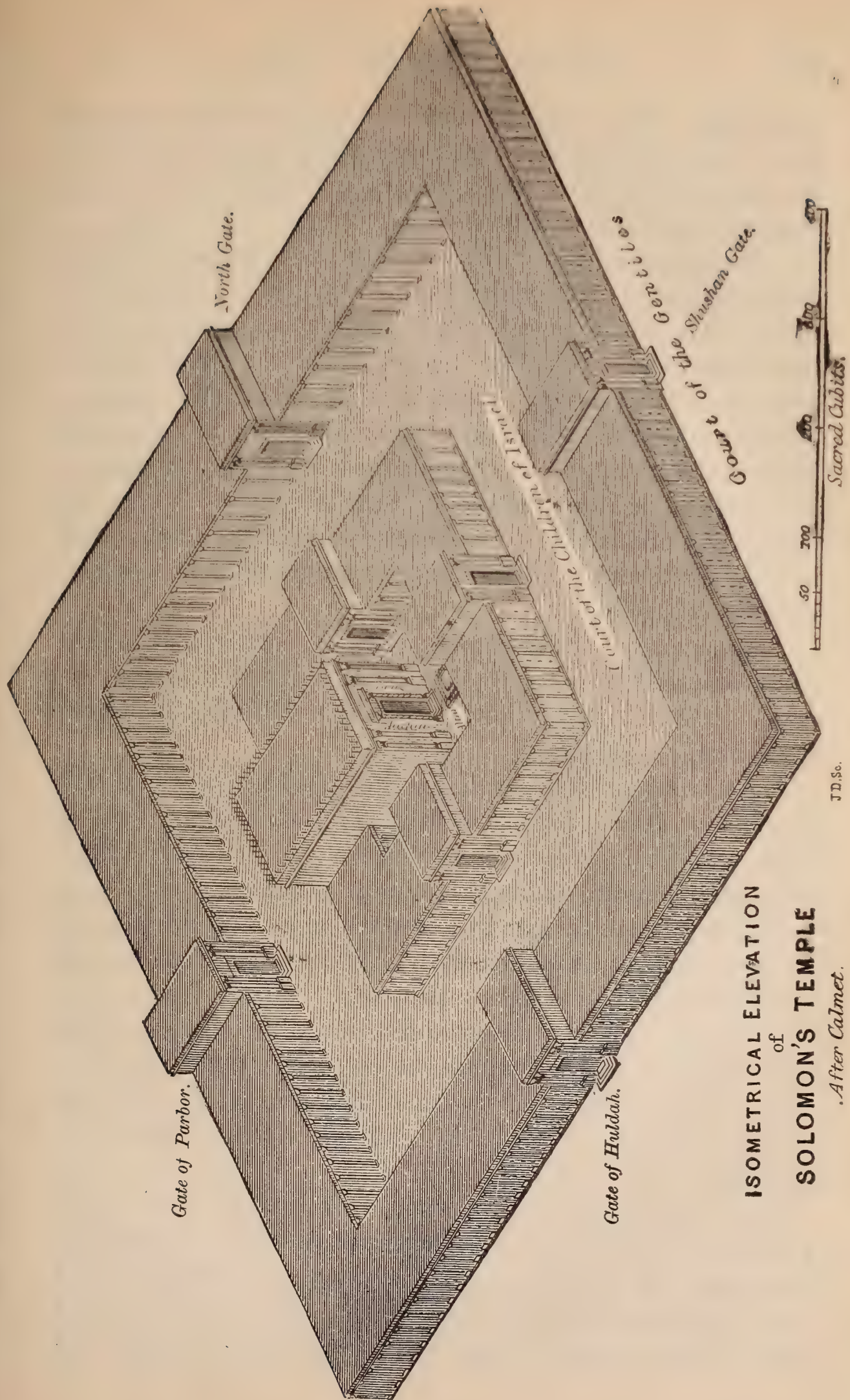
altars, courts, and furniture, in the sixth and seventh chapters of 1 Kings, and the third and fourth chapters of 2 Chronicles. Solomon's Temple remained standing 423 years, when it was destroyed with the city by Nebuchadnezzar (B. C. 588).

The *Second Temple* was begun after the return from the Captivity, B. C. 534, and was completed nineteen years later (B. C. 515). It was not equal to the first in splendor, and suffered very greatly from the attacks upon the city by foreign nations, and also at the hands of the Jews themselves

during their civil wars in the two centuries immediately preceding the birth of Christ. When Herod the Great became king, he determined to signalize his reign and at the same time conciliate the Jews by rebuilding the Temple upon a scale of magnificence which should eclipse the glories of the first edifice. The work was commenced in the eighteenth year of his reign. The Temple itself was completed by the priests and Levites in a year and a half after the beginning of the work; the construction of the outer buildings and courts required eight years more; and long after this colonnades, porches, and other adornments continued to be added, so that the saying of the Jews to Jesus, "forty and six years was this Temple in building" (John ii. 20), was literally true. The Temple, indeed, was not completed until a few years before the attack upon the city by Titus, in which it was destroyed.

The only description that has come down to us of this noble structure is to be found in the works of Josephus. He gives two accounts of it, one in his *Antiquities*, in which he relates the reconstruction by Herod, and the other in his *Wars of the Jews*, preceding the account of its destruction. The latter is the more complete and satisfactory.

According to Josephus, the Temple was built upon a rocky eminence opposite Zion and Akra. The level space on the summit was originally too small, being scarcely sufficient for the sanctuary and the altar, and the sides were steep and precipitous. Solomon built a wall along the eastern side, and filled in the site from the sanctuary to this wall, along which he built a colonnade, but the area on the other three sides was open. In the course of time, however, additions were made to the embankment, and the hill was levelled and made broader. At length the northern wall was thrown down, and as much space as the circuit of the Temple area afterwards occupied was enclosed. The hill was then surrounded with a triple wall from the base, the upper boundary walls were erected, and the lower court of the Temple



ISOMETRICAL ELEVATION
of
SOLOMON'S TEMPLE
After Calmet.

was built. This work consumed many generations, and required an outlay of vast sums of money, but its result was the noble platform on which stood the Temple and its magnificent courts and cloisters.

“The lowest part of the lower or outer court was built up from a depth of 300 cubits (525 feet), and in some places more. The entire depth of the foundations, however, was not discernible; for, with a view to level the streets of the town, they filled up the ravines to a considerable extent. There were stones used in this building which measured forty cubits in length. So ample was the supply of money, and such the zeal of the people, that incredible success attended the undertaking, and that of which hope itself could not anticipate the accomplishment was by time and perseverance completed.”

The enclosure thus completed was a quadrangle, measuring one stadium on each side, or four stadia in circumference. Josephus again gives the circumference, including the Antonia, at six stadia.

Upon this platform stood the Temple and its buildings. A spacious double portico or cloister ran around the Temple area, $52\frac{1}{2}$ feet broad, supported by 162 columns, which supported a cedar ceiling of the most exquisite finish. The pillars were each cut out of a single block of marble of glittering whiteness, and were each $43\frac{3}{4}$ feet high. Along the southern side the cloisters were triple.

There were eight gates to the Temple enclosure—one to the north, one to the east, two to the south, and four to the west. One of these led to the palace, one to the city, one at the corner to the Antonia, and one down towards the gardens.

The courts, which were open, were paved with inlaid marble of various colors. The outer court of the Gentiles was separated from the second court of the Israelites by a stone railing of beautiful workmanship, a little over five feet high. Pillars were set up at regular intervals along this

railing, bearing inscriptions in Hebrew, Greek, and Latin, warning strangers and all Jews not ceremonially clean from entering the Holy Court beyond. From this an ascent of fourteen steps led to a terrace $17\frac{1}{2}$ feet wide, beyond which rose the wall of the Inner Court. This wall was 70 feet high on the outside, and $43\frac{3}{4}$ feet on the inside, the difference being caused by an ascent of five more steps from the terrace to the Inner Court. The Inner Court had four gates opening on the north, four on the south, two on the east, but had no gate on the west. One of the eastern gates was for the use of the women, for whom a portion of the Inner Court was set apart, and beyond which they were forbidden to advance. One of the northern and one of the southern gates also led to this court, and were reserved for the women. The Inner Court was bordered on each side by a magnificent range of porticos or cloisters; and the columns, though somewhat smaller than those of the outer cloisters, were quite equal to them in beauty and workmanship. "Nine of these gates, or rather gateway towers, were richly adorned with gold and silver on the doors, the door-posts, and the lintels. The doors of each of the nine gates were $52\frac{1}{2}$ feet high, and half that breadth. Within, the gateways were $52\frac{1}{2}$ feet wide and deep, with rooms on each side, so that the whole looked like lofty towers; the height from the base to the summit was 70 feet. Each gateway had two lofty pillars 21 feet in circumference. But that which excited the greatest admiration was the tenth, usually called the Beautiful Gate of the Temple. It was of Corinthian brass of the finest workmanship. The height of the Beautiful Gate was $87\frac{1}{2}$, its doors 70 feet. The father of Tiberias Alexander had sheeted these gates with gold and silver; his apostate son was to witness their ruin by the plundering hands and fiery torches of his Roman friends. Within this quadrangle there was a further separation—a low wall which divided the priests from the Israelites: near this stood the great brazen altar. Beyond, the Temple

itself reared its glittering front. The great porch of Propyleon, according to the design of the last, or Herod's Temple, extended to a much greater width than the body of the Temple; in addition to the former width of 105 feet, it had two wings of 35 feet each, making in the whole 175. The great gate of this last quadrangle, to which there was an ascent of 12 steps, was called that of Nicanor. The gateway tower was $132\frac{1}{2}$ feet high, $43\frac{1}{2}$ wide: it had no doors, but the frontispiece was covered with gold, and through its spacious arch was seen the golden gate of the Temple glittering with the same precious metal, with large plates of which it was sheeted all over. Above this gate hung the celebrated golden vine. This extraordinary piece of workmanship had bunches, according to Josephus, as large as a man. The Rabbins add, that, 'like a true natural vine, it grew greater and greater; men would be offering, some gold, to make a leaf, some a grape, some a bunch; and these were hung up upon it, and so it was increasing continually.'

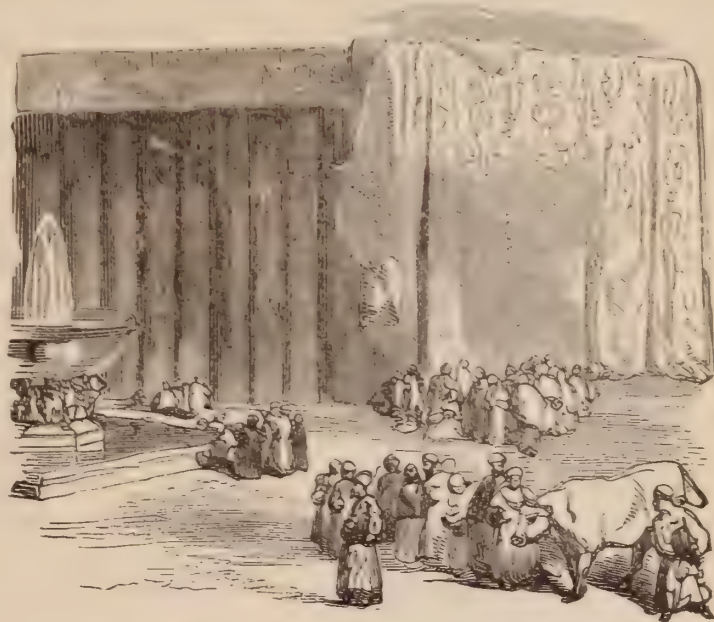
"The Temple itself, excepting in the extension of the wings of the Propyleon, was probably the same in its dimensions and distribution with that of Solomon. It contained the same holy treasures, if not of equal magnificence, yet by the zeal of successive ages the frequent plunder to which it had been exposed was constantly replaced; and within, the golden candlestick spread out its flowering branches; the golden table supported the show-bread, and the altar of incense flamed with its costly perfume. The roof of the Temple had been set all over on the outside with sharp golden spikes, to prevent the birds from settling and defiling the roof, and the gates were still sheeted with plates of the same splendid metal." *

Such were the ancient Jewish platform and Temple as Josephus has described them. The Temple was destroyed at

* *History of the Jews.* By H. H. Milman, D. D., Vol. II. pp. 341-343.

its capture by Titus, and the only attempt to rebuild it, the impious effort of the Emperor Julian (A. D. 632), resulted in an ignominious failure. The platform still remains, however, and much in the same shape it had during the existence of the second Temple. This platform we find to be identical with the area in the modern city known as the *Haram esh-Sherîf*, the "Most Noble Sanctuary," which embraces the whole area of the ancient Jewish Temple.

The platform of the Haram, it is easy to see, is an artificial structure, enclosed and supported by massive walls built up from the declivities of the hill on three sides. The highest part of the sustaining wall is on the south side. The altitude of the rest varies according to the nature of the ground. The total height of the wall is not seen in any case, the lower part being covered with earth and rubbish for a great distance, in some places as much as eighty or ninety feet.



OUTER COURT OF THE TEMPLE.

The area within the enclosure is nearly level. To the north of the great mosque, and especially at the northwest corner, there is a large section of the natural rock, cut away and levelled by hand. A large flagged platform, raised about fifteen feet above the level of the area, stands nearly in the centre of the enclosure, and is reached by several broad flights of steps. It is 550 feet in length from north to south, and 450 wide from east to west. The central part of this platform is occupied by the large mosque known as *Kubbet es-Sukhrah*, "beneath whose dome is an irregular projecting crown of natural rock, five feet high, and

sixty feet across." These features all bear a general resemblance to those of the ancient Temple area, and go far toward aiding us to identify the place.

"The Haram area is oblong, its eastern side measuring 1530 feet, and its southern only 922; and besides, both the west and north sides are somewhat longer than their opposites. Now, according to Josephus, the Temple area was a *square*, each side being a stadium, or 600 feet in length. From these measurements it appears that the Haram area is larger than the Temple area, as described by Josephus; and it is also of a different form." The cause of this difference, as will be shown farther on, is that the present area includes also the site of Antonia. Before describing the interior of the enclosure it will be interesting to make a circuit of its massive outer walls, and see how far these conform to those of the ancient platform.

Starting from the northwest angle of the enclosure, at the large building used as a barrack for troops, we notice that the wall and the building stand upon the natural rock, which has been levelled and smoothed by hand. At the northern edge of the rock there is an artificial precipice. The barrack extends along the wall for 370 feet to the eastward, and at its eastern end is a small gateway leading to the city, called *Bâb ed-Dawatâr*, "Gate of the Secretary." About 150 feet farther east is another gate called *Bâb el-Hittâ*. A few feet to the eastward of this gate commences the deep and remarkable trench, called *Birket Israil*, the traditional Pool of Bethesda of the monks, which is noticed at length in another chapter. Drs. Robinson and Porter are of the opinion that this trench extended along the entire northern wall of the present area, and formed the deep fosse spoken of by Josephus, as extending along the front of the Antonia and separating it from Bezetha. The excavation has been explored by Captain Warren for a distance of 494 feet, thus proving its extent along half of the northern border of the Haram. "I hold it probable," says Dr. Robinson, "that

this excavation was anciently carried quite through the ridge of Bezetha along the northern side of Antonia to its northwest corner, thus forming the deep trench which (Josephus informs us) separated the fortress from the adjacent hill. This (western) part was naturally filled up by the Romans under Titus, when they destroyed Antonia, and built up their approaches in this quarter against the Temple."

"This view of Dr. Robinson," says Dr. Porter, "is corroborated by an excavation made a few years ago when erecting the Convent of the *Dames de Sion* opposite the Serai. A section of what appears to be the counterscarp of the fosse was laid bare, about one hundred feet long, and twelve deep, hewn in the rock. It was found by measurement to be exactly parallel to the Haram wall. Recent researches of Mr. Warren, R. E., have resulted in the discovery of a remarkable passage hewn in the rock, from beneath the Convent of the Sisters of Zion, under the Via Dolorosa, the barrack, and the



THE HIGH PRIEST IN FULL DRESS.

Pasha's residence, to within a few feet of the northwest angle of the Haram, a distance of more than three hundred feet from north to south. It is evident that no ditch ever traversed the ridge across the line of this passage; it must have stopped short beneath the barrack."

We come now to the northeast angle of the Haram, which is reached from St. Stephen's Gate. The masonry at this angle is unquestionably Jewish, showing that this part of the

wall occupies its ancient position, and is the original structure. "This section projects seven and a half feet from the general line of the wall, forming a corner tower eighty-three and a half feet long. The stones are all bevelled, carefully hewn, and of massive proportions. One at the southeast angle measures twenty-three feet nine inches long, three feet high, and five feet two inches wide. Others vary from seventeen to twenty feet in length. Five courses of them are nearly entire, and the quoin is ancient, or at least of ancient materials, almost to the top. This was most probably one of the bastions of Antonia."

From here to the Golden Gate is a line of wall 373 feet in length, and preserving enough of the ancient masonry to show that the wall is in its original place. The stones are all large, many being eight feet in length.

The Golden Gate stands in the centre of a projection fifty-five feet long and standing out six feet. The portal is double, with semi-circular arches. These arches are elaborately ornamented, and the entablature is sustained by Corinthian capitals, which spring like corbels from the wall. It is believed that the exterior of this gate is more modern than the wall, and has been stuck into it. Mr. Fergusson thinks it dates from the time of Constantine, or from a later period. "Although the external ornaments and arches, and the interior columns and vaulting of the Golden Gate, are comparatively modern, M. de Vogüé, on a close inspection, discovered that the gate itself is ancient. Colossal monolithic jambs, one about twelve and the other fourteen feet high, corresponding in form and position to those in the southern gates, remain in position, and are the sole vestiges existing above ground of a massive portal long anterior in date to that now standing."

From the Golden Gate the wall continues southward for one hundred and ten feet eight inches, to a small projection of two feet. Thence to the southern angle the distance is nine hundred and seven feet four inches. The lower part

of the wall consists of the ancient stones of the first wall built here, which evidently have not been moved since they were first laid. The upper part is built on these, and is of more modern construction. The ground falls rapidly towards the southern angle, and more of the ancient wall is here seen above the surface. There are several fragments of columns along this portion of the wall. One of these, near the top, projects several feet. The Arabs believe that Mohammed will take his seat here at the last day to direct the final judgment in the valley below.

At the angle there are sixteen courses of ancient masonry above the surface, the best preserved section of the ancient wall to be seen, and one of the finest specimens of mural architecture in the world. "The joints are close, and the finishing of the bevelling* and facing is so clear and fine, that when fresh from the hands of the builder, it must have produced the effect of gigantic relievo panelling. The 'chief corner stones' are twenty feet long; and the eighth, counting upwards, is estimated at seven feet in breadth by six in height; and here should be noticed a space left, as if for a window, in the upper part. The material employed is a fine limestone, and is now clothed with that golden hue which a course of ages produces in southern climes."

No mortar or cement is used in the construction of the walls of the platform. The lower layers are believed to be bound together with bands of lead or iron run through them. The dressing on the upper and under surface and at the two ends of all the stones is so perfect that a knife cannot be inserted between any two stones. They are placed one above the other, each stone being set half an inch to an inch farther back, so that the wall is not perpendicular, but

*The faces of the stones are left rough, and then a marginal cutting of two to four inches, or more, in breadth, is made around the face. This is called the Jewish bevel. In the English survey reports it is called a marginal draft. The faces of the oldest stones are rough within the bevel; those of a later date are smooth.

stands at a slight angle. This being the case no supports of any kind are needed to sustain the wall.

The distance from the south angle to the projection at the Golden Gate in the eastern wall is 1018 feet. This line is unbroken, and is supposed by Dr. Porter to measure the length from north to south of the ancient Temple platform. The space from the southern side of the Golden Gate to the southern edge of *Birket Israil*, he assigns to the Antonia. "If a line be drawn," he says, "from this point (the southern end of the projection at the Golden Gate), westward, across the Haram area, it passes about 150 feet north of the great mosque, cutting off a space measuring 1018 feet by 926, which we may regard as pretty nearly coinciding with the area of the ancient Temple. It does not, indeed, form a mathematical square, as that area is represented by Josephus; but its sides are so nearly equal that in popular language it might be so called."

The ground lying between the eastern wall and the Kidron is occupied by a Turkish cemetery. This space grows narrower to the southward; at the southeast angle the wall stands on the brow of the ravine, which is here 165 feet deep. The wall being nearly eighty feet high here above the surface, the total height from the valley to the summit of the wall is now nearly 245 feet. It was anciently much greater. Captain Warren has discovered the solid rock on which it stands fifty-three feet below the present surface, the rock being covered with that immense thickness of *débris*. This would make the original wall 130 feet high above its foundations, or nearly 300 feet above the bed of the valley. This fully sustains the assertion of Josephus that the height at this angle was so great that if "one attempted to look down into the gulf below, his eyes became dark and dizzy before they could penetrate to the immense depth."

Captain Warren has also discovered that "the eastern wall is prolonged beyond the southern face, and continues in the general direction of Siloam, with all the solidity and

antiquity which characterize its known portions." Here is another confirmation of Josephus's narrative, which states that the first wall, or wall of Zion, advanced from the Gate of the Essenes, "with a southern aspect above the fountain of Siloam, whence it again inclined, facing the East, and, extending to a certain spot called Ophla, it joined the eastern colonnade of the Temple." Evidently the wall discovered by Captain Warren is the first wall of Josephus.



THE MOLTEN SEA.

Turning around the southeast angle, we find that the southern wall for a short distance corresponds to the eastern in the character and antiquity of its masonry. Fifteen courses of ancient stones are at first seen, but the ground soon rises so much as to conceal all but the upper courses. About thirty yards beyond the southeast angle is a walled-up gate with a pointed arch in the upper or modern portion of the

wall. A short distance farther westward are "three circular arches built up, about twenty-five feet high by fourteen wide, once opening on the great vaults which lie beneath the southeast corner of the Haram. The arches and external masonry and ornaments of this triple gateway are of Byzantine architecture, perhaps of the sixth century; but the researches of M. de Vogüé have brought to light remains of a far earlier date. The sides of the arches are colossal monoliths, evidently *in situ*, and which formed the jambs of an original portal, coeval with the oldest parts of the wall, and giving access to a triple subterranean avenue, which led up by an inclined plane to the interior platform. This is one of the most interesting relics of Herod's Temple. Underneath the gateway, at a depth of some nineteen feet below the surface, are three passages, partly hewn in the rock. One of them has a doorway, and appears to have been a secret entrance to the vaults of the Haram. Plans of these are given in Wilson's 'Notes to the Ordnance Survey.' More recent researches by Lieutenant Warren show that a very ancient aqueduct or drain ran beneath this gate from the Temple area to Ophel. May not this, therefore, be the 'Water Gate' mentioned by Nehemiah (iii. 26)?"*

Beyond these arches we soon come to the city wall, which joins the Haram wall at 550 feet from the southeast angle. At the point of junction there is an arch, partly covered by the end of the city wall, in the Haram wall, and in the portion lying immediately inside of the city wall is a small grated window, hard to reach, but through which, once attained, one can see "a long subterranean avenue leading up an inclined plane and flight of stairs to the Haram area. The opening above is about thirty feet in front of the Mosque el-Aksa. From this opening in the pavement of the platform," says Dr. Robinson, "a passage leads down by steps through the pavement and under the mosque, and

* *Hand-Book for Syria and Palestine*, p. 110.

continues to descend partly by steps and partly without, until it terminates in a noble ancient gateway adjacent to the southern wall of the enclosure. This gateway is forty-two feet in breadth by fifty or sixty feet in length from south to north. It is described by Mr. Catherwood as similar in its character and architecture to the Golden gateway, except that it would seem to be of a somewhat earlier date; the same groined roof and marble columns of the Corinthian order, indicating a Roman origin, or, at least, a Roman style. Like that, too, it is a double gateway; and the middle row of columns extends up through the whole passage.

“There can be little question that this is the ancient gate mentioned by Josephus, in the middle of the south side of the Temple area. It may have been erected, or at least decorated by Herod; and perhaps rebuilt by Adrian, or at the same time with the church, under Justinian. At present the floor of it is about fifteen or twenty feet above the ground on the outside. Probably an external flight of steps originally connected it with the part of the city below. The present south wall, here wholly modern, entirely covers this gateway from view; so that a person by merely looking at the outside would have no suspicion of its existence; although to one already acquainted with it, certain traces in the wall serve to mark its place. . . . The existence of this ancient gateway goes to confirm indubitably the view already taken, that the present southern wall of the Haram occupies the identical site of the same wall in the ancient Temple area.”*

At the southwest angle the masonry resembles that of the southeast angle, and as the ground falls rapidly from the city wall to this corner, we can see again the ancient courses of massive stones. Those on the western face of the southwest angle are larger than any we have yet encountered. Four courses lie above the surface here. One of these

* *Biblical Researches*, Vol. II. pp. 304, 305.

stones is thirty-eight feet nine inches long, four feet thick, and ten feet wide. The others are from twenty-four and a half to twenty and a half feet long, by five feet thick. They are much worn by time, and are evidently the ancient blocks placed here when the platform was first constructed. They thus mark the original limits of the Temple wall. Josephus says that this angle stood on the shelving edge of Mount Moriah, and hung over the Tyropœon. Captain Warren has vindicated the Jewish historian's accuracy by finding the foundations of this angle upon the natural rock, *ninety-five feet* below the present surface. This great depth has been filled up with the rubbish and ruins of centuries.

About thirty-nine feet from this angle the visitor will notice three courses of immense stones projecting from the wall, forming the segment of an arch. The arch extends fifty feet along the wall, and the stones composing the segment are twenty-four and a half feet and under in length. The span of the arch must have been about forty-five feet, and it doubtless took five such arches, together with the abutments, to reach from the Temple to the precipitous side of Zion on the opposite side of the Tyropœon. This segment clinging to the Temple wall is all that is left of the ancient bridge which connected the Temple with Mount Zion, and which Josephus places at the lower end of the Xystus. Its height must have been about 200 feet above the bed of the Tyropœon. Captain Wilson, a few years ago, made an excavation for the purpose of finding one of the piers of the bridge. He went down thirty-seven feet below the present surface, and found a block of solid colossal masonry, evidently of Jewish workmanship. The distance from its western side to the Haram wall was fifty-four feet. There seems to be little doubt that this was one of the piers of the ancient bridge.

The bridge described by Josephus, as connecting the Temple with the royal palace on Zion, is first definitely mentioned in the account of the siege of Jerusalem by Pompey,

about twenty years before the accession of Herod to the throne. Josephus represents Aristobulus and his followers as retreating into the Temple, and breaking down the bridge behind them. It was upon this bridge that Titus held his last parley with the Jews previous to the capture of Zion.

The discovery of the site of the bridge, or rather the identification of the segment of the arch referred to, is due to Dr. Robinson. Others had previously recognized the projection from the Temple wall as a portion of an arch, but Dr. Robinson has the honor of being the first to discover its true character, and to establish its connection with the ancient bridge connecting the Temple with Zion. It is generally known now as "Robinson's Arch."

Several houses now approach so near to the west wall as to prevent a very minute examination, but enough can be seen to show that it pursues a straight course to the northward, and follows the line of the ancient wall. One of the houses, once, and perhaps still, occupied by a native named Abu S'aûd, who made himself quite well known to the modern explorers of Jerusalem, is built partly within and partly without the Haram area. Forty or fifty yards to the north of it is a section of the wall, which we reach by passing around this house, and through some narrow, crooked lanes in the Jewish quarter. This is a most interesting spot, and is known as the Jews, "Wailing Place." There are five courses of large, bevelled stones, in an excellent state of preservation, above the surface here, except that the joints and some of the lower portions are much worn, perhaps from the passionate kisses of the many mourners who have poured out their lamentations upon them. Every Friday the Jews assemble here, as they have done for centuries, and bewail the departed glories of their city and Temple. The ceremony has already been described.

"At the southern end of this area is a low and comparatively modern wall, over which the adventurous explorer can easily climb. From it he descends into a little court,

and thence into a gloomy chamber in the angle between the Haram wall and the house to the south. Here, in the midst of fine Jewish masonry, *is a section of a gateway*. The lintel is seven feet in depth, and measures sixteen in length to the place where it is covered by the wall of the house. This gateway is mentioned by Aly Bey, who saw it from the interior, and says, ‘the superior portion consists of a single stone twenty feet long.’ It was more recently seen by Dr. Barclay, and I noticed it in 1854 and 1857. It has been since more thoroughly explored. It is now walled up; but it opened into a little mosque dedicated to *Burâk*, the famous charger of Mohammed. Remains of an ancient subterraneous passage have been discovered, leading from the gate eastward for a distance of sixty-nine feet, and then turning south it appears to have risen to the surface of the Haram by an incline, like the avenues on the south. It is sometimes called Bâb el-Burâk, and sometimes Bâb Mohammed. It is partly underneath the modern gate Bâb el-Mugharibeh. There can scarcely be a doubt that this is one of the gates of the Temple area, most probably the *second* from the south, which Josephus mentions as opening into the *Suburb*. The first gate, he states, led to the king’s palace by a passage over the intermediate valley—the bridge already described. Two more opened on the *Suburb*; and the first of these is doubtless that now before us. It is worthy of notice that this gate is considerably south of the point where the ancient northern wall of Zion would naturally join the west side of the Temple; and this serves strongly to corroborate the view stated above, that the section of the city called by Josephus the *Suburb* lay, partly at least, in the valley of the Tyropœon.”*

To the north of the Wailing-place, the Haram wall is hidden by the modern houses which stand in front of it. Visitors are thus cut off from examining it. Mr. Cather-

* *Hand-Book for Syria and Palestine*, p. 113.

wood, Dr. Barclay, and others succeeded in making a sufficient survey of it to enable them to declare that the western wall contains more of the ancient Jewish masonry than any of the other sides.

About 270 feet north of Bâb el-Burâk is Bâb es-Silsilah, "the Gate of the Chain." It stands at the end of the Street of David, and forms the principal entrance to the Haram. Drs. Robinson and Porter think this may be the *second* gate opening from the Temple area into the *Suburb*; "as in such a massive wall the old gateways would naturally be preserved." It is a double gateway, with Saracenic decorations and twisted marble columns.

A few years ago Captain Wilson made a most interesting discovery immediately beneath this gateway. He descended into a cistern called el-Burâk, and there found an excellently preserved section of the old Haram wall. "Beyond it is a semi-circular arch, having a width of forty-three feet, and a span of forty-two, built of massive stones from seven to thirteen feet in length. On the east, as at Robinson's Arch, the stones at the springing and for two courses above form part of the Haram wall; while, on the west, the arch abuts in a solid mass of masonry of the same style. Captain Wilson says that 'whatever date is given to the masonry of the Wailing-place must be ascribed to this.' The road to Bâb es-Silsilah passes over the arch; and we have thus an additional proof that here was one of the ancient entrances to the Temple."* This is now called Wilson's Arch.

Two hundred and seventy feet north of the Gate of the Chain is Bâb el-Katanîn, "the Gate of the Cotton Merchants." It is Saracenic in style, and an inscription over it states that it was erected or repaired in A. H. 737 (A. D. 1359). There is an ancient tradition that this is the Beautiful Gate of the Temple, where the impotent man was

* Dr. Porter.

healed by the Apostles John and Peter. (Acts iii.) For this reason, Christians during the time they were prohibited from entering the Haram area were allowed a comparatively unrestricted access to this gate. Dr. Porter thinks this may be the site of the gate mentioned by Josephus as leading to Akra, "where the road descended into the valley by a great number of steps, and thence up again by the ascent."

About fifty feet north of the Gate of the Cotton Merchants is a small gateway which opens from the Haram into a narrow lane, called Bâb el-Hadîd, "the Iron Gate," a comparatively modern structure. Two hundred and fifty feet north of this is Bâb en-Nâdhir, "the Gate of the Inspector." Here, according to the Mohammedan tradition, the angel Gabriel tied el-Burâk, Mohammed's winged horse, on the night of his journey to heaven. At the northwest angle there is another small gateway. This completes our survey of the walls. The exact length of the various sides is thus given by the English Ordnance Survey: northern side, 1042 feet; eastern, 1530 feet; southern, 922 feet; western, 1601 feet.

Josephus and the Talmud agree in describing the Temple area as a square. The former authority says each side measured a stadium, 612 feet. The latter states the measurement at 500 cubits, or 873 feet for each side. Dr. Porter thinks both of the measurements may be mere approximations from memory. The Doctor's own supposition, that the Temple platform proper ended on the north at the south side of the projection at the Golden Gate, would make it nearly a square, the width of the Haram area being 922 feet, and the distance from the point named to the southeast angle being 1000 feet. This makes the northern boundary run 150 feet north of the Great Mosque, and an equal distance north of the Gate of the Cotton Merchants.

Accepting Dr. Porter's view as the most probable, the

next thing is to discover in what part of the area the great altar and the Naos, or Holy House, stood. Josephus states that the Temple stood upon the highest point of the enclosure, upon the rocky summit of the hill which King Solomon had originally levelled for that purpose. The Talmud states that it stood in the northwestern part of the enclosure, and that its length was from east to west. Josephus's language is important and explicit: "The Temple was built upon a strong hill. Originally the *level space on its summit* scarcely sufficed for the *Naos* and the altar, the ground about being abrupt and steep. But King Solomon, who built the *Naos*, having completely walled up the eastern side, a colonnade was built upon the embankment."* This language, it seems clear, effectually shows that the Holy House did not stand in any part of the eastern portion of the enclosure, and is a complete denial of the theory which would locate it in the southeastern portion of the present area. We must look for it elsewhere.

First we must find the rocky summit on which it stood. Toward the northwestern portion of the present enclosure, under the dome of the Great Mosque, is the natural crown of the hill—a broad, irregular mass of limestone rock. The Jews, during the fourth century, were accustomed to assemble around it, and pour out their lamentations upon it, as they regarded it as marking the site of their ancient Temple. The Mohammedans have always considered it the most sacred spot in the enclosure. The rock is about five feet high and sixty feet across, and bears marks of the workmen's tools. In the southeast side there is an irregularly shaped chamber, about seven feet high, called the "Noble Cave," as the Mohammedans affirm that it was the praying place of Abraham, David, Solomon, and Jesus. Two small marble altars stand in this cave. The one on the right is in honor of Solomon, that on the left in honor

* *Wars of the Jews.* Book V. Chap. V. Sec. I.



SIMEON AND ANNA IN THE TEMPLE.

of David. On the southwest is a niche named in honor of Abraham, and one on the northwest named in honor of Jesus. At the northeast corner is a small stone altar dedicated to Elijah. In the centre of the roof is a cylindrical aperture, pierced entirely through the rock. Immediately beneath it in the floor of the cave is a small slab of marble covering a deep cavity, which the Mohammedans call *Bir el-Arwâh*, "the Well of Spirits." According to some it is the entrance to Paradise; others make it the Gate of Hell.

We are warranted in believing that this rock was the threshing-floor of Ornan, the Jebusite, over which the destroying angel hovered, and upon which David built his altar to God, and which afterwards became the site of the great altar of burnt-offering. "We learn from the *Mid-doth* (a tract of the *Mishna* which treats of the Temple)," says Dr. Porter, "that at the southeastern horn of the great altar was a spot in the pavement where a ring was fixed in a slab, beneath which was an opening to a cave for the purpose of cleansing the drain around the altar, and receiving the blood. So then the 'Noble Cave,' as it seems, was the cesspool of the altar of burnt-offering. The immense number of victims often sacrificed at one time would evidently need some such arrangement. The altar was thirty-two cubits square, and thus covered nearly the whole surface of the rock."

If the great altar stood here, then it follows that the Holy House must have stood behind it. The altar of burnt-offering stood in front of the Temple eastward, and both stood in the small court which none but the priests were permitted to enter. "Without this, and lower than it, was the court for the men; and beyond it, eastward, the women's court. These were encircled by a high wall, and stood on a platform from which steps led down to the outer court. This platform probably coincided pretty nearly with the southern section of that on which the Great Mosque now stands. The outer court, occupying by far the greater por-

tion of the whole area, was a place of common resort for the people of Jerusalem and for strangers visiting the city. It was from it the Saviour drove the money-changers and merchants. (Matt. xxi. 12, 13.) Into it opened the four gates from the city on the west, and the two from Ophel on the south, the long passages from the latter passing underneath the 'royal porch' to the centre of the court. One striking feature of this court was that it was almost wholly, if not wholly, artificial; the platform being supported by massive exterior walls, and the space within them partly filled up with earth, and partly sustained on piers and arches." *

The southern side of the outer court of the Temple was occupied along its whole extent by the Cloister of Herod—the *Stoa Basilica*—one of the noblest of the works of that great builder. It ran from valley to valley along the high wall, and must have presented a most imposing appearance, especially from without. It consisted of a nave and side aisles formed by four rows of Corinthian columns. The nave was 45 feet wide and 100 feet high, and each aisle was 30 feet wide and 50 feet high. The shafts of the columns were formed of single blocks of glittering white marble, and the roofs were of cedar, elaborately carved. "The nave of these cloisters was exactly opposite the bridge leading from Zion to the Temple, and corresponded with it in breadth, as may be seen by a comparison of the site and breadth of the ruined bridge with the measurements of Josephus."

Solomon's Porch was a double range of cloisters formed by three rows of noble columns. It was of great height, and ran along the eastern wall, upon the brow of Moriah, and from it one could look down directly into the deep ravine of the Kidron. This "Porch" was a favorite resort of the Lord Jesus. (John x. 23.) Here also the people came flocking around the Apostles John and Peter after they had cured the impotent man at the Beautiful Gate.

* *Hand-Book for Syria and Palestine*, p. 117.

The Haram area is supported in part by an extensive system of piers and arches which form a series of vaults which are among the most remarkable features of the present structure. They are entered by an opening marked by a small dome in the southeast corner. A flight of stone steps leads down to a square subterranean chamber, now used as a mosque. The room contains a sculptured sarcophagus covered with a canopy, which the Moslems call "the Cradle of Jesus." Another stairway leads from this chamber down to the vaults. They are supported by fifteen rows of massive square pillars, each measuring about five feet on each face. The pillars are constructed of immense stones placed one above the other. The intervals between the rows are irregular, varying from ten to twenty-three feet. "In each row the pillars are connected by semi-circular arches; while the vault intervening between the rows is formed by a lower arch—the segment of a circle. From the southeast corner for about 120 feet westward, the ranges extend northward about 200 feet, where they are shut up by a modern wall. For about 150 feet farther west, the vaults are closed up in like manner at less than 100 feet from the southern wall; and to judge from the wells and openings in the area above ground, they seem to have been walled up, that the northern portion of them might be converted into cisterns. The remaining part westward is made up of the three passages leading from the Triple Gateway. The vaults thus terminate about 150 feet east of the Mosque el-Aksa. How much farther they ran westward is now unknown. Dr. Barclay could find no entrance to vaults west of those now described. There can be little doubt, however, that they extended to the western wall."* These vaults are called "Solomon's Stables" by the Franks, and Al Masjed al-Kadîm (the Old Mosque) by the Mohammedans. Captain Wilson and M. de Vogüé have shown that

* *Hand-Book for Syria and Palestine*, p. 118.

THE SINGERS OF THE TEMPLE SERVICE.



the vaults are, in their present form, comparatively modern. The latter says they are the work of the Arabs, and were constructed about the time the Moslems took possession of the Temple area for religious purposes. He admits, however, that the present vaults are the successors of similar structures of a more ancient date. "It appears to me evident," he adds, "that at the epoch of the first system of masonry a network of gigantic caves, arched like the fragments which we have now before our eyes, occupied the whole artificial section of the platform of the Temple; the Arab substructions which we now describe are a later and feeble imitation of that splendid arrangement. It may be that some well-preserved portions of those vaults still exist under the southwestern corner of the Haram and under the Mosque el-Aksa."

It now remains to determine what use was anciently made of that portion of the Haram area which extends from the south side of the projection at the Golden Gate, where Dr. Porter places the northern boundary of the Temple platform, to the northern limit of the present enclosure. We accept the theory of Drs. Porter and Robinson, that this whole northern part of the present enclosure was occupied by the fortress of Antonia. We are indebted to Josephus for our knowledge of this fortress, as for the only accounts we possess of the Temple. He states that it stood on the northern side of the Temple area. It was a quadrangle, and was first erected by the Maccabees, who called it the Tower of Baris. Herod the Great rebuilt it upon a scale of great strength and magnificence, and named it in honor of his friend and patron Mark Antony. Josephus seems to apply the name of Antonia to both the fortress as a whole, and to its strongest tower, or citadel, which stood at the northwest corner of the Temple enclosure. "The rock itself," he says, "was covered over with smooth pieces of stone, from its foundation, both for ornament, and that any one who would either try to get up, or to go down it, might

not be able to hold his feet upon it. Next to this, before you come to the edifice of the tower itself, there was a wall three cubits high; but within that wall all the space of the Tower Antonia itself was built upon, to the height of forty cubits. The inward parts had the largeness and form of a palace, it being parted into all kinds of rooms and other conveniences, such as courts and places for bathing, and broad spaces for camps, insomuch that, by having all the conveniences that cities wanted, it might seem to be composed of several cities, but by its magnificence it seemed a palace; and as the entire structure resembled that of a tower, it contained also four other distinct towers at its four corners; whereof the others were but fifty cubits high; whereas that which lay upon the southeast corner was seventy cubits high, that from thence the whole Temple might be viewed; but on the corner where it joined to the two cloisters of the Temple, it had passages down to them both, through which the guard went several ways among the cloisters with their arms on the Jewish festivals, in order to watch the people; . . . for the Temple was a fortress that guarded the city, as was the Tower Antonia a guard to the Temple." * Such an extensive structure as is here described could not have stood at one corner of the Temple only. It must have occupied a larger space, and we are warranted in believing that it extended along the entire northern wall of the Temple area. The citadel of this fortress stood on a rock fifty cubits high, at the northwest corner of the Temple area. The fortress was separated from Bezetha by a fosse so deep as to be impassable, and which gave to the walls a loftier appearance. We have already given the reasons for believing this fosse to be identical with the Birket Israil of to-day, and for supposing that the modern pool anciently extended along the entire northern line of the Haram enclosure.

* *Wars of the Jews*. (Whiston's Translation.) Book V. Chap. V. Sect. 8.

Along with Josephus's description of Antonia, says Dr. Robinson, "it is likewise to be borne in mind, that the area of Solomon's Temple was originally a square, measuring a stadium on each side, or four stadia in circuit; which circuit was enlarged by Herod to *six* stadia, *including Antonia*; thus enclosing double the former area, or two square stadia instead of one. From this account it would strictly follow that the area of Antonia was also a square measuring a stadium on each side. But, as Josephus was writing at Rome, without actual measurements, and after an absence of many years from Jerusalem, the statement can be regarded only as a general estimate expressed in a popular form. It may also be remembered that, according to the measurements already given, the present Haram area is 1530 feet in length from south to north, by about 922 in breadth; thus having on the north an extension of about 600 feet more than a square. It is not necessary, however, to suppose that the Temple enclosure formed an exact mathematical square; for in an area of such extent, even if the length were much greater than the breadth, it would still in popular language be called a square. . . .

"The site thus proposed for Antonia in its full extent accords well with the description and various notices of Josephus; and enables us to understand and apply all his specifications in a natural manner and without any violence. It affords ample space for all the 'apartments of every kind, and courts surrounded with porticos, and baths, and broad and open places for encampments.' It leaves room for the square form of the Temple area proper, as specified by Josephus and the Talmud; and although we do not now find the whole area, inclusive of Antonia, to be full six stadia in circuit, yet the actual difference is not greater than might be expected in a merely popular estimate. . . .

"The like extent of Antonia seems further to be indicated by the features of the present eastern wall of the Haram area. At the northern end, as we have seen, we find what

seems to have been the wall of a corner tower or bastion, measuring about eighty-three feet; and then again the projection of which the Golden Gate forms a part, extending fifty-five feet, and which apparently was once the base of another tower. From the southern side of this last projection to the southeast corner is a distance of 1018 feet; and to the northeast corner is about 516 feet. A line drawn from this point of division westward across the Haram area, would fall about 150 feet north of the Great Mosque. We thus should have the present area divided into two portions; the southern portion measuring 1018 feet by 925 feet, would then represent the square of the ancient Temple. The northern tract, having the same breadth, and measuring about 516 feet from south to north, would in this way be left for the extent of the Antonia. To this last may then be added the site of the present Serai, if occupied of old by the inner acropolis; thus increasing the area of the whole fortress to the extent of some 150 feet towards the north on the northwestern part. These estimates, of course, require the language of Josephus to be taken in a popular sense; and there is no ground for assigning to it any other. The Golden Gate, according to this view, was near the southeastern angle of the fortress; and led out from Antonia into the country at this sheltered spot, where no enemy could successfully assail it. . . .

“The same general position of Antonia furnishes an easy explanation of some other circumstances connected with the Temple. One of these is the fact that Josephus, in describing the gates of the Temple leading to the city and suburb, speaks only of the four upon the west and one in the southern side; thus affording strong ground for the inference, that there were none upon the north. If now Antonia with its lofty citadel and deep fosse lay along upon the whole of this northern side, we have at once a sufficient reason for his silence. . . .

“In the same way we perceive a satisfactory reason for

the historian's application of the celebrated oracle that 'the city and Temple would be captured when the Temple should become four square.' He asserts that 'the Jews, at the time of the destruction of Antonia, made the Temple four square,' and thus the oracle received its fulfilment. Previously, then, the Temple was *not* a square; because it comprised Antonia as a part of itself. It was an oblong, and perhaps irregular; especially if we regard the citadel as making a projection towards the north. The oblong, by the destruction of Antonia, was reduced to the square of the Temple proper."*

When Titus departed from Jerusalem after the capture of the city, he left it a mass of smouldering ruins. The Temple and Antonia were completely destroyed, and even the walls of the Temple platform were broken away and thrown down. The lower portions escaped damage, as the stones thrown from above, falling around the base, formed a rampart about the lower part, which protected it from injury. It is not known at what time the platform was repaired and reconstructed in its present form; though it is probable that this was done by the Emperor Hadrian, who rebuilt and fortified Jerusalem about half a century after its destruction by Titus. He erected a statue of Jupiter on the site of the Jewish Temple, and set up an equestrian statue of himself on the very spot where the Holy of Holies once stood. This statue was still standing in the fourth century. The author of the *Jerusalem Itinerary* saw it in A. D. 333.

Entrance to the Haram enclosure was formerly denied to Christians, and the fanatical dervishes who infest the place stood ready to punish with their daggers any unbeliever bold enough to profane the holy place with his presence. The Sultan has now thrown the area and the principal buildings open to travellers upon certain conditions, easily complied with. Admission is obtained through the consul of

* *Biblical Researches*, Vol. III. pp. 233, 234, 235, 236.

one's country, who sends a kavass or consular agent with the visitor, to pass him by the guards at the gates, and to protect him from the fanaticism of the dervishes.

The principal entrance is *Bâb-es-Silsileh*, the "Gate of the Chain," in the western wall. The western side of the enclosure is bordered by a long range of cloisters, built in the fourteenth century, with square pillars and pointed arches, which occupy nearly the entire line of the western wall. Adjoining the cloisters are several buildings used as colleges for the dervishes and public schools. Immediately opposite the gate is a small but elaborately ornamented cupola, called the Dome of Moses, built about A. D. 1269.

Turning to the left, and passing between the cloisters and the platform of the Great Mosque, we reach the northern portion of the enclosure—the site of the Antonia. The general appearance of the enclosure is that of a park. Grass is growing in every part of it, even in those portions which are paved springing up between the stone blocks. Cypress and plane trees are scattered about the area, and several fountains surmounted by beautiful cupolas and a number of praying places are seen.

At the northern end of the enclosure one can still see the scarped rock on which the citadel of Antonia stood, and on the west is a section of the massive ancient wall. Along the northern wall are the barracks of the Turkish troops, a long, irregular building, and immediately south of this is the Serai or Palace of the Pasha. The view from this portion of the area is very beautiful. To the southward the enclosure stretches away, green and inviting, broken by the large platform of the Great Mosque, and interspersed with fine old trees and fountains. To the eastward is a small, graceful dome called the Dome of Solomon, which the Arabs believe marks the spot where Solomon stood to pray, upon the completion of the Temple. Beyond this, in the eastern wall, and nearly opposite the northeast angle of the platform of the mosque, is the inner face of the Golden

Gate. Immediately south of where we stand is the platform upon which the great Dome of the Rock is erected. It is about fifteen feet above the general level of the Haram area, and is reached by three flights of stairs on the western side, two on the south, two on the north, and one on the east. Above these stairs are elegant pointed arches, which Mr. Catherwood believes are of equal antiquity with the mosque. Between these arches, at intervals, under and attached to the platform, are apartments in which the poorer Moham-medan pilgrims visiting the city are lodged and fed gratuitously from the funds of the mosque. The platform is about 550 feet long from north to south, and 450 feet wide from east to west. It is paved with white marble, and along it are several small tasteful praying places, one of which is said to have been used by Fatima, the daughter of Mohammed. On the south side of the platform, attached to the columns, is a splendid pulpit, one of the handsomest works in the enclosure. On the east side, within a few feet of the mosque, is a beautiful little building consisting of an elegant dome supported by seventeen slender columns. It is called the "Dome of the Chain," and was built by the Khalîf Abd-el-Melek, as a model for the "Dome of the Rock," according to some authorities. The natives call it also the Dome of Judgment, from a tradition that the judgment-seat of David stood here.

Near the centre of the platform stands the most beautiful and imposing edifice in Jerusalem, the *Kubbet es-Sukhrah*, "the Dome of the Rock." It is placed on the very summit of Moriah, on the spot which, as we have seen, was occupied by the great altar of burnt-offering and the Temple. It is octagonal in form, each face measuring sixty-seven feet. The lower portion of the walls is constructed of various colored marble, arranged in intricate patterns, in the style frequently seen in the houses of Damascus. The upper portion contains fifty-six pointed windows, closed with stained glass equal in brilliancy of coloring to anything in

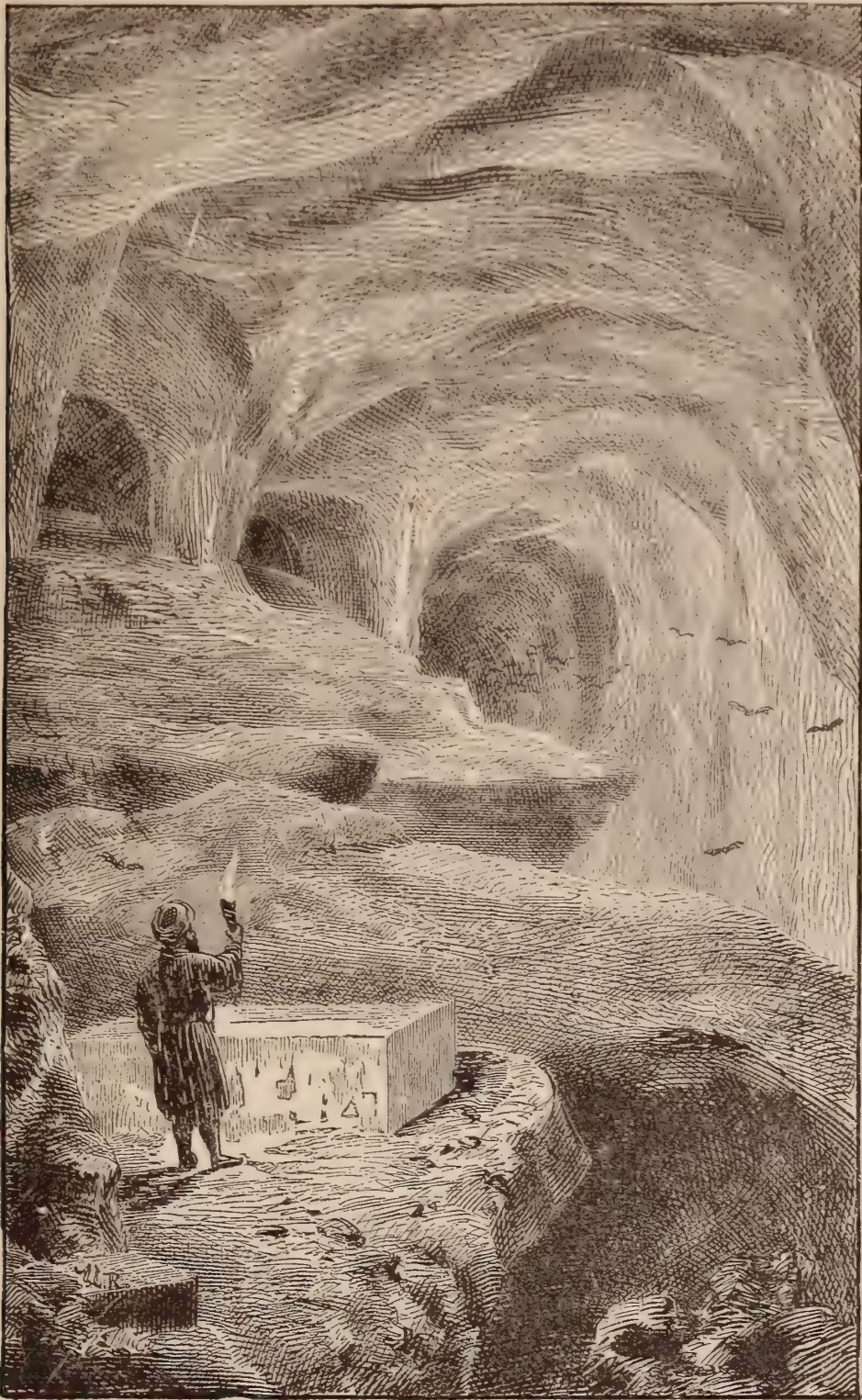
the churches of Europe. The spaces between the windows are covered externally with glazed tiles of vivid colors, worked in beautiful arabesque patterns, and the circular wall which sustains the dome is similarly ornamented. Around the whole building are two lines of beautifully interlaced Arabic inscriptions; over each window are shorter sentences in panels. The letters are wrought in the tiles, and the effect is very fine. The dome is one of the most beautiful portions of the whole structure. It is constructed of wood, is covered with lead, and is surmounted by a gilt crescent. It is light and graceful in form, and is one of the most conspicuous objects in any view of the city. There are four entrances to the building—one on the north, one on the east, one on the south, and one on the west. All but the southern door have enclosed marble porches. The southern door has an open porch supported by marble columns.

“The interior is 148 feet in diameter. A corridor thirteen feet wide runs round it, having on its inner side eight piers and sixteen marble Corinthian columns, connected above by a horizontal architrave under pointed arches. The columns do not seem to occupy their original places, as some of them have neither base moulding nor plinth. They doubtless belonged to other structures—perhaps to the Temple of Hadrian, or the colonnade of Herod. Within these is another corridor thirty feet wide, having on its inner side a circle of twelve larger Corinthian columns, and four great piers, which together support the central dome, sixty-six feet in diameter. These pillars are connected by arches, over which rise the clerestory and dome. The whole interior of walls and dome is ornamented in gilt stucco in the arabesque style. The dome is of wood.”*

Immediately under the dome is the Sacred Rock, from which the mosque is named. Captain Wilson, who examined it closely, thus describes it: “The rock stands four

* *Hand-Book for Syria and Palestine*, p. 126.

feet nine and a half inches above the marble pavement at its highest point, and one foot at its lowest; it is one of the 'missæ' strata, and has a dip of 12° in a direction of 85°



CAVE UNDER THE SACRED ROCK.

east of north. The surface of the rock bears the mark of hard treatment and rough chiselling; on the western side it

is cut down in three steps, and on the northern side in an irregular shape, the object of which could not be discovered. Near and a little to the east of the door leading to the chamber below are a number of small rectangular holes cut in the rock, as if to receive the foot of a railing or screen, and at the same place is a circular opening communicating with the cave. The entrance to the cave is by a flight of steps on the southeast, passing under a doorway with a pointed arch, which looks like an addition of the Crusaders; the chamber is not very large, with an average height of six feet; its sides are so covered with plaster and whitewash that it is impossible to see any chisel marks, but the surface appears to be rough and irregular. On tapping the sides a hollow sound is produced, which the Moslems bring forward as a proof of their legend that the rock is suspended in the air. . . . It was found to arise from defective plastering. At the southwest corner of the rock is shown the 'Footprint of Mohammed,' where the Prophet's foot last touched earth on his heavenward journey; and hard by, on the west, is the 'Handprint of Gabriel,' where the angel seized the rock and held it down by main force, as it was rising with Mohammed."

There is some doubt as to the origin of the Dome of the Rock. The popular account is that Omar, having taken the city, inquired where the ancient Temple of the Jews stood. The Patriarch, after examining into the matter, conducted him to the Sacred Rock, then covered with filth and dirt. Omar, having surveyed the place carefully, exclaimed impulsively: "By Him in whose hands my soul is, this is the Mosque of David, from which the prophet told us that he ascended into heaven. He (upon whom be peace) gave us a circumstantial account thereof, and especially mentioned the fact that we had found upon the Sukhrah a quantity of dung which the Christians had thrown there out of spite to the children of Israel." The Khalif immediately stooped down, and brushed away a portion of the filth with his

sleeve. His followers did likewise, and the rock was soon brought to light. Omar forbade his people to pray there until the rock had been cleansed by three showers of rain. The Khalif then built the mosque which stands over the rock.

The Arab historians deny that Omar was the founder of the Dome of the Rock, and assert that it was built by the Khalif Abd-el-Melek after a design of his own, and that it was begun about A. D. 686. Large sums were expended in its construction, and the outside of the dome was covered with plates of gold. It would seem that this version correctly ascribes the building to Abd-el-Melek; but as Omar certainly did erect a mosque somewhere within the Temple area, the question arises, where did that mosque stand? Some writers identify it with the little mosque on the east side of el-Aksa, and called after Omar. The dome is doubtless the successor of Omar's mosque.

M. de Vogüé has shown that although the Sukhrah is the most sacred object in the eyes of the Mohammedans, except the Ka'abah at Mecca, the Dome of the Rock is not, properly speaking, a mosque, and is not constructed with a view to the celebration of public prayers and services. "It is only an oratory, one of the numerous *cubbehs* with which the Haram esh-Sherif abounds—domed edifices that mark the various spots to which traditions cling. In the eyes of the Mohammedans of to-day the true Mosque of the Haram is not the Dome of the Rock, but el-Aksa."

During the Latin kingdom, the dome was converted into a Christian church, and a choir and altar were erected in the building, over the Sacred Rock, which was covered with marble.

Leaving the Dome of the Rock by the south door, we follow the broad path to the Mosque of el-Aksa. Descending the steps, we leave the platform, and a short distance from el-Aksa pass a marble fountain known as El-Kâs, "the Cup." This well leads directly to the cistern

called "the Great Sea," which has been described. A short distance beyond this, and within a few feet of the main door of the mosque, is the entrance to the subterranean passage leading from the area to the southern gate of the ancient Temple, an account of which has been given in this chapter.

We now approach the Mosque of el-Aksa, which is believed to occupy the site and to follow the general ground plan of the basilica erected by the Emperor Justinian in honor of the Virgin. The mosque occupies the southwestern corner of the Haram area, and is built close to the south wall. M. de Vogüé declares that the edifice has been so thoroughly altered by the Mohammedans that it is entirely Arab as it stands; "but that its form of a basilica, its cruciform plan, and the existence of certain ancient remains, prove that it was preceded by a Christian church whose ruins served as the kernel of the mosque."

When the Persians captured the city, A. D. 611, the Church of St. Mary escaped destruction. Omar, upon entering Jerusalem in A. D. 636, prayed in it (it appears then to have been called the Church of the Resurrection), and the spot on which he knelt is still shown. About a century and a half later, the church being in ruins, El-Mahdi, the third Khalif of the Abassidean dynasty, ordered it to be rebuilt as a mosque. Upon the capture of the city by the Crusaders it was restored to its uses as a Christian church, and was variously called "the Palace, Porch, or Temple of Solomon." A portion of it appears to have been at first used as the royal palace. Baldwin II. assigned a part to a new military order, which was from this circumstance called the Knights Templars. When Saladin retook the city he purified it, and made a mosque of it once more.

The present mosque is built in the form of a basilica of seven aisles, and is 272 feet long, and 184 feet wide.

In the southeast corner of the Haram area is the Mosque of Isa (Jesus), in which is the entrance to the vaults in this section.

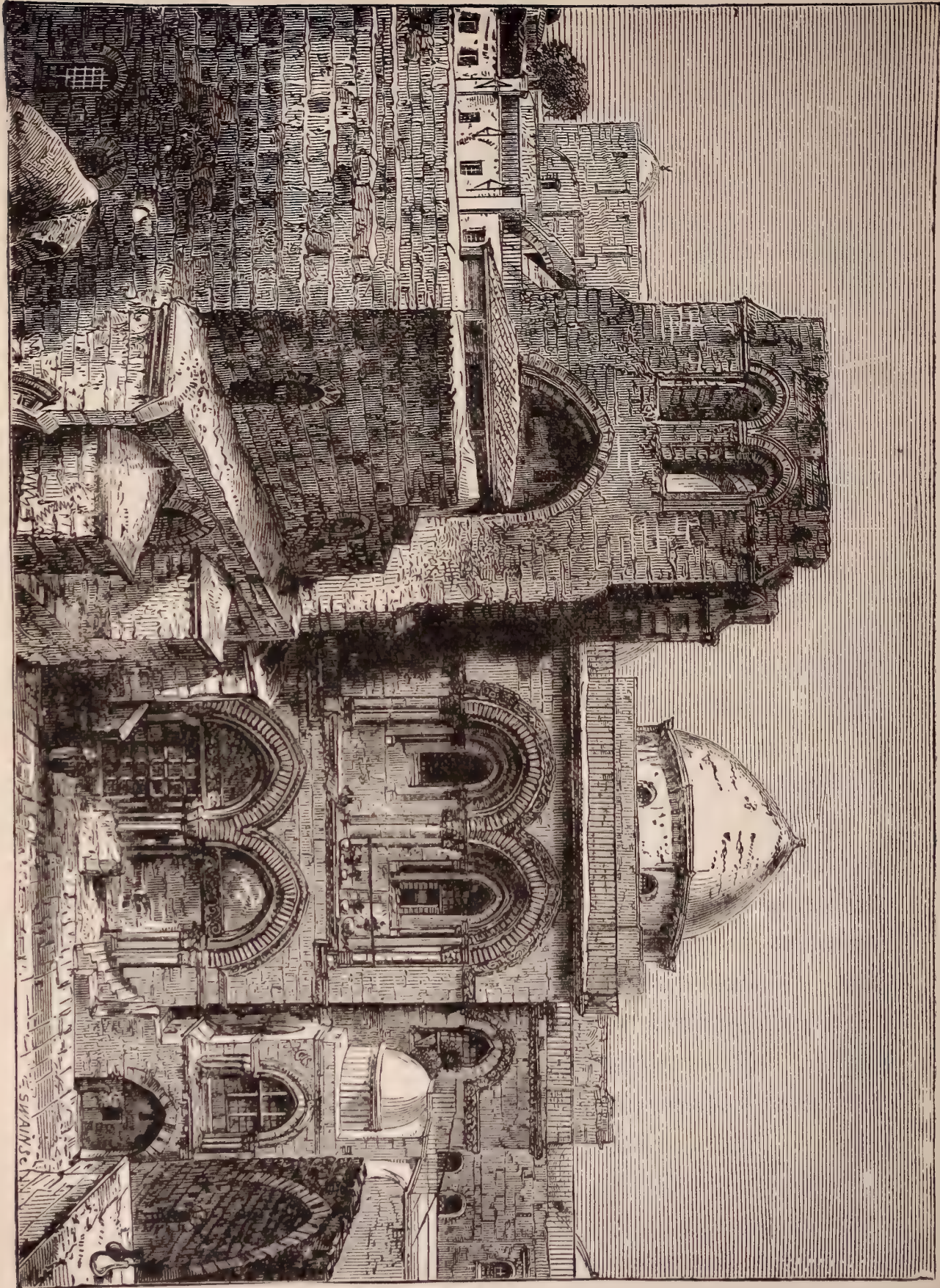
CHAPTER VII.

CHRISTIAN ANTIQUITIES.

Church of the Holy Sepulchre—Approach to it—Scene in the open court—The main entrance—Interior of the church—The first of the holy places—The Rotunda—The Holy Sepulchre—The traditional Tomb of Christ—Its present appearance—Chapels—The Latin Chapel—The legend of the identification of the true cross—The pillar of the scourging—Kissing the rod—The Greek Church—The Prison of Christ—Other chapels—Place where the cross was found—The traditional Golgotha—The Grave of Adam—The evils of a common ownership—The imposture of the Holy Fire—History of the church—Accounts of early pilgrims—The great fire of 1808—Location of the site of the Holy Sepulchre—Arguments for and against the site as stated by Dr. Robinson—The weight of the argument against the tradition—Site of the Hospital of the Knights of St. John—Via Dolorosa—Monkish legends—A remarkable stone—Ecce Homo Arch—Garden of Gethsemane—Chapel and Tomb of the Virgin Mary—Legend of the Assumption—Church of the Ascension—St. Anne's Church—Convents of San Salvador and the Cross.

WHATEVER may be one's views as to the genuineness of the site, there can be no question that one of the most interesting places in the city is the Church of the Holy Sepulchre, covering the traditional sites of the Crucifixion and Resurrection of our Lord. It stands in what was formerly the upper city, the ancient Akra, immediately south of the Street of the Palace and west of the Street of the Gate of the Column. From whichever direction one approaches it, the way lies through narrow, filthy streets and small bazaars, generally filled with ragged Arab women selling vegetables and snails, the latter of which are considered a great delicacy in the Holy City, especially during Lent. Emerging from these streets one enters a large square court in front of the church. Many persons are usually gathered here, and during the height of the pilgrim season the scene is quite animated. On the steps leading down to the court are tables spread with coffee, sherbet, sweetmeats, and other refreshments; and scattered

EXTERIOR OF THE CHURCH OF THE HOLY SEPULCHRE.



about the court are peddlers and the Bethlehemite vendors of crosses, beads, rosaries, amulets, and mother-of-pearl shells, which are brought from the Red Sea, and engraved with religious subjects. Here, also, one may buy models of the Holy Sepulchre, cut in wood, inlaid with mother-of-pearl, and drinking-cups, black as ebony, and as highly polished, made from the deposits of the river Jordan, and engraved with passages of Scripture. Moving about the throng of dealers and buyers are numerous pilgrims, and monks of the various Christian denominations, entering and coming out of the church, Turkish soldiers, Arabs, and Europeans. A more motley throng, or more complete Babel of tongues, can scarcely be found in any quarter of the globe.

At the bottom of this court rises the façade of the church, on the right of which is the campanile, once five stories in height, but now reduced to three. The façade occupies the whole northern side of the court, and forms the end of the south transept. It is in the pointed Romanesque style, dark and heavy, but picturesque. In the lower story is a wide double doorway, ornamented with sculptures representing our Lord's triumphal entry into Jerusalem. Above the doorways rise deeply-moulded and richly-carved arches, in each of which is a pointed window. The western side of the doorway alone is used now, the other having been walled up for several centuries. The campanile was once a noble building, but has suffered very much from the loss of its two upper stories. The lower story is now the Chapel of St. John. The second story has a large pointed window on each of its three sides, and the third story, which rises above the church, has plain pointed windows on each side. On the left of the façade, opposite the campanile, is a small projecting porch, with an ornamental window and a little cupola.

Entering through the open door, one finds himself in a sort of vestibule, formerly the south transept, but now sep-

parated from the rest of the church by the filling up of the great arch leading to the nave, and by the arrangement of the chapels of Golgotha on the right hand as we enter. Just within the door, and to the left, is stationed the Turkish guard kept here for the purpose of maintaining order among the rival sects which occupy the church.

Immediately in front of the door is a marble slab, set in the floor, and enclosed with a low railing, with several lamps suspended over it. The monks call this the Stone of Unc-tion, and assert that upon the rock covered by the marble slab which has been placed here to protect the real stone from the pilgrims, our Lord's body was laid while it was being washed and anointed for the tomb, when removed from the cross. A little farther on to the left, they show you the spot where the Virgin Mary stood during the anointing of the Lord's body. This part of the church belongs to the Armenians.

Passing under a massive arch, we enter the Rotunda, an imposing chamber sixty-seven feet in diameter, "encircled by eighteen massive pillars, supporting a clerestory pierced with windows and surmounted by a dome having an opening at the top, like the Pantheon. A vaulted aisle runs round the western half of the Rotunda; it was formerly open, and had three small apses on the northwest and south. The apses still remain, but the aisle is divided into seven compartments, and portioned out among the various sects. Over it are two ranges of galleries."

The Rotunda constitutes the most important portion of the church. Immediately beneath the dome is a building of yellow and white stone, adorned with delicate semi-columns and pilasters, and surmounted by a little dome. It is a gaudy structure, without taste, but is the most sacred place in the church. The entrance to it is on the eastern side, and the approach to it is lined with massive candlesticks, with tall wax candles, which are kept constantly burning. Passing through the small doorway, you enter the first apartment of

the Holy Sepulchre, called the Chapel of the Angel. It is here, the monks assert, that the angel sat on the stone which he had rolled away from the tomb of Jesus. A small fragment of the original stone stands on a little pedestal in the middle of the chapel. Some deny the genuineness of this stone, and assert that the real one was stolen by the Armenians, and is now in their chapel in the House of Caiaphas, outside the Zion Gate. At the farther end of the chapel is a low, narrow opening, through which a bright light streams out; and, entering through this, we stand in the Holy Sepulchre itself, the very tomb, according to the monks, in which Joseph and Nicodemus laid the body of the crucified Jesus.

The sepulchre is a quadrangular vault, about seven feet long by six feet wide, and the low roof is supported by short marble pillars. On your right as you enter is a slab or shelf covering a niche extending along the whole side of the sepulchre. This is the sepulchral couch on which the body of the Lord lay. It is encased in white marble to preserve it, and the slab, worn at the edge with the passionate kisses of pilgrims, and cracked through the middle, is now used as an altar, and is covered with numerous ornaments, pictures, and a bas relief representing the Resurrection. Forty-three lamps of gold and silver are kept con-



SHRINE OF THE HOLY SEPULCHRE.

stantly burning over it, and the fumes of incense fill the air with a half-intoxicating perfume. It is said that the vault is hewn in the rock, but no trace of the natural rock can now be found, the whole structure being of marble, and in many places black with the smoke of the lamps and incense. "The Chapel of the Angel," says Dr. Thompson, "is admitted to be artificial, but it is stoutly maintained by all who venerate the place, that the small interior room is a genuine rock tomb, merely cased in marble. The ecclesiastical tradition is, that Constantine's architect caused the rock to be cut away all round this tomb, so as to leave it standing alone, beneath the church raised over it." *

A monk is constantly on the watch in the sepulchre to take care of the lamps and other property there, and to see that no unseemly conduct takes place among the visitors. There is little danger of such disturbance, however, for the great majority of the visitors are pilgrims who believe devoutly in the genuineness of the tomb, and who come creeping into it with hearts full of the most reverent devotion, and eyes blinded with penitential tears. Sobbing violently, they approach the altar on their knees, and press passionate kisses upon the marble slab, or bathe it with tears. It is a touching sight to watch them, and though one may be firmly persuaded that this is not the true sepulchre, it is impossible for a sensitive soul not to be moved by the influences of the place and the scene.

Opening into the Rotunda are the several chapels of the different denominations. The poor, friendless Copts have merely a little oratory—a niche in the western end of the building over the sepulchre. Opposite this is the entrance to the Syrian Chapel, a gloomy apartment with a door opening on the southern side into a small rock-hewn grotto. Lights are necessary here to make out the objects. On the side of the grotto opposite the entrance are two niches, and

* *The Land and the Book*, Vol. II. p. 563.

in the floor two grave-like pits. These, the monks say, are the tombs of Joseph of Arimathea and Nicodemus.

Passing around to the north side of the Rotunda, and turning to the left, one enters the Frank side of the building. Here we first find an open space, forming the vestibule to a chapel beyond. A few steps from the Rotunda is a round marble stone set into the floor, said to mark the spot where the

Lord appeared to Mary Magdalene, when she took Him for the gardener. A few feet farther on is a second stone cut in the shape of a star, which marks the spot where Mary stood. Several steps on the northern side of this vestibule lead to the Chapel of the Apparition, the property of the Latins, and so called from the tradition that it was here that the Lord



THE THREE MARYS AT THE SEPULCHRE.

appeared to the Virgin Mary after the Resurrection. The chapel is believed to have been erected in the eleventh century, and Fabri states that it stands on the site of a house in which the Virgin took refuge during the Crucifixion. It has been served by the Franciscans since 1257. The chapel is quadrangular in shape, twenty-eight feet long by twenty-one feet wide, and at the east end is a deep recess in which

stands the high altar. A marked spot near the centre of the floor indicates the position of our Lord when He appeared to His mother, and between this and the altar is a marble slab which marks the spot where the true Cross was miraculously identified after its discovery by the Empress Helena. The story of the identification is as follows: "All the writers of the following century relate as with one voice, that the mother of Constantine was from the first instigated by a strong desire to search out and discover the Holy Sepulchre and the Sacred Cross on which the Saviour had suffered. A divine intimation had pointed out to her the spot; and on her arrival at Jerusalem, she inquired diligently of the inhabitants. Yet the search was uncertain and difficult, in consequence of the obstructions by which the heathen had sought to render the spot unknown. These being all removed, the sacred sepulchre was discovered, and by its side three crosses, with the tablet bearing the inscription written by Pilate. The tablet was separated from the cross; and now arose another dilemma, how to decide which of these three was the true cross. Macarius, the bishop, who was present, suggested an appropriate means. A noble lady of Jerusalem lay sick of an incurable disease; the three crosses were presented to her in succession. The first two produced no effect; but at the approach of the third, she opened her eyes, recovered her strength, and sprang from her bed in perfect health." *

The chapel contains another object of adoration, which is enclosed in a niche so that it cannot be seen. This is a fragment of the pillar to which Jesus was bound while He was being scourged by order of Pilate. The monks assert that the original column was broken by the Mohammedans, and that in 1556 the fragments were collected and distributed among the Catholic sovereigns of Europe. One piece was preserved, and placed in the niche where it now stands.

* *Biblical Researches*, Vol. I. p. 374.

There is a round hole in the wall, and a monk stands by this with a long stick, like a billiard cue, to which a piece of leather is attached. He thrusts this into the hole, touches the fragment of the pillar with the leather end, and then extends it to the pilgrims to be kissed. This is considered as efficacious as kissing the real stone. This chapel once contained another relic—a piece of the true cross discovered by one Father Bonifacius, while the Holy Sepulchre was being repaired during the sixteenth century; the Latins account for its disappearance by saying that the Armenians stole it long ago.

Returning once more to the vestibule we pass into a long corridor on the north side of, and parallel with, the Greek Church. At the eastern end of this corridor is a dark chamber which is said to be the prison in which our Lord was confined previous to His crucifixion. On the right of the door, and without the so-called prison, is a curious stone with two holes, described as the stone on which Jesus was placed when He was put in the stocks. The reader of the Bible will be somewhat astonished at these traditions, but it is necessary to lay aside the New Testament in following the stories of the monks.

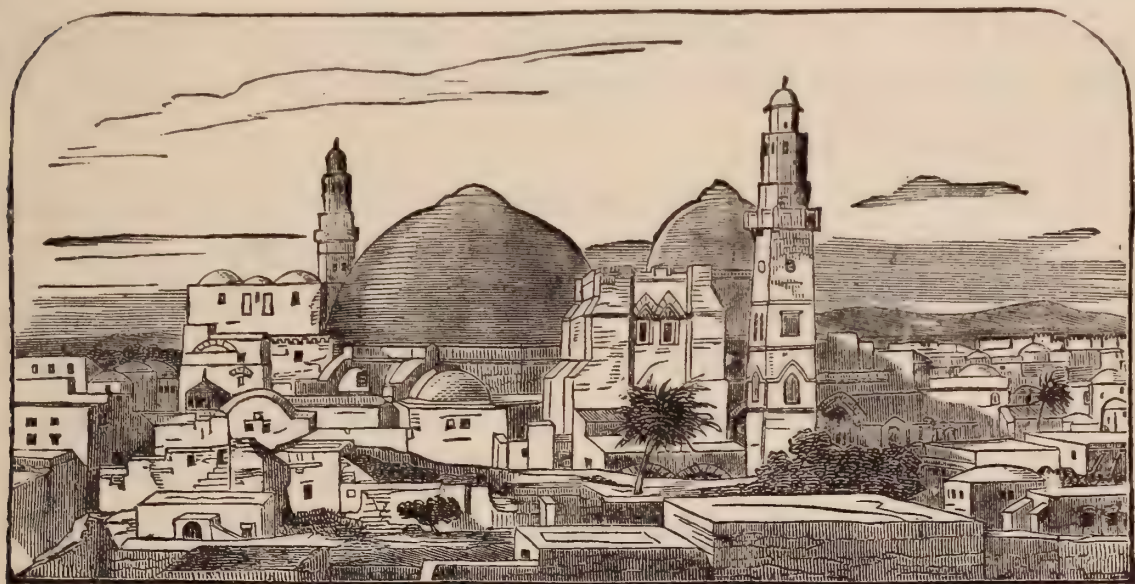
A side door near the “prison” leads from the corridor into the Greek Church, which constitutes the nave of the great building. The Greeks have completely cut off the nave from the rest of the church, by high screens and partitions, in order to save them from contact with the other sects, and its consequent contamination. “This nave is curiously arranged. On the west it opens by a pointed arch, now filled up with a modern screen, into the rotunda, and directly facing the entrance to the Holy Sepulchre. Within this arch is the central lantern, supported by four massive piers about forty feet apart, and fifty-two feet high to the spring of the arches. At the eastern end it terminates, behind a richly gilt screen, in a semi-circle of piers, outside which the aisle runs uninterrupted. The whole

length of the nave is ninety-eight feet, and the breadth forty. The style of architecture was originally Romanesque, corresponding to the southern façade; but having been much injured by the great fire in 1808, it was reconstructed more in accordance with Greek taste. The arches and piers of the lantern still preserve their former character, and will be regarded with interest as memorials of the crusades. To understand the singular form and arrangements of this church, it must be remembered that when built by the Crusaders it was intended for a choir only, and adapted to the Latin service. A convent of Augustinian canons was then placed in possession of the whole; but when the Crusaders were expelled by Saladin, the Greeks got possession and have ever since retained it. Accordingly it is now fitted in their manner with a huge wooden screen cutting off the semi-circular apse, and half the presbytery. The high altar stands in the centre of the apse with the patriarch's throne behind it. The choral seats still remain on each side between the massive piers. Beside the south-east pier of the lantern is placed the seat of the patriarch of Jerusalem; and at the opposite one are chairs for such of the other patriarchs as may be present."

Beneath the lantern there is a short column of marble enclosed with a circle set in the pavement. The monks say that this is the exact centre of the whole earth, and the tradition seems to be as old as the eighth century.

Returning to the aisle and passing eastward, one soon reaches a little apse dedicated to St. Longinus, who, according to monkish tradition, was the Roman soldier who pierced the side of our Lord with a spear. Here was formerly kept the tablet which Pilate caused to be placed upon the Lord's cross, but which is now to be seen in the Church of *Santa Croce in Gerusalemme*, at Rome. The next chapel, a few paces beyond this one, is called the "Chapel of the Division of the Vestments," which, according to the tradition, stands on the spot on which the soldiers divided among them the raiment of Christ.

The next door to the southward opens upon a flight of twenty-nine steps partly hewn in the rock, and leading to the Chapel of Helena, the most attractive chamber connected with the church. This chapel is sixteen feet below the floor of the rotunda and is fifty-one by forty-three feet in size. Two columns on each side, supporting a groined roof, divide it into nave and aisles. The chapel is lighted by a small cupola, pierced with windows in the roof. The chapel is damp and gloomy, and the architecture heavy and stern. At the farther end of the north aisle is an altar dedicated to St. Dimas, the name given by the monks to the Penitent Thief. At the end of the nave is an altar dedicated to St. Helena



CHURCH OF THE HOLY SEPULCHRE.

and to the left of this in a sort of alcove is a marble chair in which the Empress Helena is said to have sat while directing the excavations for the true cross in the vault below. At the eastern end of the south aisle is a stairway which leads down by twelve steps to the *Chapel of the Invention of the Cross*, an irregularly shaped vault hewn in the rock. Here, the tradition states, the Empress Helena discovered the three crosses, the crown of thorns, the nails, and the tablet bearing the inscription which Pilate caused to be placed above the Saviour's cross. An altar and a crucifix on the south side of the vault mark the place where the true cross is said to have lain for

three centuries. This chapel Dr. Porter thinks was evidently an old cistern. It is regarded as one of the most sacred places in the church, and is the property of the Latins. The Chapel of Helena above it belongs to the Armenians, but the various sects are allowed to visit each. Both of these chapels lie under the Abyssinian convent, and the cupola of the Chapel of Helena rises in the centre of the court of that establishment.

Returning once more to the great aisle we see a small chapel on our left as we leave the stairs leading to the Chapel of Helena. This is the *Chapel of the Mocking*. Beneath the altar is a piece of a column of gray marble on which it is claimed the Roman soldiers made Jesus sit while they mocked Him, crowned Him with thorns, and blindfolding Him, struck Him, and commanded Him to "Prophecy who it is that smote Thee."

To the left of the place where the aisle joins the south transept, is a flight of eighteen steps leading up to the Chapel of Golgotha. This chapel is built on a rock about fifteen feet above the floor of the church. The stairway is formed of a single stone, and the monks point this out to the visitor as a proof that the chapel is founded on the natural rock. "This fact would prove nothing; for there is a staircase in the Ruspoli Palazzo at Rome of one hundred and twenty steps cut from a single block of white marble. Every visible part of the chapel is a manifest *fabric*."* The stairway leads to a low vaulted chamber with a marble floor, called the *Chapel of the Elevation of the Cross*. The altar stands at the eastern end, and under it is a hole in the centre of a silver plate, in which the monks say the cross of Christ was set up. The holes of the crosses of the two thieves are shown on the right and left. On the right of the station of the cross is a crevice, which the monks say is one of the fissures in the rock caused by the

* *Syria and the Holy Land.* By Walter Keating Kelley.

earthquake at the time of the crucifixion. The chapel is hung on all sides with silk, and is lighted by lamps dimly burning.

Adjoining this chapel, and south of it, is another called by the Latins the *Chapel of the Crucifixion*, as they claim that it stands on the spot where the Saviour was nailed to the cross. "This," says Dr. Porter, "seems rather a clumsy tradition. The Latin chapel is in fact an upper chamber, not standing on the rock at all, but upon a crypt now used as a vestry, and in no way venerated. Quaresimus suggests a solution of this anomaly. The ground beneath the chapel was removed by Helena, and conveyed to Rome, so that the chapel still occupies the *true position in space* where the event it commemorates occurred."

The south wall contains a barred window opening into a small exterior chapel, formerly the porch, now dedicated to *Notre Dame des Douleurs* ("Our Lady of Sorrows"), which, according to the monks, marks the spot (in space) from which the Virgin Mary watched the death of her Son.

A flight of stairs leads from the western end of the Latin Chapel to the transept near the main entrance to the church. To the right of the foot of this stair is the *Chapel of Adam*, lying under the western end of the Chapel of the Elevation of the Cross. Here, according to the monks, is *the grave of Adam!* A little to the east of it is a chamber equally remarkable—the *Tomb of Melchizedek!* Close by this one is shown the rent made in the rock by the earthquake at the death of Christ. In a vestibule adjoining these tombs are shown the sites once occupied by the tombs of Godfrey of Bouillon, and his brother Baldwin, the Christian Kings of Jerusalem. Both tombs were defaced by the Charizmians in 1244, and afterwards by the Greeks, because they were to the memory of Latin princes. They were totally destroyed at the reconstruction of the church, in 1810.

The parcelling out of the church among the various religious sects is not always attended with the happiest

results. Instead of being bound together by a common tie, each sect regards the others as rivals and heretics, and would gladly exclude them from the sacred places had it the power. Frequent collisions have occurred in consequence of this bitter hostility, and the Turkish guard has been called in more than once to put down the riots which have taken place under the roof of the church.

A yearly excitement now takes place at Easter, when the imposture of the Holy Fire is practised by the Greeks, and this has sometimes been the cause of a very serious outbreak. On the Easter Eve of each year the Greeks pretend that a miraculous flame descends into the Holy Sepulchre, and rekindles all the lamps there, which have previously been extinguished. The Greek Patriarch, or some bishop representing him, alone enters the tomb at the time fixed for the imposture, and in a little while the fire appears, and it is asserted that it comes direct from Heaven as did that which consumed the sacrifices of Solomon and Elijah ages ago. The origin of the custom is not known, though Gibbon asserts that it was first devised in the ninth century. All the churches at first took part in it, but one by one they have dropped it until only the Greek Church retains the imposture.

Such is the Church of the Holy Sepulchre. The present edifice is one of several which have stood upon the spot. The first Church of the Sepulchre consisted of a group of buildings erected by order of the Emperor Constantine, in A. D. 326, and dedicated in 335. It was called the *Martyrion*, as it stood upon the supposed site of the Saviour's Passion, and the chapel at the sepulchre was called the *Anastasis*, or "Resurrection." The church was large and magnificent, and was regarded as in every way a worthy memorial of the great events which it commemorated. It covered both the supposed sepulchre and the place of the Crucifixion, then the only sacred sites known to the Christian Church in the city. In 614, the Persians, having be-

come masters of Jerusalem, destroyed the Martyrion of Constantine, to the great grief of the Christian world.

About the year 630, Modestus, the Superior of the Convent of Theodosius, who, during the captivity of the Patriarch of Jerusalem, acted as his agent, rebuilt the church. The work was carried on upon a different plan from that of the Martyrion, partly because of a scarcity of funds, and partly to include the additional holy places that were being discovered around the sepulchre. Arculf, who visited Jerusalem towards the end of the seventh century, has given a very full description of this church, or rather these churches, for there were several buildings in the establishment. "Around the sepulchre was a spacious rotunda, with a dome, supported on twelve massive columns. This was called the *Anastasis*. Adjoining, on the north, was the quadrangular Church of St. Mary. Another church was built over Golgotha; and the precise spot on which the cross stood was marked by a silver cross let into the rock. In an adjoining apse were placed the *silver cup* which our Lord used when He instituted the Eucharist, and the sponge which the soldiers had filled with vinegar and presented to Him on the cross. These Arculf *saw* and devoutly kissed. On the eastern side of Golgotha stood the Basilica of Constantine—so called then, but now known as the Chapel of Helena—'located over the place where the cross of our Lord, with the other two crosses of the thieves, was found, by the gift of the Lord, after 233 years. Between these two churches (continues Arculf) is that celebrated spot where Abraham the Patriarch erected an altar for the sacrifice of Isaac.'"

In 1010, the lunatic Khalîf Hâkim destroyed these buildings, and they were not rebuilt until 1048. There is a description of them given by Sæwulf, an English monk, who visited the city about 1103. He gives an account of a number of new chapels which had been erected by the monks for the accommodation of new holy places which

had been discovered here. According to him the Rotunda and the Churches of Golgotha and the Cross had not been restored at that time. During the rule of the Christians, who captured Jerusalem in 1099, the entire church was remodelled, and a number of new shrines added. They rebuilt the Rotunda, and on its eastern side erected a church with nave aisles and transept on the site of the Basilica of Constantine. They also built the western façade, with the doorway and tower now standing, and the chapel over Golgotha.

With the exception of a few repairs the church remained as the Crusaders left it, until 1808. On the night of the 12th of October of that year, it was seriously damaged by fire. The roof of the Rotunda fell in upon the sepulchre, crushing the building over the tomb, but without damaging the interior; calcining the marble columns which supported the great dome, and injuring the walls. The roof of the Greek Church was destroyed and the interior greatly damaged, and the Chapel of the Elevation of the Cross was burned. The property of the Latins, the western front and tower, and the Chapel of Helena were saved. "It is not very easy," says Dr. Porter, "to ascertain precisely the amount of damage done, owing to the different accounts given by the different sects, and the curious fact that both Greeks and Latins describe with much exultation the ravages of the fire on the Holy Places of their opponents, contrasting this with the miraculous manner in which their own were left unscathed." After a considerable delay and much negotiation the government of the Sultan reluctantly gave permission to rebuild the church, and the work was completed as it now stands, in 1810.

The location of the site of the Holy Sepulchre was determined in the reign of the Emperor Constantine, and for several centuries the localities selected were accepted by the Christian world without question. The discovery of the site was claimed to be the result of a miracle, and the Greek

and Roman Catholic Churches have maintained this theory down to the present day. According to Eusebius great efforts had been made by the pagans to prevent the discovery of the sepulchre, and the emperor regarded the discovery "as a miracle, which it is beyond the capacity of man to sufficiently celebrate, or even to comprehend." This being the manner of the identification, it was not subjected to anything like a critical examination, and for fourteen centuries the claims of the site have rested principally upon the assertions of the Emperor Constantine and the ecclesiastical authorities of Jerusalem at the period of the so-called discovery. There have been at various times persons who have found great difficulty in accepting the traditional sites of the sepulchre and Golgotha as genuine, but the first to take open issue against them was a German bookseller named Korte, who visited Jerusalem in A. D. 1738. Upon his return to Europe he published a book setting forth his reasons for doubting the genuineness of the traditional sites of the crucifixion and the resurrection. Since then the controversy has gone on with but little interruption, many volumes having been written on each side. The weight of the evidence, however, is against the theory that the traditional sites are the true ones, and the discoveries that have been made in the Holy City within the past half century have established the fact that whatever spot may have been the scene of the crowning events in the life of the Lord Jesus, that covered by the modern Church of the Holy Sepulchre is not the true place.

We are told in the New Testament that the place of our Lord's crucifixion was beyond the walls of the ancient city, and at the same time nigh unto the city. (Heb. xiii. 12; John xix. 20; Matt. xxvii. 32.) St. John also states that "in the place where he was crucified there was a garden; and in the garden a sepulchre" (John xix. 41), thus making the sepulchre adjoin the place of crucifixion. The Church of the Sepulchre stands in the very heart of the modern city,

and it seems clear that the site was also included within the walls of the ancient city. The natural feeling of surprise which the intelligent traveller experiences upon being shown the traditional sites in such a locality is heightened by the discovery that under the roof of this single church the monks have grouped the sites of nearly all the events of the latter portion of the Saviour's life. The Protestant mind, at least, experiences a rude shock of incredulity, and should this feeling lead to an examination of the claims of the place to the high honor accorded it, the result must be a positive disbelief that the events commemorated by the edifice ever transpired here. The argument against the church has been so ably and exhaustively stated by Dr. Robinson, that we prefer to give it in his own words:

“A true estimate of this long-agitated question must depend on two circumstances. As there can be no doubt that both Golgotha and the sepulchre lay outside of the ancient city, it must first be shown that the present site may also have been anciently without the walls. Or, should this in itself appear to be impossible, then it must be shown that there were in the fourth century historical or traditional grounds for fixing upon this site strong enough to counter-balance such an apparent impossibility. . . .

“Our preceding investigations respecting the Temple and ancient walls of Jerusalem seem to show conclusively that the modern city occupies only a portion of the ancient site; a part of Zion and a tract upon the north, which were formerly included within the walls, being now left out. The nature of the ground and the traces of the ancient third wall which we found, demonstrate also that the breadth of the city from east to west is the same now as anciently. There can, therefore, be no question that the site of the present Holy Sepulchre falls within the ancient city as described by Josephus. But as the third or exterior wall of that writer was not erected until ten or twelve years after the death of Christ, it cannot here be taken into account;

and the question still arises, whether the present site of the sepulchre may not have fallen without the *second* or interior wall ; in which case all the conditions of the general question would be satisfied.

“This second wall, as we have seen, began at the Gate of Gennath, near the tower of Hippicus, and ran to the fortress Antonia on the north of the Temple. Of the date of its erection we are nowhere informed ; but it must probably have been older than the time of Hezekiah, who built within the city a pool, apparently the same which now exists under his name. We have then three points for determining the probable course of this wall, besides the general language of Josephus and the nature of the ground. We repaired personally to each of these three points, in order to examine there this very question ; and the first measurement I took in Jerusalem was the distance from the western side of the area of the Temple or Great Mosque to the Church of the Holy Sepulchre. I measured from the western entrance of that area on a direct course along the street by the Hospital of Helena to the street leading north from the bazaar ; and then from this street to a point in front of the great entrance of the church. The whole distance proved to be 1223 feet, or about 407 yards, which is 33 yards less than a quarter of an English mile.

“On viewing the city from the remains of the ancient Hippicus, as well as from the site of Antonia, we were satisfied that if the second wall might be supposed to have run in a straight line between those points, it would have left the Church of the Holy Sepulchre without the city ; and thus far have settled the topographical part of the question. But it was not less easy to perceive that in thus running in a straight course the wall must also have left the Pool of Hezekiah on the outside ; or, if it made a curve sufficient to include this pool, it would naturally also have included the site of the sepulchre, unless it made an angle expressly to exclude the latter spot. And further, as we have seen,

Josephus distinctly testifies that the second wall ran *in a circle* or curve, obviously towards the north. Various other circumstances also which go to support the same view, such as the nature of the ground and the ancient towers at the Damascus Gate, have already been enumerated. Adjacent to the wall on the north, there was a space of level ground on which Antiochus could erect his hundred towers. All this goes to show that the second wall must have extended farther to the north than the site of the present church. Or, again, if we admit that this wall ran in a straight course, then the whole of the lower city must have been confined to a small triangle, and its breadth between the Temple and the site of the sepulchre, a space of less than a quarter of an English mile, was not equal to that of many squares in London and New York. Yet we know that this lower city at the time of the crucifixion was extensive and populous; three gates led from it to the Temple; and ten years later Agrippa erected the third wall far beyond the limits of the present city, in order to shelter the extensive suburbs which before were unprotected. These suburbs could not well have arisen within the short interval of ten years; but must have already existed before the time of our Lord's crucifixion.

"After examining all these circumstances repeatedly upon the spot, and as I hope without prejudice, the minds of both my companion and myself were forced to the conviction, that the hypothesis which makes the second wall so run as to exclude the alleged site of the Holy Sepulchre, is, on topographical grounds, untenable and impossible. If there was prejudice upon my own mind, it was certainly in favor of an opposite result; for I went to Jerusalem strongly prepossessed with the idea that the alleged site might have lain without the second wall.

"But even if such a view could be admitted, the existence of populous suburbs on this part is strongly at variance with the probability that here should have been a place of

execution with a garden and sepulchre. The tombs of the ancients were not usually within their cities, nor among their habitations, and excepting those of the kings on Zion, there is little evidence that sepulchres existed in Jerusalem.

“Let us now inquire whether there were probably in the time of Constantine any such strong historical or traditional grounds for fixing upon this site, as to counterbalance the topographical difficulties, and lead us on the whole to a different conclusion.

“Chateaubriand has furnished us with the clearest and most plausible statement of the historic testimonies and probabilities which may be supposed to have had an influence in determining the spot, and from him later writers have drawn their chief arguments. I give an epitome of his remarks. The first Christian church, he says, at Jerusalem, was gathered immediately after the resurrection and ascension of our Lord, and soon became very numerous. All its members must have had a knowledge of the sacred places. They doubtless also consecrated buildings for their worship, and would naturally erect them on sites rendered memorable by miracles. Not improbably the Holy Sepulchre itself was already honored in this manner. At any rate there was a regular succession of Jewish-Christian bishops, from the Apostle James down to the time of Adrian, who could not but have preserved the Christian traditions; and although during the siege by Titus the church withdrew to Pella, yet they soon returned and established themselves among the ruins. In the course of a few months' absence, they could not have forgotten the position of their sanctuaries, which, moreover, being generally without the walls, had probably not suffered from the siege. And that the sacred places were generally known in the age of Adrian, is proved incontestably by the fact that in rebuilding Jerusalem the emperor set up a statue of Venus upon Calvary, and one of Jupiter over the Holy Sepulchre. Thus the folly of idolatry, by its impudent profanation, only made more public ‘the foolish-

ness of the cross.' From that time onward till the reign of Constantine, there was again a regular succession of bishops of Gentile origin, and the sacred places could not, of course, have been forgotten.

"Such is the general case, as stated by Chateaubriand. . . It is a strong one at first view. . . . Let us examine the argument more closely.

"That the early Christians at Jerusalem must have had a knowledge of the places where the Lord was crucified and buried there can be no doubt; that they erected their churches on places consecrated by miracles, and especially on Calvary and over our Lord's sepulchre, is a more questionable position. There is at least no trace of it in the New Testament nor in the history of the primitive church. The four Gospels, which describe so minutely the circumstances of the crucifixion and resurrection, mention the sepulchre only in general terms; and although some of them were written thirty or forty years after these events, yet they are silent as to any veneration of the sepulchre, and also as to its very existence at that time. The writers do not even make in behalf of their Lord and Master the natural appeal which Peter employs in the case of David, 'that he is both dead and buried, and his sepulchre is with us unto this day.' (Acts ii. 29.) The great Apostle of the Gentiles, too, whose constant theme is the death and resurrection of our Lord and the glory of His cross, has not in all his writings the slightest allusion to any reverence for the *place* of these great events, or the instrument of the Saviour's passion. On the contrary, the whole tenor of our Lord's teaching and that of Paul, and indeed of every part of the New Testament, was directed to draw off the minds of men from an attachment to particular times and places, and to lead the true worshippers to worship God, not merely at Jerusalem or in Mount Gerizim, but everywhere, 'in spirit and truth.' The position that the Christian churches in the apostolic ages were without the walls of the city is a mere

fancy, springing from the similar location of the sepulchre; and still more fanciful and absurd is the assertion that those churches, if any such there were, might have escaped destruction during the long siege by Titus.

“The alleged regular succession of bishops, from the time of St. James to the reign of Adrian, is also a matter of less certainty perhaps than is here represented. Eusebius, the only authority on the subject, lived two centuries afterwards; and says expressly, that he had been able to find no document respecting their times, and wrote only from report.

“More important is the circumstance related in connection with Adrian, that this emperor erected heathen temples on Golgotha and over the sepulchre, about A. D. 135. Could this be regarded as a well-ascertained fact, it would certainly have great weight in a decision of the question. But what is the evidence on which it rests? The earliest witness is again Eusebius, writing after the death of Constantine; who merely relates that a Temple of Venus had been erected over the sepulchre by impious men, but says not one word of Adrian. The historians of the following century relate the same fact in the same manner. It is Jerome alone, writing about A. D. 395, or some sixty years later than Eusebius, who affirms that an idol had stood upon the spot from the time of Adrian. There is, moreover, a discrepancy in the accounts. Eusebius and the other historians speak only of a Temple of Venus over the sepulchre. Jerome, on the other hand, places the marble statue of Venus on the ‘rock of the Cross’ or Golgotha, and an image of Jupiter on the place of the resurrection. Here the Latin father is probably wrong; for Eusebius was an eye-witness; and the former is therefore equally liable to have been wrong in ascribing these idols to Adrian.

“What then, after all, is the amount of the testimony relative to an idol erected over the place of the resurrec-

tion, and serving to mark the spot? It is simply that writers *ex post facto* have mentioned such an idol as standing, not over the sepulchre known of old as being that of Christ, but *over the spot fixed upon by Constantine as that sepulchre*. Their testimony proves conclusively that an idol stood upon *that* spot; but it has no bearing to show that this spot was the true sepulchre. Eusebius, the contemporary and eye-witness, makes no mention of any tradition connected with the idol. Jerome, sixty years later, is the only one to ascribe it to Adrian; and Sozomen, in the middle of the fifth century, is the first to remark that the heathen erected it in the hope that Christians who came to pay their devotions at the sepulchre would thus have the appearance of worshipping an idol. Yet from these slender materials the skilful pen of Chateaubriand has wrought out a statement so definite and specious that most readers who have not had an opportunity of investigation have probably regarded the matter as a well-established fact.

“Thus then the positive proofs alleged in favor of an earlier tradition respecting the Holy Sepulchre vanish away; and there remains only the possibility that a fact of this nature might have been handed down in the church through the succession of bishops and other holy men. Yet there are also various circumstances which militate strongly even against such a probability.

“One of these is the utter silence of Eusebius and of all following writers as to the existence of any such tradition. Nor is this all; for the language both of Eusebius and of Constantine himself seems strongly to imply that no such former tradition could have been extant. Eusebius relates, in speaking of the place of the resurrection, that ‘hitherto impious men, or rather the whole race of demons through their instrumentality, had made every effort to deliver over that illustrious monument of immortality to darkness and oblivion.’ They had covered it with earth and erected over it a Temple of Venus; and it was this spot thus desecrated

and wholly 'given over to forgetfulness and oblivion,' that the emperor, 'not without a divine intimation, but moved in spirit by the Saviour himself,' ordered to be purified and adorned with splendid buildings. Such language, certainly, would hardly be appropriate in speaking of a spot well known and definitely marked by long tradition. The emperor, too, in his letter to Macarius, regards the discovery of 'the token of the Saviour's most sacred passion which for so long a time had been hidden under the ground,' as 'a miracle beyond the capacity of man sufficiently to celebrate or even to comprehend.' The mere removal of obstructions from a well-known spot could hardly have been described as a miracle so stupendous. Indeed the whole tenor of the language both of Eusebius and Constantine goes to show that the discovery of the Holy Sepulchre was held to be the result, not of a previous knowledge derived from tradition, but of a supernatural interposition and revelation.

"I have already alluded to the silence of Eusebius respecting the part which Helena bore in these transactions; and have detailed the circumstances under which, according to later writers, she was enabled to find and distinguish the true cross. We have also seen that this supposed cross was certainly in existence so early as the time of Cyril, only some twenty years after its alleged discovery by Helena. It would seem therefore to be a necessary conclusion that this main circumstance in the agency ascribed to Helena must have had some foundation in fact; and, however difficult it may be to account for the silence of Eusebius, it would also appear not improbable that these later accounts may be in the main correct, at least so far as they ascribe to Helena the chief agency in searching for and discovering the supposed Holy Sepulchre. Yet even in these accounts she is nowhere said to have acted in consequence of any known tradition; but only to have received a 'divine suggestion,' and also to have inquired diligently of the ancient

inhabitants, and especially, according to some, of the Jews. At any rate, therefore, the place of the sepulchre was not then a matter of public notoriety; and the alleged miracle which attended her discovery of the true cross serves at least to show the degree of ready credulity with which the search was conducted.

“Thus far the balance of evidence would seem to be decidedly against the probable existence of any previous tradition. But we are now prepared to advance a step further; and to show, that even were it possible to prove the existence of such a prevailing tradition, still this would not have been of sufficient authority to counterbalance the strength of the topographical objections.

“The strongest assertion which can be made in the case, as we have seen, is the general probability that such a tradition might have been handed down for three centuries in the church, through the succession of bishops and other holy men. But for the value of such a tradition, supposing it to have existed, we have a decisive test, in applying the same reasoning to another tradition of precisely the same character and import. The place of our Lord’s ascension must have been to the first Christians in Jerusalem an object of no less interest than His sepulchre, and could not but have been equally known to them. The knowledge of it, too, would naturally have been handed down from century to century, through the same succession of bishops and holy men. In this case, moreover, we know that such a tradition did actually exist before the age of Constantine, which pointed out the place of the ascension on the summit of the Mount of Olives. Eusebius, writing about A. D. 315, ten years or more before the journey of Helena, speaks expressly (as we have already seen) of the many Christians who came up to Jerusalem from all parts of the earth, not as of old to celebrate a festival, but to behold the accomplishment of prophecy in the desolations of the city, and to pay their adorations on the summit of the Mount of Olives, where Jesus gave His last

charge to His disciples, and then ascended into heaven. Yet notwithstanding this weight of testimony, and the apparent length of time and unbroken succession through which the story had been handed down, the tradition itself is unquestionably false; since it is contradicted by the express declaration of Scripture. According to Luke, Jesus led out His disciples as far as to Bethany, and blessed them; and while He blessed them, He was parted from them, and carried up into heaven. (Luke xxiv. 50, 51).* Yet Helena erected a church upon the Mount of Olives; and assuredly there could have been no tradition better accredited in respect to the Holy Sepulchre. Indeed, the fact that no pilgrimages were made to the latter, goes strongly to show that there was no tradition respecting it whatever. . . .

“Thus in every view which I have been able to take of the question, both topographical and historical, whether on the spot or in the closet, and in spite of all my previous prepossessions, I am led irresistibly to the conclusion, that the Golgotha and the tomb now shown in the Church of the Holy Sepulchre, are not upon the real places of the crucifixion and resurrection of our Lord. The alleged discovery of them by the aged and credulous Helena, like her discovery of the cross, may not improbably have been the work of pious fraud. It would perhaps not be doing injustice to the Bishop Macarius and his clergy, if we regard the whole as a

* “Language cannot be more definite; and in entire accordance with it the same writer relates in the book of Acts: ‘Then returned they (the apostles) unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day’s journey.’ Bethany is a part of the Mount of Olives. It lies upon the eastern slope at the distance of a mile or more below the crest; so that in order to return to Jerusalem it is necessary to cross the ridge, and the most direct path leads over the main summit. Further, if this summit was the true place of the Ascension, then our Lord was taken up, and the cloud received Him, in full view of all the inhabitants of Jerusalem; a circumstance not hinted at by the sacred writers, nor at all in accordance with the life and character of the Saviour.”
Biblical Researches, Vol. III. p. 259.

well-laid and successful plan for restoring to Jerusalem its former consideration, and elevating his see to a higher degree of influence and dignity." *

It is most likely that the true sites of the crucifixion and resurrection will never be satisfactorily identified, but will remain in the obscurity in which a wise Providence has suffered them to be so long. It will be interesting, however, to consider, as we shall do in another portion of this work, (see Chapter VIII.) the claims of another site which at least fulfils the conditions of the sacred narrative better than that which we have been examining.

Nearly opposite the entrance to the Church of the Holy Sepulchre is a Gothic gateway ornamented with sculptures, among which may still be distinguished the *Lamb* and the signs of the Zodiac. From the gateway a stairway leads to a small court surrounded by a ruined cloister. Beyond the cloister is a green field known as Muristan. Some ruins stand in the midst of the field, which were formerly supposed to have been a portion of the second wall of the city mentioned by Josephus ; but Captain Wilson, by a series of able researches, has shown that they are of a later date, and have nothing of the character of mural masonry. The field and the ruins adjoining it mark the site once occupied by the splendid Hospital of the Knights of St. John. Vast ranges of buildings stood here during the days of the Latin kingdom, and for long afterwards ; but they have disappeared, leaving only a few ruins to testify of their former greatness.

The street which leads from the Church of the Holy Sepulchre to the Governor's house is narrow and crooked, a mere zigzag lane ; but it is regarded by many persons as the most interesting thoroughfare in the city. The monks call it *Via Dolorosa*, and claim that it is the street along which the Saviour bore His cross from the judgment hall

* *Biblical Researches in Palestine.* By E. Robinson, D. D. LL. D. Vol. I. pp. 407-418.

to the place of crucifixion. There is no mention of this street and its eight stations until the fourteenth century, but since then the monks have made such good use of their inventive faculties that it is known throughout the world. They have lined it with traditions and holy places, and these are accepted without question by the throngs of pilgrims that annually visit the Holy City. It seems hardly necessary to remind the reader that this portion of the city was entirely destroyed by Titus after its capture, not a building being left standing. Yet this street in the modern city, according to the good fathers, follows the exact line of the ancient thoroughfare, and along its course are buildings still in an excellent state of preservation, which they maintain escaped the general destruction of the siege, and have remained until the present day. In order to accept the modern *Via Dolorosa* as genuine, it is necessary to believe that the miracle, which it is claimed was vouchsafed to Constantine in the discovery of the Holy Sepulchre, has been far outdone in the identification of this street and the sites along its course.

Yet even the most sceptical mind will find enjoyment in a walk through the *Via Dolorosa*, for it is in itself a most interesting street. It is very tortuous, turning not only often but very sharply, crossed here and there by an arch, and shut in on each side by lofty walls of houses pierced at intervals with a low doorway or a barred window. The pavement is rugged and worn by the feet of the countless pilgrims that have traversed it. It is a gloomy street, too, lying almost wholly in the shade, with only here and there a gleam of sunshine breaking into it and lighting it up for a little way.

Let us start from its eastern end at the Governor's house, the alleged beginning of the Lord's sorrowful journey, and which the monks declare occupies the site of the palace of Pilate. On the left hand, just after starting, we notice two arches now closed up. They mark the place where the

Holy Stairs which led to the Judgment Hall stood until removed by Constantine to the Basilica of St. John Lateran at Rome. On the opposite side of the street is the "Church of the Flagellation," so called because the tradition places it upon the site of the cruel scourging of Christ. By some it is called the "Church of the Crowning with Thorns." A short distance farther on the street is spanned by an ancient arch, called by the monks *Ecce Homo*, as they state that it



CHRIST BEARING HIS CROSS.

was upon this arch that Pilate stood with Jesus when he brought him out before the people in his fruitless effort to save Him, and cried, "Behold the Man!" The street now descends gently, passing the Austrian Hospice on the right, and just beyond it turns sharply to the left and joins the street coming

from the Damascus Gate. Close by is shown the spot where the Saviour, fainting under the heavy weight of His cross, leaned against a wall to rest, and left upon it the print of His shoulder. The monks show the visitor this impression in a dent in the stone wall at the place. Just beyond this they show also the place where He is said to have met the Virgin, and have saluted her with the words *Salve Mater!* They point out also in the bottom of the valley the house of the rich man Dives, at whose gate the beggar

Lazarus sat, showing the very stone upon which the latter placed himself. Turning abruptly to the right, we leave the street leading from the Damascus Gate and ascend the hill, passing on the left the place at which the Lord fell the second time beneath the cross. Beyond this is the "House of St. Veronica." There are two legends concerning this saint, but that which is told to the pilgrims at this place is as follows: Veronica was a woman of Jerusalem, dwelling in the house which bears her name. As the procession came up the street on the way to Calvary she stood in her door to see it pass. Pitying the sufferings of Jesus, she gave Him her handkerchief, or, according to some, her veil, to wipe His face, and when He returned it to her it was miraculously impressed with His portrait. The street now ascends sharply to the Church of the Sepulchre, and here is its most picturesque part. The remaining stations are soon passed, among which are the spot, which is marked by a column, where the soldiers compelled Simon to bear the cross, and the place where Jesus turned to the weeping women who followed Him and bade them weep not for Him but for themselves. Every locality is pointed out with the most scrupulous exactness, and there is not the slightest doubt in the mind of the simple guide as to the truth of his recital. The absurd extent to which this process of identification is carried is well illustrated by Mark Twain:

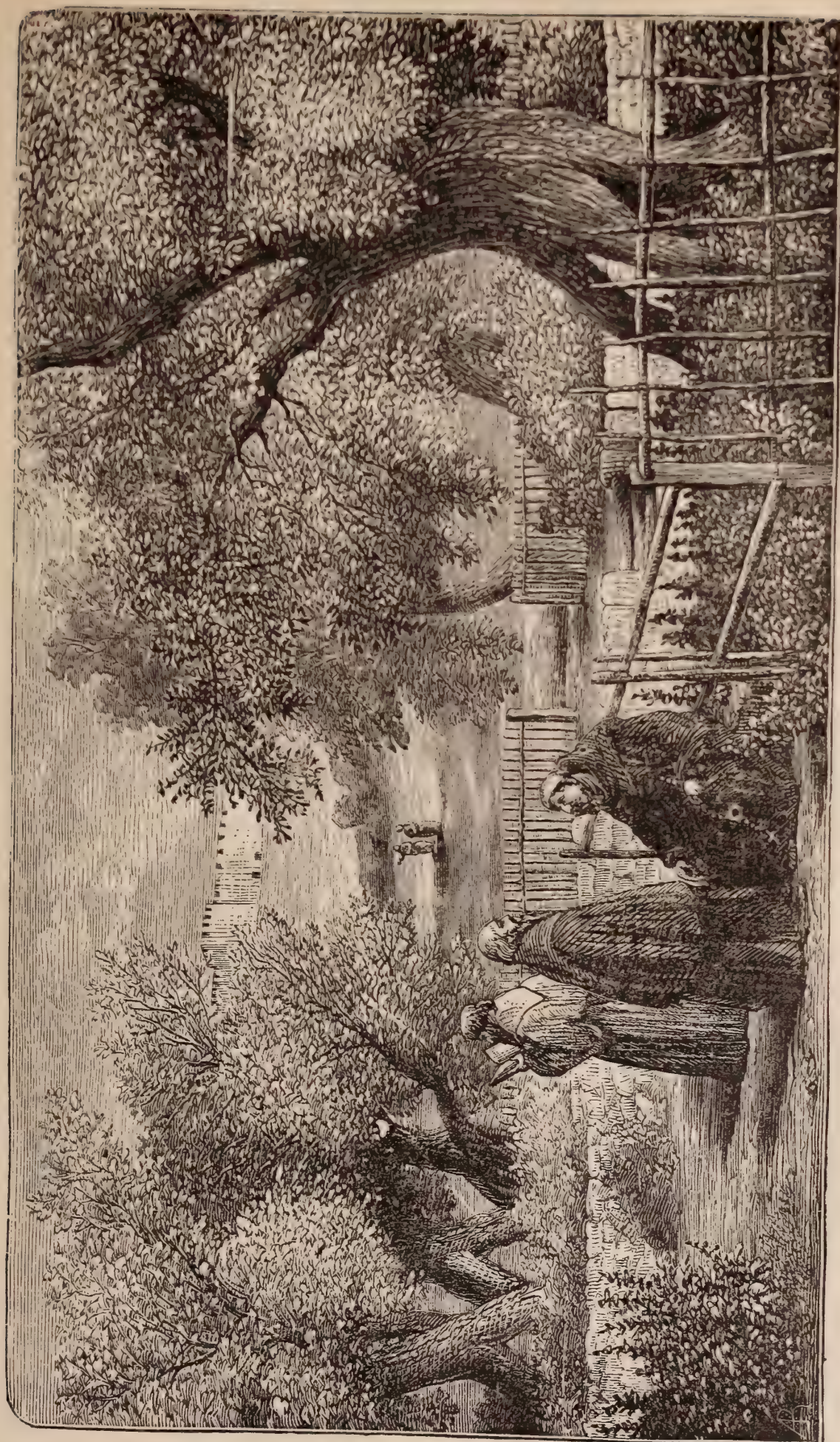
"One of the most curious landmarks of ancient history we found on this morning walk through the crooked lanes that lead toward Calvary, was a certain stone built into a house—a stone that was so seamed and scarred that it bore a sort of grotesque resemblance to the human face. The projections that answered for the cheeks were worn smooth by the passionate kisses of generations of pilgrims from distant lands. We asked, 'Why?' The guide said because this was one of 'the very stones of Jerusalem' that Christ mentioned when He was reproved for permitting the people to cry 'Hosan-

nah!' when He made His memorable entry into the city upon an ass. One of the pilgrims said, 'But there is no evidence that the stones *did* cry out—Christ said that if the people stopped from shouting Hosannah, the very stones *would* do it.' The guide was perfectly serene. He said, calmly, 'This is one of the stones that *would* have cried out.'"*

At the western end of the street is a single upright column. The monks declare this to mark the site of the *Porta Judiciaria*, through which they say Jesus passed to the place of His crucifixion without the walls. There is no evidence of any kind to show that a gate stood at this place, or that it is upon the line of the ancient walls. The truth is that the sites along the street are the inventions of the monks, and afford an excellent illustration of the correctness of the rule laid down by Dr. Robinson as the result of his investigations—"That all ecclesiastical tradition respecting the ancient places in and around Jerusalem and throughout Palestine is of no value, except so far as it is supported by circumstances known to us from the Scriptures, or from other contemporary testimony."

On the left bank of the Kidron, on the slope of the Mount of Olives, just beyond the bridge over the dry bed of the torrent, and nearly opposite St. Stephen's Gate, is a small square enclosure, surrounded by a high white wall. This is the traditional site of the Garden of Gethsemane, the favorite place of retirement of the Saviour, and the scene of His agony and arrest on the night preceding the crucifixion. Only eight stunted olive trees remain in the enclosure. Their trunks are propped up by stones, but their branches, though scanty, still blossom. Although so close to the public road the place is peaceful and retired, and the view from it is attractive. The Kidron extends above and below it. On the left, looking up the ravine, is the lofty wall of the Temple platform, and immediately over the garden rise

* *The Innocents Abroad*. By Mark Twain, p. 575.



THE GARDEN OF GETHSEMANE.

the heights of Olivet. The stillness is unbroken, and one may sit and muse here for hours upon the solemn scenes which the place commemorates, undisturbed by a sound.

Whether this is indeed the site of the garden to which the Lord was wont to retire, it is impossible to say. The location was fixed upon during the visit of Helena to Jerusalem in A. D. 326; but whether it be the true site or not, there is every reason to believe that the ancient garden stood somewhere in this vicinity; and it may be that the present enclosure formed a part of it, for it would seem that the garden frequented by Jesus was much larger than the present Gethsemane.

The monks, however, have characteristically improved upon the ancient site, and instead of leaving us only a simple garden for our contemplation, have manufactured a series of holy places which go far to rob the place of its charms for the intelligent visitor. You are shown a rocky bank where the wearied apostles fell asleep when their Lord left them to pray. The guide points out the impressions of their bodies still remaining in the rock. There is a cave of some depth in the garden called the "Grotto of the Agony," as the tradition makes it the scene of our Lord's agony and bloody sweat upon the night of His betrayal. There is no warrant for believing that this solemn event occurred in the gloomy recesses of a cave. It is more natural to think that the great struggle was fought out under the open heavens, beneath the light of the stars, and where Jesus could look up into the far depths beyond which lay the home He had left for man's redemption. The monks also show the place where Judas betrayed the Lord.

The modern garden belongs to the Latin monks, who show it readily to strangers. "The Greeks," says Dr. Porter, "enraged at the monopoly, have actually got up and enclosed an opposition one of their own beside the Virgin's tomb. They do not often exhibit it as yet to Franks, because, as I was told, they wish to wait a few years till the trees grow."

A short distance north of Gethsemane is the picturesque façade of a small chapel in the bottom of the valley, at the foot of the Mount of Olives. It stands in a small court, and is one of the most romantic places around the city. This is the "*Chapel and Tomb of the Blessed Virgin.*" The façade is at the farther end of the little court, and consists of two handsome pointed arches, one within the other. The doorway is situated within the second arch. A flight of sixty steps leads from the door down to the chapel, which seems to be excavated in the rock. On the right of the stairs as we descend we are shown the tombs of Joachim and Anna, the parents of the Virgin; and on the left at the foot of the stairs is the tomb of Joseph, the husband of the Virgin. At the eastern extremity of the cave is a small dark chapel, now empty, in which the body of the Virgin is said to have been laid. It is profusely decorated with flowers and pictures, while from the vaulted ceiling hang numerous silver lamps and strings of ostrich eggs. The Roman Catholic, the Greek, and the Armenian Churches teach that on the third day after the death of the Virgin, which they maintain occurred at Jerusalem, her body having been in the meantime laid in the tomb, and her soul having been received into heaven, the Lord Jesus said to the angels, "'What honor shall I confer on her who was my mother on earth, and brought me forth?' And they answered, 'Lord, suffer not that body which was thy temple and thy dwelling-place to see corruption; but place her beside Thee on Thy throne in heaven.' And Jesus consented; and the Archangel Michael brought unto the Lord the glorious soul of our Lady. And the Lord said, 'Rise up, my dove, my undefiled, for thou shalt not remain in the darkness of the grave, nor shalt thou see corruption;' and immediately the soul of Mary rejoined her body, and she arose up glorious from the tomb, and ascended into heaven, surrounded and welcomed by troops of angels, blowing their silver trumpets, touching their golden lutes, singing and rejoicing. . . . But one

among the apostles was absent; and when he arrived soon after, he would not believe in the resurrection of the Virgin; and this apostle was the same Thomas, who had formerly been slow to believe in the resurrection of the Lord; and he desired that the tomb should be opened before him; and when it was opened it was found to be full of lilies and roses. Then Thomas, looking up to heaven, beheld the Virgin bodily, in a glory of light, slowly mounting towards heaven; and she, for the assurance of his faith, flung down to him her girdle, the same which is to this day preserved in the cathedral of Prato."* A short distance from the chapel, the monks show the spot at which they claim the Assumption took place, and a little beyond this is a rock in which they show the mark made by the Virgin's girdle when it fell at the feet of St. Thomas. The chapel is the joint property of the Greeks and Armenians.

There is a plain little chapel on the summit of the Mount of Olives, adjoining the little village of Tur, called the Church of the Ascension. It stands upon the site of the church erected by Helena in honor of this event. It is a small octagonal structure within a paved court connected with the mosque, and is in charge of a dervish. There is in the chapel a rock in which there is a small natural cavity. This, the monks assert, is the footprint of the Saviour, who, they say, ascended into heaven from this place. The site was determined upon previous to the visit of Helena, who built a church upon the spot; but it is clear that both the tradition and the empress were at fault, for St. Luke in describing the Ascension expressly declares that Jesus led the disciples "out as far as to Bethany, and He lifted up His hands and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven." (Luke xxiv. 50, 51.) Bethany is a mile, at least, to the eastward of the site of this church, and is shel-

* *Legends of the Madonna.* By Mrs. Jameson, p. 309.

tered from view from Jerusalem by the summit of the mountain, below which it lies. The scene of the Ascension was, therefore, near Bethany, and not upon the summit of the mountain.

A short distance to the south of the church the monks locate the place where the Virgin was informed three days previous to her death of her approaching end. Near this is a ruined chapel which the tradition says marks the place where Jesus taught His disciples the Lord's Prayer.

The Church of St. Anne, now undergoing repair by the French, stands on the slope of the hill about one hundred yards northwest of St. Stephen's Gate. It was built during the Crusades, and in its architecture bears evidence of its origin in spite of the blemishes which the Mohammedans have heaped upon it. At one time it was said to be on the site of the birthplace of the Virgin. During the Crusades it was a nunnery, but when the Christians were expelled from the city, Saladin converted it into a college. It was unoccupied for two hundred years or more, and fell almost to ruin. In 1842 the Pasha of Jerusalem restored it, and a few years ago it was presented by the Sultan to the Emperor Napoleon III.

The convents form an interesting portion of the Holy City. They are quite numerous. The Armenian Convent of St. James and the Syrian Convent of St. Mark have already been noticed. The principal of those which remain are the Greek Convent of Constantine and the Latin Convent of San Salvador. The Greek Convent stands on the west of the Church of the Holy Sepulchre, and is connected with that edifice by an arched passage extending over Christian Street. It is a large, rambling structure, not meriting notice except for its size and character. It is the official residence of the Greek Patriarch, and contains about one hundred monks of all grades. "The library is unusually large and clean; it contains about 2000 printed volumes in various languages, and about 500 Greek and Arabic MSS. on

paper—all theological works. There are besides about 100 Greek MSS. on vellum.”

The Latin Convent of St. Salvador occupies a commanding position on very high ground near the northwest angle of the city. It formerly belonged to the Georgians, but was bought and enlarged by the Latins about 1561, at the time they were expelled from their Convent of the Cœnaculum. The church is dedicated to St. John the Divine, and constitutes what may be called the parish church of the residents of Jerusalem who profess the Roman Catholic faith. “The *Casa Nuova* is the hostelry of the convent, in which pilgrims of all nations, without respect to faith, are permitted to sojourn for a fortnight.”

About a mile and a half west of the city stands the *Convent of the Cross*. It lies in a shallow, rocky wady, and is said to have been founded in the fifth century and given to the Georgians by Tatian their king. Its name is derived from the tradition that the wood of which the cross of Christ was constructed was grown upon this spot. It belongs to the Greeks at present, and is an immense rectangular building, with massive walls. It is entered by a low portal guarded by a heavy iron door, and is strong enough for defence against the roving Arabs, who are always as ready for an attack upon a defenceless convent as upon a traveller or unprotected caravan. Not many years ago some of these Arabs managed to effect an entrance into the building in the night and murdered the Superior in his bed. The convent has been lately repaired and strengthened by the Russians, and an excellent college or seminary has been established within its walls. Since its alteration it has become one of the most commodious and comfortable buildings in the Holy Land. The church is large and handsomely ornamented, and behind the altar is a little hole bordered with silver, marking the spot on which the tree of the cross grew.

CHAPTER VIII.

THE HOMES OF THE DEAD.

Ancient Tombs—Number of them—Their locations—Tombs in the Valley of Hinnom—Aceldama—Tombs in the Valley of Jehoshaphat—Village of Kefr Silwân—A singular community—View from the Village—Jewish and Mohammedan Traditions of the Last Judgment—Tomb of Zacharias—Tomb of St. James—Absalom's Pillar—Tomb of Jehoshaphat—Real character of these Tombs—Tombs of the Prophets—Tomb of Helena, or Tombs of the Kings—Tombs of the Judges—The Grotto of Jeremiah—The skull-shaped Rock—Reasons for believing it to be the Golgotha of the Gospels—Site of the Crucifixion and Resurrection—An important Field for Research.

THE tombs of Jerusalem form one of its most striking and remarkable features. They are more numerous than the dwellings of the living, and mark the resting-places of the countless generations that have dwelt here since Jerusalem first became a city. Like those of Petra they are empty, the forms which they once contained having mouldered into dust. They lie thick over every hill, and line each valley around the Holy City, covering the summits of Zion and Bezetha, the sides of Moriah and the Mount of Olives, and the rocky plateau which rises to the northwest of the city, and extend through nearly the whole of the wild gorges of Hinnom and Jehoshaphat. Yet ancient as they appear, and numerous as they are, they are nameless. We know little or nothing of any of them with certainty. We can only conjecture that a few may have been the burial-places of notable personages.

The Tomb of David has been described in another chapter. The Valley of Hinnom below it is a vast cemetery. The southern side is lined with long rows of sepulchres hewn in the cliffs. They are mere caves, small and gloomy, with low doorways. A few have imperfect Hebrew inscriptions, none older than the eighth or ninth century. One of

these tombs, somewhat larger than the others, retains a few traces of paintings on the walls in honor of the Greek saints, and is shown by the monks as the place in which the disciples hid themselves on the night of the arrest of our Lord. Some of the tombs have Greek inscriptions. It is believed that this part of the valley was the site of one of the cemeteries of ancient Jerusalem to which the Prophet Jeremiah seems to refer in vii. 32, and xix. 2-12.

About half way up the side of the hill, immediately opposite the Pool of Siloam, is the traditional site of *Aceldama*, "the Field of Blood," which was purchased with the thirty pieces of silver paid to Judas for the betrayal of the Lord Jesus. (Matt. xxvii. 7, 8; Acts i. 19.) It consists of a long vaulted building of heavy masonry, standing in front of a precipice of rock, and covering what appears to be a natural cave. The interior has been excavated to a depth of twenty feet. At each end is an opening through which one may peer into the dim depths of the charnel-house within. The bottom can be seen, dry, and with a few stray bones scattered over it, as the place has not been used for burial for about a century. The bodies of the dead were formerly tossed loosely into the place, the soil of which was believed to have the extraordinary power of consuming the corpses in the brief space of twenty-four hours. In consequence of this belief, several shiploads of it were carried in 1218 by the Pisans to the *Campo Santo* at Pisa. The tradition identifying this site with the "Field of Blood" is certainly as old as the time of Jerome.

The Valley of Jehoshaphat is as thickly tenanted by the dead as the slopes of Hinnom. Here are buried the modern Jews, whose humble grave-stones may be seen in great numbers, clustering thickly around the tomb of Jehoshaphat. One of the best points from which to view the valley is rarely visited by travellers—the village of Kefr Silwân. It is a most singular community, and is richly worth a visit. It seems literally to cling to the rocky cliff that shuts in the

ravine of the Kidron. The cliff is here lined with tombs cut in the rock, and in many of these the Arab families have made their dwellings. "Some inclining their plaster huts against their sides, others creeping into the sepulchres themselves; the cries of infancy are heard to issue from their gloomy recesses, and where the bodies of the nobles of Judah were borne to their last home, with 'burnings' and all the pomp funeral ceremony, the flocks of sheep and goats, which wander over the valley, are driven for nightly



VILLAGE OF SILOAM.

shelter."* Seen from any point, the village appears to stand out from the immediate face of the cliff, and to be almost suspended in mid-air.

The view from this lofty perch is one of the most interesting in the vicinity of Jerusalem. Immediately below flows the bed of the Kidron, and far away to the north and south stretches the rocky ravine with its northern portion fringed with the green of its scanty vegetation and foliage. Across

* *Walks About Jerusalem.* By W. H. Bartlett, p. 110.

the valley rises the summit of Moriah, crowned by the ancient platform of the Temple, the massive stones in the old wall being distinctly visible. "From the roof of the cloister of the Temple above it was a 'fearful depth,' according to Josephus, down which the eye could not look without producing dizziness. This rapid slope is gray and bare; some scanty tufts of herbage scarce find root in its loose, ashy soil, and towards its base a few flat tombs are niched upon any practicable spot, hanging like the very image of oblivion just above the channel of the Kidron, loosened from their precarious hold by its wintry torrent." *

To the south of Moriah the rocky ridge of Ophel, lined with terraces of olives, descends toward the Kidron on the east, and the Tyropœon on the west. Lower down is the mouth of the Tyropœon, marked by the pleasant shade of the luxuriant gardens which cover the spot, and farther still to the southward is the mouth of gloomy Hinnom, from which that valley stretches away until it is lost in its windings.

Grave-stones are thick in the valley below, and the tombs are more elaborate and better finished than those in the Valley of Hinnom. Countless thousands of the dark-browed sons of Abraham sleep here, and here still it is the dearest wish of the Jew to lay his bones in the midst of his fathers, under the shadow of the Temple hill, and on the spot in which he believes that God will, at the last day, stand, the champion of Israel, to judge the nations that have afflicted Zion, and to turn her mourning into a glorious triumph.

"I will also gather all nations, and will bring them down into the Valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations. Let the heathen be wakened, and come up to the Valley of Jehoshaphat; for there will I sit to judge all the heathen round about.

* *Walks About Jerusalem*, p. III.

“Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.” (Joel iii. 2, 12-14.)

The Mohammedans have also made this the scene of the final judgment, and here they place the site of the bridge of Al Sirat, over which all souls must pass on their final test.

On the side of the Mount of Olives, opposite the south-east angle of the Temple, is the most remarkable group of



VALLEY OF JEHOSEPHAT.

(Traditional Tombs of Absalom, Jehoshaphat and Zechariah,
and Jewish Burying-Ground.)

combs around Jerusalem. They are four in number. The first or most southern is called the *Tomb of Zacharias*, and is said to have been constructed in honor of Zechariah, who was stoned in the court of the Temple in the reign of Joash, and who is mentioned by our Lord. (2 Chron. xxiv. 21; Matt. xxiii. 35.) The *Jerusalem Itinerary* of the fourth century, however, speaks of it as the tomb of the Prophet Isaiah; and Benjamin of Tudela, in the twelfth century, seems to incline to the belief that it is the tomb of King Uzziah. The Jews hold it in high respect, and believe that prayers

said before it are of great efficacy, and it is the wish of each Jew to be buried as close to it as possible. The tomb "is a cubical monolithic structure separated from the natural rock, of which it forms a part, by a broad excavated passage. Each side measures about seventeen feet, and is ornamented with two columns in the centre, and a quarter column adjoining a pilaster at each angle, all Ionic. They support a broad cornice, over which rises a quadrangular, equilateral pyramid. The whole monument is apparently solid."

Just north of this tomb is an excavated cavern, having a porch in front supported by two Doric columns and two half columns of the same order, "connected by an architrave, over which is a Doric frieze, with triglyphs and a cornice; the order is about ten feet high. The porch is eighteen feet wide by nine deep, and on its north side are a door and staircase leading to the rock overhead. On the east a plain door admits to the principal sepulchral chamber, about seventeen feet by fourteen, from which open three smaller chambers, with recesses for bodies. On the south side of the vestibule is a door leading through an excavated passage to the monument of Zacharias."

The name—the tomb of St. James—now given to the sepulchre is derived from the tradition that it was here that the Apostle James concealed himself from the Crucifixion to the Resurrection of the Saviour. According to the tradition, St. James, when he saw the Lord dead upon the cross, took refuge here, vowing that he would neither eat nor drink until he had seen the Lord risen again; and here he remained until the third day, when Jesus showed himself to His Apostles, saying, "Arise and eat, for I have now risen from the dead." According to Dr. Porter, this tradition did not attach itself to this cave until the fourteenth century. It is a very fair specimen of the monkish legends.

A short distance farther north is the most elaborate and conspicuous of all the tombs, commonly called the Tomb of Absalom. "The lower part of this monument is a monolith,

isolated like that of Zechariah, but the upper part is of masonry. The body of the monument is a cube, twenty-two feet on each side, and the columns and pilasters are arranged in precisely the same way as the former. Over the columns, however, is a Doric frieze, ornamented with triglyphs and *palætræ*, and over this an Egyptian cornice; so far, the material is the solid rock. The upper part consists



TOMB OF ABSALOM IN THE VALLEY OF JEHOSHAPHAT.

of two layers of large stones, terminating the cube; then a cylinder composed of three more layers, ornamented with projecting cable mouldings. The whole terminates in a singular concave-curved pyramid, crowned by a tuft of palm leaves. The total height above the present surface of the ground is nearly fifty-four feet, of which thirty-seven

are masonry. Its lower part is buried to some depth in a mass of stones thrown at it by Jews, who, believing it to be the pillar of Absalom mentioned in Scripture, have been in the habit, from time immemorial, of showing their horror at his rebellious conduct by casting a stone and spitting as they pass by. In the lower part is a small chamber, eight feet square, to which we enter by a little door on the east side, above the cornice; the ceiling is flat with an ornamental panel, and a Greek moulding for a cornice. On the north and west sides of the chamber are recesses two feet deep, and there is now a small hole broken through the western wall. The interior is encumbered with rubbish, so that the receptacles for the dead, if any exist, are covered."

The common tradition is that this is the pillar that Absalom "reared up for himself during his lifetime in the king's dale." (2 Sam. xviii. 18.) It was not so called by any writer until the twelfth century, when Benjamin of Tudela appears to have been the first to use the name. In the *Jerusalem Itinerary* it is called the monument of Hezekiah, and Adamnanus, in the seventh century, calls it the Tomb of Jehoshaphat.

The *Tomb of Jehoshaphat* lies immediately in the rear of the Tomb of Absalom. It is situated in the northeast corner of the niche in which the latter tomb stands, and is hewn in the rock. Only the pediment is visible now, the rest being hidden by the rubbish that has accumulated about it. This portion is very striking, being richly ornamented with foliage, and is in marked contrast with the stern rocky hill about it. The interior is inaccessible, the Jews, it is said, having filled it up in consequence of an accident which occurred in it in 1842. Although called now the Tomb of Jehoshaphat it can hardly be that of the monarch of that name, who "was buried with his fathers in the city of David his father." (1 Kings xxii. 50.) "Indeed," says Dr. Porter, "so late as the seventh century, these two excavated sepulchres are said by Arculf to be those of Simeon the Just, and Joseph, the husband of the Virgin Mary."

Most persons will indorse the conclusions of Dr. Robinson respecting these tombs. "It is not necessary to waste words here," he says, "to show that these tombs never had anything to do with the persons whose names they bear. The style of architecture and embellishment would seem to indicate, that they are of a later period than most of the other countless sepulchres round about the city; which, with few exceptions, are destitute of architectural ornament. Yet the foreign ecclesiastics who crowded to Jerusalem in the fourth century found these monuments here; and of course it became an object to refer them to persons mentioned in the Scriptures. Yet from that day to this, the tradition seems never to have become fully settled, as to the individuals whose names they should bear."*

About a quarter of a mile to the southeast of the group of tombs we have been examining, on the side of the Mount of Olives, and lying between the footpath and the highway to Bethany, is a collection of sepulchres, the entrance to which is not easily found, known as the Tombs of the Prophets. A long winding gallery leads from the entrance to a circular chamber about twenty-four feet in diameter, and ten feet in height, with a hole in the roof which serves as a second entrance. "From this chamber two parallel galleries, ten feet high, and five feet wide, are carried southward through the rock for about sixty feet; a third diverges southeast, extending forty feet. They are connected by two cross galleries in concentric curves, one at their extreme end, the other in the middle. The outer one is 115 feet long, and has a range of thirty *loculi* on the level of its floor, radiating outwards. Two small chambers with similar *loculi* also open into it. No inscriptions, sarcophagi, or remains of any kind, have been discovered tending to throw a ray of light on the age or history of these mysterious mansions of the dead; but one thing is certain—they can have noth-

* *Biblical Researches.* Vol. I. pp. 351, 352.

ing to do with the tombs of the prophets which Christ told the Pharisees they 'built.' " *

Half a mile north of the Damascus Gate, and sixty yards to the right of the main road leading from Jerusalem to northern Palestine, is the most extensive catacomb around Jerusalem. This is the *Tomb of Helena*, or, as it is more commonly called, the *Tombs of the Kings*.

Various conjectures have been advanced by different writers concerning this remarkable catacomb. Each one has a theory of his own. Without repeating all these here, it may be well to say that the conclusion of Dr. Robinson that the sepulchre is that of Helena, the widowed queen of Monobazus, king of Adiabene, seems to be better supported than any of the others. Helena resided at Jerusalem, and was buried there, and it would seem from a careful investigation of the facts bearing upon the case that she was buried in this, the most splendid sepulchre in the vicinity of the Holy City.

At the head of the Valley of Jehoshaphat, about half an hour's walk from the Damascus Gate, are the *Tombs of the Judges*. In approaching them along the valley, the rocks are seen to be full of sepulchres, none of them very remarkable for size or ornament. The tombs lie to the east of the path, and the entrance is by a portico of moderate size, with a striking pediment, ornamented with flowers and leaves sculptured in the stone.

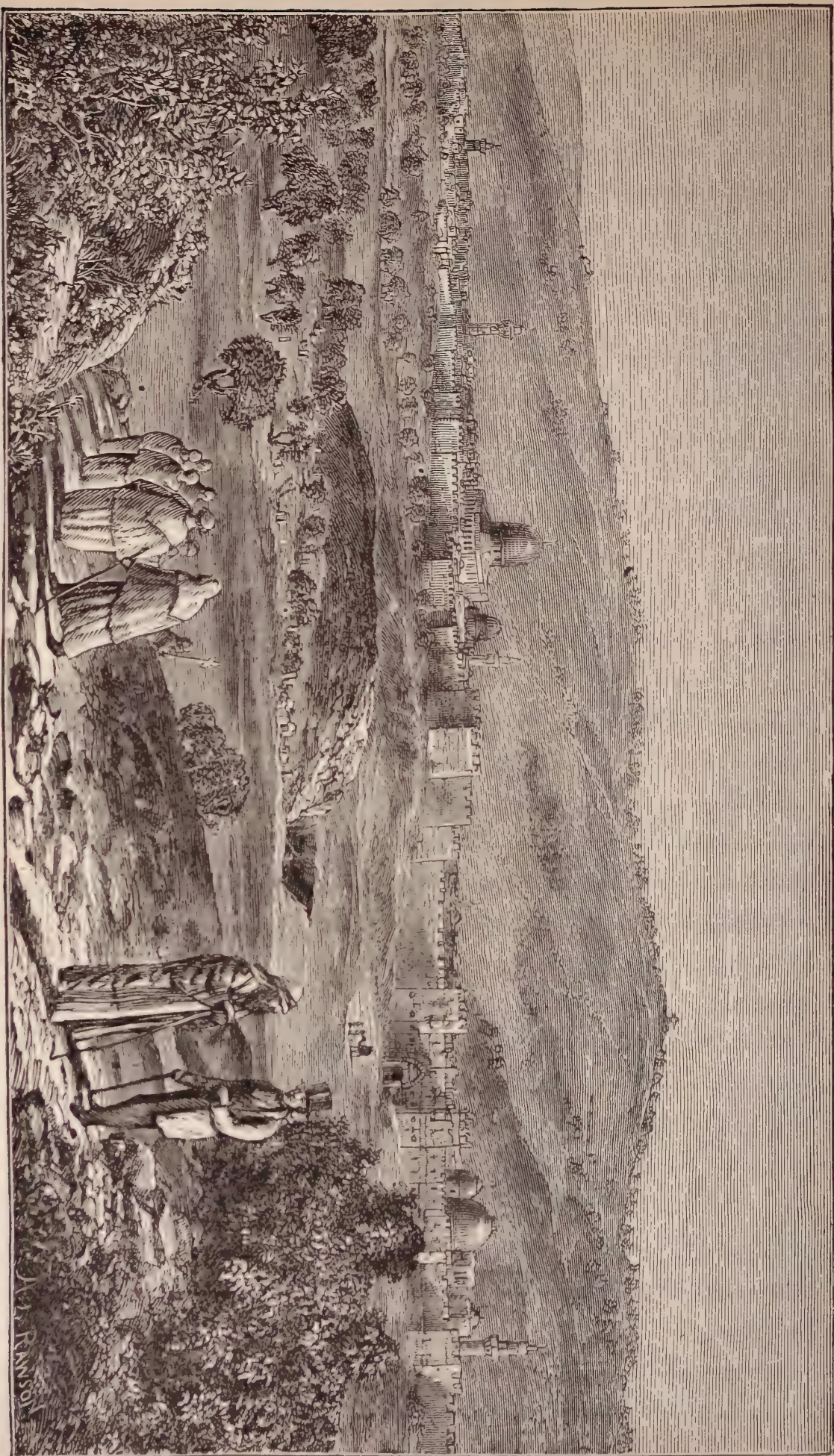
According to Dr. Robinson, the first notices of these tombs are by Cotovicus, A. D. 1598, but he gives them no name. Sandys, in A. D. 1611, calls them the "Sepulchre of the Prophets." Quaresmius is the first who applies their present name to them, and supposes that they are the tombs of the Hebrew Judges of the Old Testament. Dr. Robinson thinks the name had reference to the Judges of the Sanhedrim.

* *Hand-Book for Syria and Palestine*, p. 142.

Other tombs lie scattered over the ground which adjoins the city. Some of these on the northern side are worthy of close inspection. One of them, about three-quarters of a mile to the northeast of the Tombs of the Judges, is large and well executed. A plan and sketch of it are given in Bartlett's "Jerusalem Revisited." The explorations now going on in and around the Holy City frequently bring to light sepulchres unknown before, some of which are very interesting.

A short distance to the northeast of the Damascus Gate is a rocky hill, in the southern side of which is situated a large, roughly excavated cave, apparently the remains of an old quarry. Dr. Schultz suggests that it may be the remains of the monument of Alexander Jannæus, which, Josephus says, stood in front of the Antonia. Beside it is another cave, recently used as a reservoir. "A flight of steps hewn in the rock leads down to a chamber with a vaulted roof supported by a massive pillar, and from this another flight of steps descends to a much more spacious cave, vaulted in like manner. The walls and piers are covered, in both caves, with a thick coating of cement." These excavations are called by the monks the Grotto of Jeremiah. Above the cave rises a remarkable skull-shaped rock, which has of late years attracted much attention from travellers, as it has been asserted that this rock is none other than the place mentioned in the New Testament as Golgotha, where the cross was set up and where our blessed Lord suffered and died for the sins of the world.

In another chapter the claims of the traditional site of Calvary are discussed. It is only necessary to state here the reasons why it seems likely that the Grotto of Jeremiah may be the true site of the crucifixion. In the first place, the shape of the rock is remarkable. Nature has fashioned it in the likeness of a human skull, or at least so nearly that the resemblance can be easily traced from whatever direction it is viewed. This remarkable resemblance would



THE GROTO OF JEREMIAH, SHOWING THE SKULL-SHAPED ROCK.

naturally win for the rock the Hebrew name of *Golgotha*, "a skull," and the neighborhood would be called "the place of a skull." This was the name of the locality at which the crucifixion took place. St. Matthew, St. Mark, and St. John each call it "Golgotha," and it is most probable, if not certain, that this term would only have been applied to some place which bore a resemblance to the human skull. "Golgotha," says Lange, "means skull, and the place is not called *κρανίων τοπος*, i. e., place of skulls, but *κρανίον*, i. e., skull. Luke uses *κρανίον*." St. Luke calls it Calvary. This term is not a proper name in the original, but was adopted literally by the translators of the English Bible. The term is simply an equivalent for the Hebrew word, the Hebrew *Golgotha*, the Greek *κρανίον*, and the Latin *Calvaria*, all meaning simply a skull. This being the only skull-shaped rock in the neighborhood of the city, we have good ground for believing that it is the Golgotha of St. Matthew, St. Mark and St. John, and the Calvary of St. Luke.

Not only does the place answer to the description of the Evangelists in its remarkable shape, but it meets all the other requirements. St. Matthew (xxvii. 31, 32) and St. Paul (Hebrews xiii. 12) show that the site of the Crucifixion was without the walls. There can be no doubt that this spot was beyond the then existing walls of Jerusalem. The site of the Cross was also near the city, as St. John states (xix. 20); and was near to a gate and one of the leading thoroughfares (Matt. xxvii. 39; Mark xv. 29; Luke xxiii. 26); all of which conditions are met by the location in question. It was also a conspicuous spot (Matt. xxvii. 55; Mark xv. 40; Luke xxiii. 49), and could be seen distinctly from a distance. This is true of the Grotto of Jeremiah. It is about five hundred yards from the nearest part of the wall, and can be distinctly seen from the city, from the great highway to the north of Palestine, and from almost every elevation about Jerusalem. It looks down upon the hills that enclose the modern Church of the Holy Sepulchre, and

the Cross, if set up here, was literally erected in the sight of the whole people.

St. John tells us that "in the place where He was crucified there was a garden; and in the garden a new sepulchre." The region round about the Grotto of Jeremiah was, according to Josephus, a place of tombs and gardens, and even now the remains of the tombs which lie thickly around attest the truth of the historian's assertion. Moreover, Jesus, in the place and manner of his burial, fulfilled the ancient prophecy that Messiah should "make his grave with the rich" (Isaiah liii. 9). The splendor and extent of some of the ruined tombs in this vicinity show that it was the burial-place of the wealthier class of Jews, and "impress the stranger, perhaps more than anything else, with the wealth and splendor of the ancient Jewish capital." The burial of Jesus in this vicinity would have been a literal fulfilment of the prophecy.

We find, therefore, that the Grotto of Jeremiah meets every condition of the site of the Crucifixion as described in the Gospels. 1. The rock is shaped so much like a skull that it would readily have gained the name of "*Golgotha*." 2. The spot is beyond the line of the then existing city walls. 3. It is "nigh unto the city," being only some five hundred feet from the wall at the nearest point. 4. It is near a main road, in full view of the people passing along the highway. 5. It is conspicuous from the city and the vicinity. 6. It is in a region occupied at the time of the Crucifixion with gardens and tombs, and in the midst of the last homes of "the rich." If this is not the real site of Calvary, we can only say that its claims are better founded and more reasonable than those of the modern Church of the Holy Sepulchre, and that no other spot in the city or vicinity so exactly fulfils every condition of the sacred narrative. If the Grotto of Jeremiah be the true Calvary, then the site of the Holy Sepulchre is not far distant, and it must lie in the broken country immediately around the Grotto.

CHAPTER IX.

HISTORICAL.

Primitive Jerusalem—Salem—Ancient Jebus—Capture of the city by David—It is made the Israelitish Capital—Subsequent history—Destruction by Nebuchadnezzar—Return of the Jews from Captivity—The City and Temple Rebuilt—Subject to Persia—Outrages of Antiochus Epiphanes—Massacre in Jerusalem—The Temple desecrated—Revolt of the Maccabees—War of Independence—Judas takes Jerusalem—Dedication of the Temple—The City and Temple taken by Pompey—Roman Supremacy established—Crassus plunders the Temple—Herod the Great—He rebuilds the Temple—His other works—Birth of Jesus Christ—Herod's Successors—Outrages of the Roman Governors—Beginning of the great war for Independence—Cestius Gallus attacks Jerusalem—Is routed at Bethhoron—Condition of Jerusalem—Titus marches upon the Holy City—Description of the Siege—Terrible sufferings in the city—Horrible details—Capture of the Cloisters by the Romans—The 10th of August—Destruction of the Temple—Capture of Zion—Close of the War—Condition of Jerusalem after the Siege—Revolt of Bar Cochba—Ælia Capitolina—Pilgrims—Julian the Apostate attempts to rebuild the Temple—His efforts frustrated—Jerusalem made a Patriarchate—Church of Justinian—Capture of the city by the Mohammedans—Subsequent history—Outrages of the Turks—Peter the Hermit—The Crusades—The Latin Kingdom—Saladin takes Jerusalem—History since that event—Surrender to Mohammed Aly—Restored to the Sultan.

WE know but little concerning the history of Jerusalem previous to the reign of David. Josephus (*Ant. I. 10, 2*), in his account of Abraham's interview with Melchisedec, states that the Salem which was the city of that monarch, was afterwards called Jerusalem. In his account of the capture of Jerusalem by David, he states that the city "under our forefather Abraham was called Salem." (*Ant. VII. 3, 2*.) The same writer also states that it was here, upon Mount Moriah, that Abraham prepared to sacrifice his only son Isaac in obedience to the divine command.

When the Israelites were engaged in the conquest of the Promised Land, one of the most valiant and heroic of the Canaanitish leaders, and one of the last to discontinue the struggle against the invaders, was Adonibezek, the king of

Jerusalem. In a battle fought at Bezek, the Israelites defeated Adonibezek, and took him prisoner, and cut off his thumbs and great toes, so that he died. They also captured Jerusalem, and burnt it. Their conquest was limited to the lower city. The castle or citadel upon Zion was too strong for them, and remained in the hands of the Jebusites. The city at this time was called Jebus. (Judges i. 5-8; Josephus's *Antiquities*, V. 2, 2.)

When David had been proclaimed king over all Israel, he resolved to capture the Jebusite stronghold on Mount Zion, and to make the city the capital of his kingdom. His first expedition was accordingly directed against Jebus. The inhabitants, confident in the strength of their fortress, placed the lame, the blind, and the maimed of their number upon the wall out of derision of the Israelitish king, and sent him the insulting message: "Except thou take away the blind and the lame, thou shalt not come in hither." David, stung by the taunt, pushed the siege with great vigor, and becoming master of the lower city, attacked the citadel. In order to stimulate his troops to greater exertions, he declared that he would give the command of the army to the man who should first enter the fortress. This daring feat was performed by the heroic Joab, who led the storming party, that finally carried the place by assault, B. C. 1048.*

Having taken the city, which was thenceforth called Jerusalem, "Foundation of Peace," David built his palace on the site of the Jebusite fort, and called it "the City of David."

During the first part of the reign of Solomon, the son and successor of David, the Temple was built, and Jerusalem thus became the religious as well as the political capital of the kingdom. It reached its highest point of power during this reign; but lost very much of its political and religious importance when the kingdom was divided by the

* 2 Sam. v. 6, 8; 1 Chron. xi. 4, 6. Josephus's *Antiquities*, VII. 3.

rebellion of the ten tribes under Jeroboam. Its history is merged in that of the kingdom of Judah after the death of Solomon, and as we have related this elsewhere in these pages it is not necessary to repeat it here. In the year B. C. 588, just four hundred and fifty-seven years after the capture of the city by David, Nebuchadnezzar, the king of Babylon, took Jerusalem by storm, and destroyed both the city and the Temple.

For fifty-three years Jerusalem remained a heap of ruins. Babylon having, in the meantime, passed into the hands of Cyrus the Medo-Persian conqueror, he graciously released the Jews from their captivity, and gave them leave to return to Judæa and rebuild their city and Temple. The second Temple was completed twenty years later, the work having been greatly delayed by the malice of the enemies of the Jews, especially the Samaritans.

Jerusalem now continued subject to the Persian authority for nearly two centuries. The High Priest was both the civil and ecclesiastical ruler, subject only to the Imperial Governor of Syria, and the city enjoyed an almost unbroken tranquillity during this entire period. The appearance of Alexander the Great in the East, however, was the signal for new commotions. We have already related the circumstances of Alexander's visit to Jerusalem, and his interview with the High Priest.

Under Alexander's successors Jerusalem was alternately the possession of the Egyptian and Syrian monarchs, remaining finally in the hands of the latter. In B. C. 170, Antiochus Epiphanes plundered the Temple; and in B. C. 168 the Syrian army massacred large numbers of the unoffending and unresisting Jews, deluging even the courts of the Temple with blood, and pillaged the city. The walls were thrown down, and a powerful garrison was placed in the fortress upon Zion to command both the city and the Temple. The sacrifice was discontinued, and the city was indeed desolate. A little later a decree was

issued by Antiochus IV. Epiphanes, forbidding the exercise of the Jewish religion, and commanding the people to conform to the rites of the Greek idolatry. The Temple was converted into a sanctuary of the Olympian Jupiter, its courts were polluted by the most licentious orgies; its altars were desecrated by abominable offerings; "and the old idolatry of Baal was reëstablished in the obscene form in which it had been carried to Greece—the phallic revels of Dionysius." The Jewish spirit now flamed up in open rebellion, and the glorious revolt and wars of the Maccabees followed. In B. C. 166 Judas Maccabæus defeated the Syrians in a decisive battle at Bethsura, a little to the north of Hebron, and regained possession of the ruins of Jerusalem. The courts of the Temple were overgrown with grass and weeds, and the chambers of the priests were thrown down. Judas, holding in check the Syrian force which still occupied the fortress on Mount Zion, purified and rededicated the Temple, the ceremonies lasting for eight days. This occasion was ever afterwards commemorated by the Jews in the Feast of the Dedication.

The wars of the Maccabees resulted in the practical independence of Judæa, and Jerusalem, after suffering many vicissitudes, and enduring frequent sieges and attacks, enjoyed for a brief period a comparative tranquillity, and became again the capital of Judæa, which dignity it continued to enjoy under the Asmonæan princes. The internal troubles which tore the kingdom during the reign of Aristobulus II. (B. C. 69–63) led to the interference of Rome. Pompey, the Roman conqueror, having decided against Aristobulus, and in favor of his rival, Hyrcanus, the former threw himself into Jerusalem and prepared for resistance. Pompey at once advanced upon the city from the direction of Jericho. Finding that the people were too much divided to enable him to make an effectual defence, Aristobulus left Jerusalem, and advancing to meet Pompey, offered to surrender the capital to him and to pay him a large sum of money if he would

retain him upon the throne. The Roman commander sent his lieutenant, Gabinius, forward to take possession of the city, but Gabinius, upon arriving before Jerusalem, found the gates shut and the walls manned. Pompey, indignant at what he believed the treachery of Aristobulus, threw the king into chains and marched upon Jerusalem in person. The partisans of Hyrcanus, having obtained the mastery in the city, opened the gates to him; but the followers of Aristobulus threw themselves into the Temple, broke down all the approaches to it, and prepared for a siege. Pompey at once attacked the Temple from the north side, and after a three months' siege captured it by assault, slaying many of the priests at the altar.

Pompey generously spared the treasures of the Temple, and at once caused the sacred precincts to be cleansed and purified, but his generosity was offset in the eyes of the Jews by his impious intrusion into the Holy of Holies, which he entered and surveyed in every part.

Hyrcanus was made High Priest, though without the royal diadem. Pompey then fixed the sum which the country was to pay as tribute to Rome, and demolishing the walls of the city, set out for Rome, carrying with him as prisoners Aristobulus and his family to adorn his triumph. From this time Jerusalem was a tributary city of the Roman Empire.

In B. C. 56, Crassus, having received Syria as his share in the partition of provinces by the first triumvirs, plundered the Temple of its treasures, to the enormous amount of 10,000 talents, or about \$10,000,000.

The city was again besieged in the spring of B. C. 37, by Herod the Great and a Roman army, and was taken by assault after a siege of six months. "The city was taken on a Sabbath; and such was the fury of the Roman soldiery under Sosius, that Herod had to entreat that he might not be left king of a depopulated capital."

Herod was of Idumæan origin, and was made king of

Judæa by the Romans in B. C. 37. The general history of his reign has already been traced. It is necessary here to speak chiefly of the great works which the king constructed in Jerusalem. With a view to signalize his reign and at the same time to conciliate the Jews, he rebuilt the Temple on a scale of great magnificence. The principal portion of the work was completed in about nine years from its commencement, but so numerous were the additions that the entire undertaking was not completed until long after the death of Herod. He also greatly strengthened the fortifications of the city, and built the splendid towers of Hippicus, Mariamne, and Phasaëlus, which have already been described. He built the famous fortress of Antonia on the site of the Maccabæan citadel Baris, and enlarged and beautified the royal palace on Mount Zion, opposite the Temple.

It was in the latter part of this reign, B. C. 4, that our Lord and Saviour Jesus Christ was born at Bethlehem.

Under Herod's successors Jerusalem continued to improve in wealth, and in the magnificence of its public buildings. In A. D. 6, Archelaus was deposed and Jerusalem was placed under a Roman Governor, who continued to rule it until the final revolt. The ministry of the Lord Jesus occurred during the first thirty years of this period, and the crucifixion, which took place in A. D. 33, was by order of the Roman Governor or Procurator, Pontius Pilate.

The Roman Governors systematically abused their authority, and by their exactions wrested large sums from the Jews. So great and cruel were their outrages that the nation, unable to bear them any longer, raised the standard of revolt, and took up arms in the hope of throwing off the Roman yoke and reëstablishing the independence of the country. Hostilities soon began in Jerusalem. The Romans and their friends were driven into the upper city and the Antonia, both of which were stormed and taken by the Jews. In this conflict the royal palace and a portion of the



CHRIST WEeping OVER JERUSALEM.

Antonia were burned. Cestius Gallus, the prefect of Syria, marched to reduce the rebellious city, which was crowded with the Jews who had come up to the Feast of Tabernacles. The Jews sallied out from the city, and struck him such a terrible blow at Bethhoron that he would have lost his whole army had it not been for his cavalry. Recovering from this disaster, Cestius pressed forward, attacked the city, and occupied and burned the suburb of Bezetha. The Jews, who had at first been seized with a panic, now recovered their confidence, and in five days compelled Cestius to retreat from before the walls. They followed him from the city, and attacked him in his retreat, and during the next three days struck him such terrible blows that his army was demoralized and put to flight, with a loss of five thousand six hundred and eighty men, and all his camp train and military engines.

Judæa being now in open revolt, the Emperor Nero sent a strong army into that province commanded by Vespasian, and his son Titus, his ablest generals. One by one the strongholds of the Jews were reduced, in spite of the heroic resistance of the patriot forces, and the imperial army drew near slowly towards Jerusalem.

Meanwhile, the Holy City, crowded beyond its capacity by the thousands that had sought shelter within its walls, was a prey to the strife of the factions that divided it. Instead of presenting a solid front against the enemy, the leaders devoted their energies to a struggle for the supremacy, and the streets of the Holy City were constantly red-dened with the blood of those who should have been its defenders against the common foe. In these struggles more than 25,000 or 30,000 of the people perished by the sword.

In A. D. 69, Vespasian having succeeded to the Imperial throne, the conduct of the war was left to Titus, and the long truce of nearly two years, caused by the unsettled state of affairs at Rome, was brought to an end by the advance of Titus upon Jerusalem in the spring of A. D. 70.

The appearance of the Roman army put a stop to the internal strife that had been going on for so long in the city; the rival parties united for the common defence; and the resistance offered to the Roman conqueror forms one of the most superb instances of heroism on record. The factions had been reduced to two by the massacre of Eleazar's zealots, committed by the followers of John of Gischala within the Temple enclosure during the Passover week.

The siege was begun about the 10th of April, A. D. 70, Titus attacking the city from the north, and by the 15th of April a breach was made in the outer wall through which the Romans entered and captured Bezetha, driving the Jews within the second wall. The suburb of Bezetha, or rather such portions as had been spared by Cestius Gallus, was levelled and a new camp formed upon the spot formerly occupied by the Assyrians, and known as the Assyrian Camp.

This was a great step in advance. Titus now lay with the second wall of the city close to him on his right, while before him at no considerable distance rose Antonia and the Temple, with no obstacle in the interval to his attack. Still, however, he preferred, before advancing, to get possession of the second wall, and the neighborhood of John's monument was again chosen. Simon was no less reckless in assault, and no less fertile in stratagem than before, but, notwithstanding all his efforts, in five days a breach was again effected. The district into which the Romans had now penetrated was the great valley which lay between the two main hills of the city, occupied then, as it is still, by an intricate mass of narrow and tortuous lanes, and containing the markets of the city—no doubt very like the present bazaars. Titus's breach was where the wool, cloth, and brass bazaars came up to the wall. This district was held by the Jews with the greatest tenacity. Knowing as they did every turn of the lanes and alleys, they had an immense advantage over the Romans, and it was only after four days'

incessant fighting, much loss, and one thorough repulse, that the Romans were able to make good their position. However, at last Simon was obliged to retreat, and then Titus demolished the wall. This was the second step in the siege.

Meantime some shots had been exchanged in the direction of the Antonia, but no serious attack was made. Before beginning there in earnest, Titus resolved to give his troops a few days' rest, and the Jews a short opportunity for reflection. He therefore called in the 10th legion from the Mount of Olives, and held an inspection of the whole army on the ground north of the Temple—full in view of both the Temple and the Upper City, every wall and house in which were crowded with spectators. But the opportunity was thrown away upon the Jews, and after four days orders were given to recommence the attack. Hitherto the assault had been almost entirely on the city: it was now to be simultaneous on city and Temple. Accordingly, two pairs of large batteries were constructed, the one pair in front of Antonia; the other at the old point of attack, the monument of John Hyrcanus. The first pair was erected by the 5th and 12th legions, and was near the pool Struthius, probably the present *Birket Israil*, by the St. Stephen's Gate; the second by the 10th and 15th, at the pool called the Almond pool—possibly that now known as the pool of Hezekiah—and near the high priest's monument. These banks seem to have been constructed of timber and fascines, to which the Romans must have been driven by the scarcity of earth. They absorbed the incessant labor of seventeen days, and were completed on the 29th Artemisius (about May 7). John in the meantime had not been idle; he had employed the seventeen days' respite in driving mines, through the solid limestone of the hill, from within the fortress to below the banks. The mines were formed with timber roofs and supports. When the banks were quite complete, and the engines placed upon them, the timber of the galleries was fired, the superincumbent ground gave way, and the labor

of the Romans was totally destroyed. At the other point Simon had maintained a resistance with all his former intrepidity, and more than his former success. He had now greatly increased the number of his machines, and his people were much more expert in handling them than before, so that he was able to impede materially the progress of the works. And when they were completed, and the battering-rams had begun to make a sensible impression on the wall, he made a furious assault on them, and succeeded in firing the rams, seriously damaging the other engines, and destroying the banks.

It now became plain to Titus that some other measures for the reduction of the place must be adopted. It would appear that hitherto the southern and western parts of the city had not been invested, and on that side a certain amount of communication was kept up with the country, which, unless stopped, might prolong the siege indefinitely. The number who thus escaped is stated by Josephus at more than 500 a day. A council of war was therefore held, and it was resolved to encompass the whole place with a wall, and then recommence the assault. The wall began at the Roman camp—a spot probably outside the modern north wall, between the Damascus Gate and the northeast corner; from thence it went to the lower part of Bezetha, about St. Stephen's Gate; then across Kedron to the Mount of Olives; thence south by a rock called the "Pigeon's Rock"—possibly the modern "Tombs of the Prophets"—to the Mount of Offence. It then turned to the west; again dipped into the Kedron, ascended the Mount of Evil Counsel, and so kept on the upper side of the ravine to a village called Beth-Erebenthi, whence it ran outside of Herod's monument to its starting-point at the camp. Its entire length was thirty-nine furlongs—very near five miles; and it contained thirteen stations, or guard-houses. The whole strength of the army was employed on the work, and it was completed in the short space of three days. The siege was

then vigorously pressed, the north attack was relinquished, and the whole force concentrated on the Antonia. Four new banks of greater size than before were constructed; and, as all the timber in the neighborhood had been already cut down, the materials had to be procured from a distance of eleven miles. Twenty-one days were occupied in completing the banks. At length, on the 1st Panemus or Tamuz (about June 7), the fire from the banks commenced, under cover of which the rams were set to work, and that night a part of the wall fell at a spot where the foundations had been weakened by the mines employed against the former attacks. Still, this was but an outwork, and between it and the fortress itself a new wall was discovered, which John had taken the precaution to build. At length, after two desperate attempts, this wall and that of the inner fortress were scaled by a bold surprise; and on the 5th Panemus (June 11) the Antonia was in the hands of the Romans. Another week was occupied in breaking down the outer walls of the fortress for the passage of the machines, and a further delay took place in erecting new banks on the fresh level for the bombardment and battery of the Temple.

During all this time the famine, which had set in in the Holy City soon after the commencement of the siege, increased. The woes of the unhappy people were fearful beyond comparison, and the desperation of the insurgents increased daily. No grain was exposed for public sale; they forced open and searched the houses, and, if they found any, they punished the owners for their refusal; if none was discovered, they tortured them with greater cruelty for concealing it with such care. The looks of the wretched beings were the marks by which they judged whether they had any secret store or not. Those who were hale and strong were condemned as guilty of concealment; the plunderers passed by only the pale and emaciated. The wealthy secretly sold their whole property for a measure of wheat, the poorer for one of barley, and, shrouding themselves in the darkest re-

cesses of their houses, devoured it underground; others made bread, snatched it half-baked from the embers, and tore it with their teeth. Every kind feeling—love, respect, natural affection—were extinct, through the all-absorbing want. Wives would snatch the last morsel of food from husbands, children from parents, mothers from children; they would intercept even their own milk from the lips of their pining babes. The most scanty supply of food was consumed in terror and peril. The marauders were always prowling about. If a house was closed, they supposed that eating was going on; they burst in and squeezed the crumbs from the mouths and throats of those who had swallowed them. Old men were scourged till they surrendered the food to which their hands clung desperately, and even were dragged about by the hair till they gave up what they had. Children were seized as they hung upon the miserable morsels they had got, whirled around and dashed upon the pavement. Those who anticipated the plunderers by swallowing every atom were treated still more cruelly, as if they had wronged those who came to rob them. Tortures, which cannot be related with decency, were employed against those who had a loaf or a handful of barley. Nor did their own necessities excuse these cruelties; sometimes it was done by those who had abundance of food with a deliberate design of husbanding their own resources. If any wretches crept out near the Roman posts to pick up some miserable herbs or vegetables, they were plundered on their return, and their remonstrances punished with death.

These were the sufferings of the lower orders. The higher classes fared no better. They were carried before the tyrants themselves. Some were accused of treasonable correspondence with the Romans; others with an intention to desert. He that was plundered by Simon was sent to John; he that had been stripped by John was made over to Simon; so by turns they, as it were, shared the bodies and drained the blood of the citizens. Their ambition made

them enemies; their common crimes made them friends. They were jealous if either deprived the other of his share in some flagrant cruelty, and complained of being wronged if excluded from some atrocious iniquity.

Nor were the Romans more merciful. Many poor wretches, some few of them insurgents, but mostly the poorest of the people, would steal down the ravines by night to pick up whatever might serve for food. They would, most of them, have willingly deserted, but hesitated to leave their wives and children to be murdered. For these Titus laid men in ambush; when attacked, they defended themselves; as a punishment, they were scourged, tortured and crucified; and in the morning sometimes 500, sometimes more, of these miserable beings were seen writhing on crosses before the walls. This was done because it was thought unsafe to let them escape, and to terrify the rest. This spectacle checked desertion almost entirely.

After the capture of the second wall matters grew worse. Whole families lay perishing with hunger. The houses were full of dying women and children, the streets with old men gasping out their last breath. The bodies remained unburied, for either the emaciated relatives had not the strength for their melancholy duty, or, in the uncertainty of their own lives, neglected every office of kindness or charity. Some, indeed, died in the act of burying their friends; others crept into the cemeteries, lay down on a bier, and expired. There was no sorrow, no wailing; they had not strength to moan. They sat with dry eyes, and mouths drawn up into a kind of bitter smile. Those who were more hardy looked with envy on those who had already breathed their last. Many died with their eyes still fixed steadily on the Temple. There was a deep and heavy silence over the whole city, broken only by the robbers as they forced open houses to plunder the dead, and in licentious sport dragged away the last decent covering from their limbs; they would even try the edge of their swords on the dead. The soldiers, dread-

ing the stench of the corpses, at first ordered them to be buried at the expense of the public treasury; as they grew more numerous, they were thrown over the walls into the ravines below.

Titus, as he went his rounds, saw these bodies rotting, and the ground reeking with gore wherever he trod; he groaned, lifted up his hands to heaven, and called God to witness that this was not his work.

Meanwhile the robbers cruelly murdered the high priest and sixteen members of the Sanhedrim, and distributed the sacred oil and wine to the famishing people.

In the meantime the Romans pressed the siege of the Temple with vigor. The most desperate hand-to-hand encounters took place, some in the passages from the Antonia to the cloisters, some in the cloisters themselves, the Romans endeavoring to force their way in, the Jews preventing them. But the Romans gradually gained ground. First the western, and then the whole of the northern external cloister was burned (27th and 28th Panemus), and then the wall enclosing the court of Israel, and the holy house itself. In the interval, on the 17th Panemus, the daily sacrifice had failed, owing to the want of officiating priests; a circumstance which had greatly distressed the people, and was taken advantage of by Titus to make a further though fruitless invitation to surrender. He protested against the defilement of the sacred edifice, and promised that if the Jews would come forth and fight in any other place no Roman should violate the sanctity of the Temple. This offer was also rejected.

All this while the famine continued its dreadful ravages. Men would fight even the dearest friends for the most miserable morsel. The very dead were searched, as though they might conceal some scrap of food. Even the robbers began to suffer severely; they went prowling about like mad dogs, or reeling, like drunken men, from weakness, and entered and searched the same houses twice or thrice in the

same hour. The most loathsome and disgusting food sold at an enormous price. They gnawed their belts, shoes, and even the leathern coats of their shields; chopped hay and shoots of trees sold at high prices. Yet, what were all these horrors to that which followed? There was a woman of Peræa, from the village of Bethezob, Mary, the daughter of Eleazar. She possessed considerable wealth when she took refuge in the city. Day after day she had been plundered by the robbers, whom she had provoked by her bitter imprecations. No one, however, would mercifully put an end to her misery; and her mind maddened with wrong, her body preyed upon by famine, she wildly resolved upon an expedient which might gratify at once her vengeance and her hunger. She had an infant that was vainly endeavoring to obtain some moisture from her dry bosom; she seized it, cooked it, ate one-half, and set the other aside. The smoke and the smell of food quickly reached the robbers; they forced her door, and with horrible threats commanded her to give up what she had been feasting on. She replied, with appalling indifference, that she had carefully reserved for her good friends a part of her meal. She uncovered the remains of her child! The savage men stood speechless, at which she cried out with a shrill voice, "Eat, for I have eaten; be ye not more delicate than a woman, more tender-hearted than a mother; or, if ye are too religious to touch such food—I have eaten half already—leave me the rest." They retired, pale and trembling with horror. The story spread rapidly through the city, and reached the Roman camp, where it was first heard with incredulity, afterwards with the deepest commiseration.

The destruction of the outer cloisters had left the Romans masters of the great court of the Gentiles; on the 8th of August, the engines began to batter the western gate of the inner court. For six previous days the largest and most powerful of the battering-rams had played upon the wall; the enormous size and compactness of the stones had

resisted all its efforts. Other troops at the same time endeavored to undermine the northern gate, but with no better success; nothing, therefore, remained but to fix the scaling ladders and storm the cloisters. The assault was repulsed by the Jews, who captured several of the eagles. Driven on all hands from the top of the wall, Titus commanded fire to be set to the gates.

No sooner had the blazing torches been applied to the gates than the silver plates heated, the wood kindled, the whole flamed up and spread rapidly to the cloisters. Like wild beasts environed in a burning forest, the Jews saw the awful circle of fire hem them in on every side; their courage sank, they stood gasping, motionless and helpless; not a hand endeavored to quench the flames, or stop the silent progress of the conflagration. Yet still fierce thoughts of desperate vengeance were brooding in their hearts. Through the whole night and the next day the fire went on consuming the whole range of cloisters. Titus at length gave orders that it should be extinguished, and the way through the gates levelled for the advance of the legionaries; and, in a council of war, it was resolved to save the Temple from destruction, if possible. But higher counsels had otherwise decreed, and the Temple of Jerusalem was to be forever obliterated from the face of the earth. The whole of the first day after the fire began, the Jews, from exhaustion and consternation, remained entirely inactive. The next, they made a furious sally from the eastern gate against the guards who were posted in the outer court. Titus himself was obliged to head his troops, and the sortie was with difficulty repelled.

It was the 10th of August, the day already darkened in the Jewish calendar by the destruction of the former Temple by the King of Babylon; that day was almost passed. Titus withdrew again into the Antonia, intending the next morning to make a general assault. The quiet summer evening came on; the setting sun shone for the last time on the

snow-white walls and glistening pinnacles of the Temple roof. Titus had retired to rest; when suddenly a wild and terrible cry was heard, and a man came rushing in, announcing that the Temple was on fire. Some of the besieged, notwithstanding their repulse in the morning, had sallied out to attack the men who were busily employed in extinguishing the fires about the cloisters. The Romans not merely drove them back, but, entering the sacred space with them, forced their way to the door of the Temple. A soldier, without orders, mounting on the shoulders of one of his comrades, threw a blazing brand into a small gilded door on the north side of the chambers, in the outer building or porch. The flames sprang up at once. The Jews uttered one simultaneous shriek, and grasped their swords with a furious determination of revenging and perishing in the ruins of the Temple. Titus rushed down with the utmost speed; he shouted, he made signs to his soldiers to quench the fire; his voice was drowned, and his signs unnoticed in the blind confusion. The legionaries either could not or would not hear; they rushed on, trampling each other down in their furious haste, or, stumbling over the crumbling ruins, perished with the enemy. Each exhorted the other, and each hurled his blazing brand into the inner part of the edifice, and then hurried to his work of carnage. The unarmed and defenceless people were slain in thousands; they lay heaped like sacrifices round the altar; the steps of the Temple ran with streams of blood, which washed down the bodies that lay about.

Titus found it impossible to check the rage of the soldiery; he entered with his officers and surveyed the interior of the sacred edifice. The splendor filled them with wonder; and as the flames had not yet penetrated to the Holy Place, he made a last effort to save it, and springing forth, again exhorted the soldiers to stay the progress of the conflagration. The centurion, Liberalis, endeavored to force obedience with his staff of office; but even respect for the emperor gave



BLOWING THE TRUMPET IN THE FEAST OF THE NEW MOON.

way to the furious animosity against the Jews, to the fierce excitement of battle, and to the insatiable hope of plunder. The soldiers saw everything around them radiant with gold, which shone dazzlingly in the wild light of the flames; they supposed that incalculable treasures were laid up in the Sanctuary. A soldier, unperceived, thrust a lighted torch between the hinges of the door; the whole building was in flames in an instant. The blinding smoke and fire forced the officers to retreat, and the noble edifice was left to its fate.

It was an appalling spectacle to the Romans: what was it to the Jews? The whole summit of the hill which commanded the city blazed like a volcano. One after another the buildings fell in with a tremendous crash, and were swallowed up in the fiery abyss. The roofs of cedar were like sheets of flame; the gilded pinnacles shone like pikes of red light; the gate towers sent up tall columns of flame and smoke. The neighboring hills were lighted up; and dark groups of people were seen watching in horrible anxiety the progress of the destruction; the walls and heights of the Upper City were crowded with faces, some pale with the agony of despair, others scowling unavailing vengeance. The shouts of the Roman soldiery as they ran to and fro, and the howlings of the insurgents who were perishing in the flames, mingled with the roaring of the conflagration and the thundering sound of falling timbers. The echoes of the mountains replied or brought back the shrieks of the people on the heights: all along the walls resounded screams and wailings: men who were expiring with famine rallied their remaining strength to utter a cry of anguish and desolation.

The slaughter within was even more dreadful than the spectacle without. Men and women, old and young, insurgents and priests, those who fought and those who entreated mercy, were hewn down in indiscriminate carnage. The number of the slain exceeded that of the slayers. The legionaries had to clamber over heaps of dead to carry on the work of extermination. John, at the head of some of

his troops, cut his way through, first into the outer court of the Temple, and afterward into the Upper City. Some of the priests upon the roof wrenched off the gilded spikes, with their sockets of lead, and used them as missiles against the Romans below. Afterward they fled to a part of the wall, about fourteen feet wide, where they were summoned to surrender; but two of them, Mair, son of Bulga, and Joseph, son of Dalai, plunged headlong into the flames.

No part escaped the fury of the Romans. The treasuries with all their wealth of money, jewels, and costly robes—the plunder which the Zealots had laid up—were totally destroyed. Nothing remained but a small part of the outer cloister, in which about 6000 unarmed and defenceless people, with women and children, had taken refuge. These poor wretches, like multitudes of others, had been led up to the Temple by a false prophet, who had proclaimed that God commanded all the Jews to go up to the Temple, where He would display His Almighty power to save His people. For during all this time false prophets, suborned by the Zealots, had kept the people in a state of feverish excitement, looking every moment for the appearance of the Great Deliverer. The soldiers set fire to the building; every soul perished.

The whole Roman army entered the sacred precincts, and pitched their standards among the smoking ruins; they offered sacrifice for the victory, and with loud acclamations saluted Titus as Emperor. Their joy was not a little enhanced by the value of the plunder they had obtained, which was so great that gold fell in Syria to one-half its former value. The few priests were still on the top of the walls to which they had escaped. A boy emaciated with hunger came down on a promise that his life should be spared. He immediately ran to drink, filled his vessel, and hurried away to his comrades with such speed that the soldiers could not catch him. Five days afterwards the priests were starved into surrender; they entreated for their lives, but

Titus answered that the hour of mercy was past ; they were led to execution.

Much as had been gained, the work was not finished. The Upper City, higher than Moriah, enclosed by the original wall of David and Solomon, and on all sides precipitous except at the north, where it was defended by the wall and towers of Herod, was still to be taken. Titus tried a parley first through Josephus, and then in person, he standing on the east end of the bridge between the Temple and the Upper City, and John and Simon on the west end. His terms, however, were rejected, and no alternative was left him but to force on the siege. The whole of the lower part of the town—the crowded lanes, of which we have so often heard—was burned, in the teeth of a frantic resistance from the Zealots, together with the council-house, the repository of the records (doubtless occupied by Simon since its former destruction), and the palace of Helena, which were situated in this quarter—the suburb of Ophel under the south wall of the Temple, and the houses as far as Siloam on the lower slopes of the Temple mount.

It took eighteen days to erect the necessary works for the siege ; the four legions were once more stationed at the west or northwest corner, where Herod's palace abutted on the wall, and where the three magnificent and impregnable towers of Hippicus, Phasaëlis, and Mariamne rose conspicuous. This was the main attack. Opposite the Temple, the precipitous nature of the slopes of the Upper City rendered it unlikely that any serious attempt would be made by the Jews, and this part accordingly, between the bridge and the Xystus, was left to the auxiliaries. The attack was commenced on the 7th of Gorpiaëus (about September 11), and by the next day a breach was made in the wall, and the Romans at last entered the city. During the attack John and Simon appear to have stationed themselves in the towers just alluded to ; and had they remained there, they would probably have been able to make terms, as the towers were

considered impregnable. But on the first signs of the breach, they took flight, and traversing the city, descended into the Valley of Hinnom below Siloam, and endeavored to force the wall of circumvallation and so make their escape. On being repulsed there, they took refuge apart in some of the subterraneous caverns or sewers of the city. John shortly after surrendered himself; but Simon held out for several weeks, and did not make his appearance until after Titus had quitted the city. They were both reserved for the triumph at Rome.

The city being taken, such parts as had escaped the former conflagrations were burned, and the whole of both city and Temple was ordered to be demolished, excepting the west wall of the Upper City, and Herod's three great towers at the northwest corner, which were left standing as memorials of the massive nature of the fortifications.

Of the Jews, the aged and infirm were killed; the children under seventeen were sold as slaves; the rest were sent, some to the Egyptian mines, some to the provincial amphitheatres, and some to grace the triumph of the conqueror. Titus then departed, leaving the 10th legion, under the command of Terentius Rufus, to carry out the work of demolition. Of this Josephus assures us, that "the whole was so thoroughly levelled and dug up, that no one visiting it would believe that it had ever been inhabited." During the whole siege the number killed was 1,100,000, that of prisoners 97,000. The number of those who lost their lives or their liberty in this exterminating war, and its previous massacres, stands as follows: killed, 1,356,460; prisoners, 101,700.*

As a monument of his great achievement Titus ordered that the whole of the western wall of the city with its three great towers of Hippicus, Phasaëlis, and Mariamne should

* Abridged from Book XVI. of Milman's *History of the Jews*, and Dr. Smith's *New Testament History*, Chap. V.

be left standing. The remainder of the city was a heap of smoking ruins. Titus left a garrison in the towers named to prevent the Jews from regaining and fortifying the site of their capital. A number of Jews clung to the ruins with passionate devotion, and for half a century after the destruction of the city some of these might still be found in the neighborhood. The Emperor Hadrian visited Palestine about the year 130, and finding that the Jews were meditating another revolt banished them to Africa, and fortified Jerusalem to prevent its falling into their hands again. He had scarcely reached Rome, upon his return, however, when the nation rose in arms under a leader called *Bar-Cocheba*, or Cochbar, "Son of a Star," and seized Jerusalem, together with fifty other fortified places, and a number of villages. A large army was immediately sent against them, and their conquests were wrested from them one by one. Jerusalem itself was taken, the spirits of the insurgents being crushed by the falling in of the vaults on Mount Zion, and *Bar-Cocheba* was slain. Bethel, their last stronghold, held out two years longer, but was taken at length on the fatal 9th of August with fearful slaughter.

Hadrian rebuilt Jerusalem and made it a Roman colony, forbidding all Jews, on pain of death, from appearing within sight of the city. He built a temple to Jupiter on the site of the Jewish Temple, and, according to Eusebius, erected a Temple of Venus on the site of the Holy Sepulchre as an insult to the Christian religion.

During the next century Jerusalem was called by the name bestowed upon it by Hadrian, *Ælia Capitolina*, "the former after the prænomen of the Emperor, and the latter in honor of Jupiter Capitolinus." So common did the use of the new name become that the old one of Jerusalem was forgotten entirely beyond the limits of Palestine. So the time passed on until the reign of Constantine. Pilgrims had been coming to the Holy City for years to worship and pray at the places made memorable by the events of the

Saviour's life, and now came the aged Empress Helena, whose journey resulted in the establishment of the "Holy Places" whose claims we have already examined, and the finding of the true cross. The number of pilgrims visiting the Holy City now continued to increase, and new Holy Places were from time to time discovered to satisfy the demands of this class. Constantine gave the Jews permission to revisit their city upon certain conditions.

Julian the Apostate, anxious to inflict upon Christianity what damage he could, gave the Jews leave to reoccupy Jerusalem and to rebuild their Temple. The children of Abraham were wild with delight. Multitudes came thronging the roads leading to Jerusalem, and funds were lavishly contributed from all parts of the civilized globe where the Jews were to be found. "So great was the enthusiasm of the Israelites that their women took part in the work, and in the laps of their garments carried off the earth which covered the ruins of the Temple. But a sudden earthquake and whirlwind shattered the stones of the former foundations; the workmen fled for shelter to one of the neighboring churches, the doors of which were closed against them by an invisible hand, and a fire issuing from the Temple mount raged the whole day and consumed their tools. Numbers perished in the flames. Some who escaped took refuge in a portico near at hand, which fell at night and crushed them as they slept. Whatever may have been the coloring which this story received as it passed through the hands of the ecclesiastical historians, the impartial narrative of Ammianus Marcellinus, the friend and companion-in-arms of the emperor, leaves no reasonable doubt of the truth of the main facts that the work was interrupted by fire, which all attributed to supernatural agency. In the time of Chrysostom, the foundations of the Temple still remained, to which the orator could appeal. The event was regarded as a judgment of God upon the impious attempt of Julian to falsify the predictions of Christ: a position which Bishop

Warburton defends with great skill in his treatise on the subject; but other writers of high authority regard it as a legend invented by superfluous and short-sighted zeal."

The discomfiture of the Jews was complete; and the resumption of their labors, could they have recovered from their panic, was forever broken off by the death of Julian.

The Jews were now forbidden to enter the Holy City except once a year, to weep over the ruins of the Temple.

Jerusalem was raised to the dignity of a Patriarchate by the Council of Chalcedon. Justinian, after his accession to the Imperial crown in A. D. 529, built a magnificent church in honor of the Virgin, in the southern part of the ancient Temple enclosure. In A. D. 611, the Persians under Chosroes II. captured Jerusalem, putting large numbers of Christians to the sword, destroying the churches, and carrying off the Patriarch into captivity. Fifteen years later, Heraclius reconquered the provinces of Syria and Egypt, and Jerusalem was restored to the Christians.

They did not retain it long, however, for in 636 the Mohammedans laid siege to the city, which, after a long defence, surrendered to the Khalîf Omar. From this time until the middle of the tenth century, Jerusalem remained subject to the Mohammedans, being tributary to the Khalîfs of Damascus and Bagdad. They respected the rights of the Christian inhabitants, and protected them against their followers. About the year 967 the Fatimites conquered Egypt and Syria, and made Cairo their capital. They began a severe persecution of the Christians. They destroyed the Church of the Holy Sepulchre, and burned the Patriarch to death. Soon after a more lenient course was pursued towards the Christians until the accession of the mad Hâkim, the third Fatimite Khalîf. He renewed the persecutions, razed the Church of the Holy Sepulchre, and endeavored to destroy the sepulchre itself. The church was rebuilt in 1048.

In 1083 the Holy City passed into the hands of the Sel-

jukian Turks, who inflicted the severest cruelties upon the Christians, both pilgrims and residents. These outrages, being related in Europe by the eloquent Peter the Hermit, who had been an eye-witness of many of them, aroused a storm of indignation, and arrayed the chivalry of Europe in a determined effort to wrest the Holy Sepulchre from the Infidels. A *Crusade* was organized. Jerusalem was taken by assault by the Christians on the 15th of July, 1099, on Good Friday, the anniversary of the Crucifixion. A fearful massacre ensued. Neither Jew nor Mohammedan was spared, and the historians declare that in the Temple enclosure the knights rode in blood up to the knees of their horses. The whole number who were killed that day is variously estimated at from 70,000 to 100,000.

The Holy City remained in the possession of the Christians for eighty-eight years. The history of the Latin kingdom has been related elsewhere. New churches were built, and the city was well supplied with religious establishments. In 1188 the city was captured by Saladin. "Jerusalem was fallen, and the kingdom of the Christians was at last at an end. It had lasted eighty-eight years. It had seen the exploits of six valiant, prudent, and chivalrous kings. It was supported during all its existence solely by the strength and ability of its kings; it fell to pieces at once when its king, a poor leper, lost his authority with his strength. Always corrupt, always self-seeking, the Christians of the East became a by-word and proverb at last for treachery, meanness, and cowardice. It was time that a realm so degraded from its high and lofty aims should perish; there was no longer any reason why it should continue to live; the Holy City might just as well be kept by the Saracens, for the Christians were not worthy. They had succeeded in trampling the name of Christian in the dust; the Cross which they protected was their excuse for every treachery and baseness which a licentious priest could be bribed to absolve. The tenets and preachings of their

faith were not, indeed, forgotten by them, for they had never been known; there was nothing in their lives by which the Saracens could judge the religion of Christ to be aught but the blindest worship of a piece of wood and a gilded cross; while the worst among them—the most rapacious, the most luxurious, the most licentious, the most haughty, the most perjured, were the very men, the priests and the knights of the orders, sworn to chastity, to self-denial, to godliness.”*

In 1217 the city was taken from the Saracens by the Turks; and in 1219 the Sultan of Damascus ordered the walls of the city, with the exception of those of the citadel and the Haram area, to be demolished for fear the Christians might again occupy it. This order was the occasion of great grief to the Mohammedan inhabitants, large numbers of whom abandoned Jerusalem. In 1229 it was restored to the Christians in consequence of the treaty with the Emperor Frederick II., upon the express condition that the walls should not be rebuilt. In 1239, however, the Christians began to rebuild the walls in defiance of the treaty. The Emir David of Kerak, indignant at this, seized the place, strangled the Christian inhabitants, and demolished the fortifications, including the citadel. In 1243, the city was again turned over to the Christians by treaty. In 1244, the Sultan of Egypt, having defeated the Christians at Gaza, seized the Holy City, and since that time it has remained in the hands of the Moslems. Jerusalem rapidly sank into insignificance, the only event of importance in its subsequent history being its acquisition by the Ottoman Sultan Selim I. in A. D. 1517, since which time it has been a portion of the Turkish Empire. In 1832, Mohammed Aly, of Egypt, having overrun Syria, Jerusalem opened its gates to him without resistance. In 1840 it was restored to the Sultan.

* *Jerusalem, the City of Herod and Saladin*, p. 360.

PART IV.

SOUTHERN PALESTINE.

CHAPTER I.

GENERAL VIEW.

Southern Palestine—Definition of the term—Limits of Ancient Judæa—The South Country—Present condition—Its ancient fertility—Evidences of this—A dreary landscape—Simeon's inheritance—The Hill Country of Judah and Benjamin—Its characteristics—Mountain cities—Boundary between Judah and Benjamin—Relations of their people—Final union—Characteristics of Benjamin's inheritance—Advantages derived by the tribe—The Mountain Passes—The Eastern Route—Beth-horon—Joshua and Judas Maccabæus—Cities of Benjamin—The territory of Dan—Narrow limits of the tribe—Emigration to the north—The Philistine Plain—Its characteristics—Cities of the Plain—Origin of the name "Palestine"—Immense fertility—Inhabitants of Southern Palestine—Bedawin tribes—The Fellahin—Roads of Southern Palestine.

IN the general term Southern Palestine we include all that portion of the Holy Land which lay south of Samaria. After the Captivity and the return from Babylon, Palestine was divided into three great sections, Judæa on the south, Samaria in the centre, and Galilee on the north. Each of these extended from the Jordan Valley to the Mediterranean. When the people returned from Babylon, they spread themselves over the territory which anciently belonged to Simeon, Judah, Benjamin, and Dan, and over the rich maritime plain which had been the home of the ancient Philistines. To this region they gave the general name of Judæa, and were themselves afterwards known no longer as Hebrews, but as Judæi or Jews. It is very difficult to define with exactness the northern boundary

of Judæa, but it would seem to have passed from a point on the Jordan north of Jericho diagonally to Joppa, running along the mountains of Ephraim, south of Shiloh. When the Romans became masters of the Holy Land a large part of Samaria was included in the Province of Judæa, and the capital was located at Cæsarea on the sea. For sake of convenience, however, we shall confine ourselves here to the ancient south country, included within the boundary just described, on the north, the Jordan and the Dead Sea on the east, the Desert of Et-Tih on the south, and the Mediterranean on the west. This country is naturally divided into the fertile plain or lowlands along the sea, the dry south, the Wilderness of Judæa, and the hill country of the north.

We have already given a general view of the peculiar characteristics of each of these divisions, and it is only necessary here to impress certain of them upon the reader by referring to them again.

The dryness and barrenness of the whole region strikes the modern traveller with surprise, and in some minds suggests a doubt of the accuracy of the accounts of the Bible, which represent the Holy Land as a country of unusual fertility and with abundant resources for the support of a large population. Southern Palestine is very different to-day from what it was three thousand years ago. Then it was a well-wooded and well-watered country, with a good soil, and capable of sustaining a vast population. No doubt the extreme south was always dryer and more difficult of cultivation than the remainder, but it was infinitely more fruitful than it is to-day, and the country steadily improved toward the northward. The destruction of the natural wood, and the centuries of neglect that have passed over the land since then have worked the change. The falling to ruin of the terraces which once supported the earth along the hill-sides, and clothed them with verdure, has given full sweep to the force of the winter rains, and has left large areas of naked rock where the olive and vine once flourished. There can

be little question that then the hills of Judæa were in this respect what the western slopes of Lebanon are now. The numerous ruins of cities and villages which lie scattered through the country attest the presence of an enormous ancient population, which was dependent upon the country for subsistence. It was indeed a goodly and a fruitful land into which the Israelites entered after their long wanderings in the Wilderness. Had they been true to their high destiny the sad change that has come over it would have been unknown.

It is a sad and dreary country now—a land of ruins. The mountains of Judæa rise up gradually from the eastern verge of the maritime plain, forming, not a regular mountain chain like that of Lebanon, but a range of rounded rocky hills, which break down into dry tortuous valleys. The prevailing color of the landscape is a sad gray, and wherever the eye rests it lights upon a scene of desolation. Only the bright flowers that grow luxuriantly among the coarse gray and brown shrubbery with which the hills are covered, speak of life and beauty; all else is eloquent of ruin and death. Here and there vast masses of white rock crop out of the scanty soil, increasing the dreariness of the scene, and the rugged valleys which cut the face of the country in every direction have a stern and forbidding aspect. The most characteristic view is obtained from the summit of the Mount of Olives, where the eye ranges over an almost unbroken wilderness of white hills, stern and ragged cliffs, and dark valleys, burning under the fierce heat of the Syrian sun, and terminating at the dull leaden line of the Dead Sea, which can be seen in the far distance.

The south was given to Simeon as an inheritance, that this fierce and lawless tribe might stand between Judah and the heathen tribes of the desert, and constitute an effectual guard for the southern frontier during the earlier years of the possession of the land. This location decided the future of the tribe. Cruel and restless in character, the children

of Simeon had little in common with their brethren. As time passed on they became more and more assimilated to their Bedawîn neighbors of the desert, and "in the days of Hezekiah" lapsed wholly into barbarism, and wandered into the desert to seek pasture for their flocks, and "smote the tents" of the nomad tribes dwelling there, continuing their migration to Mount Seir, the range in which Petra is situated, and drove out the Amalekite inhabitants, and occupied the country, thus disappearing as a tribe of Israel, and as dwellers in the Holy Land. (1 Chron. xxiv. 43.)

The "hill country" was occupied by Judah and Benjamin. "Here the 'Lion of Judah' entrenched himself, to guard the southern frontier of the Chosen Land, with Simeon, Dan, and Benjamin nestled around him. Well might he be so named in this wild country, more than half a wilderness, the lair of savage beasts, of which the traces gradually disappear as we advance into the interior. Fixed there, and never dislodged, except by the ruin of the whole nation, 'he stooped down, he couched as a lion, and as an old lion—who shall rouse him up?' Throughout the troubled period of the Judges, from Othniel to Samson, Judah dwelt undisturbed within those mountain fastnesses. In these gray hills, and in their spacious caverns, David hid himself when he fled to the mountains, like one of their own native partridges, and, with his band of freebooters, maintained himself against the whole force of his enemy. The tribes of the east and of the north were swept away by the Assyrian kings, Galilee and Samaria fell before the Roman conquerors, whilst Judah still remained erect—the last, because the most impregnable, of the tribes of Israel.

"As in general, so also in the detailed features of the country, the character of Judah is to be traced. Here, more than elsewhere, are to be seen on the sides of the hills, the vineyards, marked by their watch-towers and walls, seated on their ancient terraces—the earliest and latest symbol of Judah. The elevation of the hills and table-lands of Judah

is the true climate of the vine, and at Hebron, according to the Jewish tradition, was its primeval seat. . . . A vineyard on 'a hill of olives,' with the 'fence,' and 'the stones gathered out,' and 'the tower in the midst of it,' is the natural figure which, both in the prophetical and evangelical records, represents the kingdom of Judah. The 'vine' was the emblem of the nation on the coins of the Maccabees, and in the colossal cluster of golden grapes which overhung the porch of the second Temple; and the grapes of Judah still mark the tombstones of the Hebrew race in the oldest of their European cemeteries, at Prague.

"But further, on these mountain tops were gathered all the cities and villages of Judah and Benjamin; in this respect contrasted, as we shall see, with the situation of the towns of the more northern tribes. The position of each is so like the other, that it is difficult to distinguish them when seen; useless to characterize them in description." *

North of Judah was the territory of Benjamin, in which lay the Holy City, the capital of the kingdom of Judah. The southern frontier of Benjamin ran through the Valley of Hinnom. The Benjamites should have driven the Jebusites from their stronghold, but though a bold and warlike tribe, they neglected to do so, and the heathen were left in possession until David dispossessed them and made Jerusalem a city of Judah.

In the earlier days of the nation there seems to have been very little affection between Benjamin and Judah. It was the latter tribe that led the attack upon Benjamin in vindication of the law, which had been outraged in the person of the Levite's wife. In the earlier enumerations of the people Benjamin is always numbered with the children of Joseph, and the tribe fought by the side of Ephraim and Manasseh under Deborah and Barak. Saul, the first king, was a Benjamite, and it was long before the tribe became reconciled

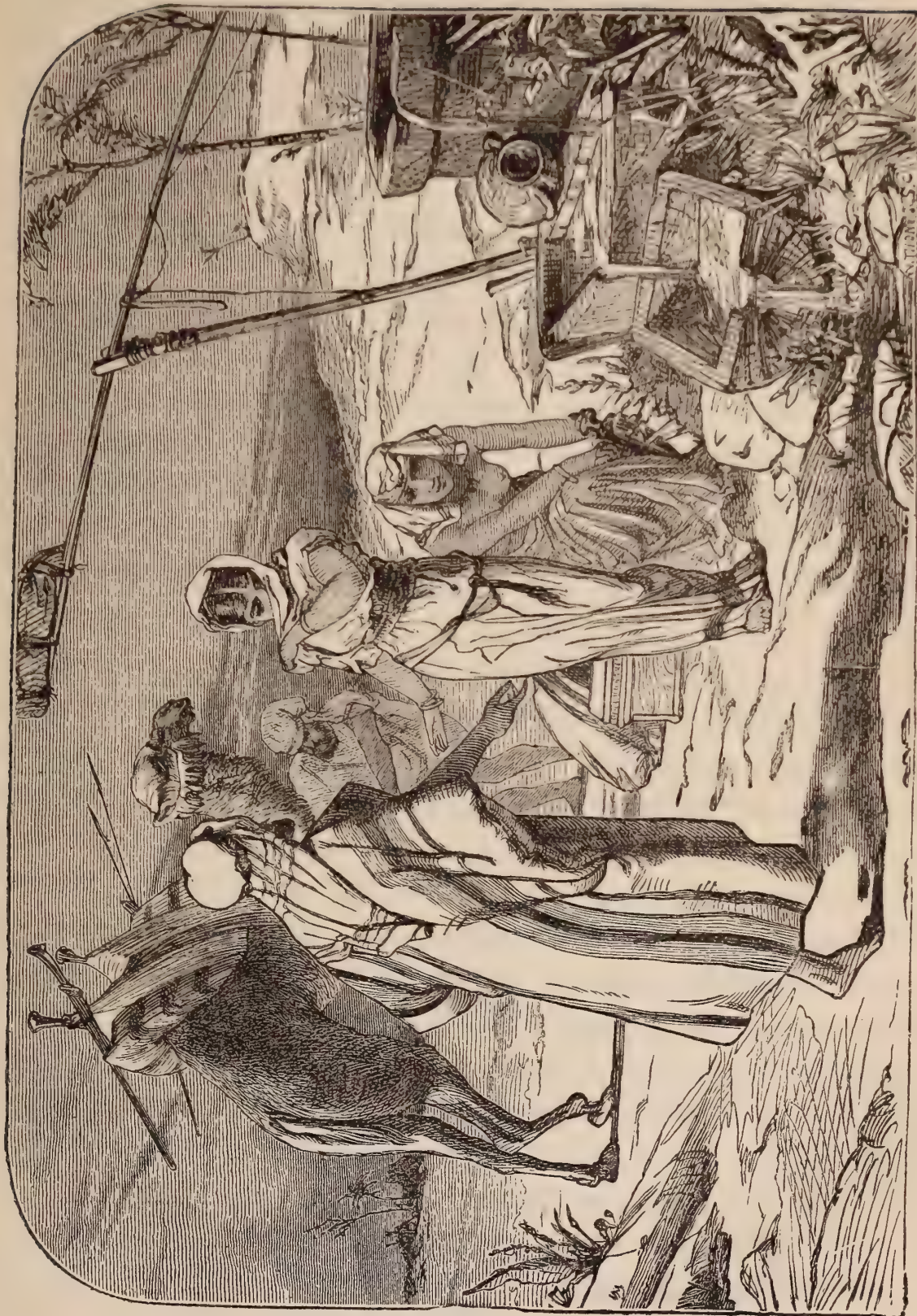
* *Sinai and Palestine*, pp. 161-163.

to the transfer of the sceptre to Judah. Yet at the disruption of the kingdom Benjamin remained faithful to the house of David (1 Kings xii. 21), and after the return from the Babylonish Captivity Judah and Benjamin are spoken of as the restored people (Ez. i. 5; iv. 1; x. 9), and their chiefs were the acknowledged leaders of the Jews.

The territory of the tribe was peculiarly situated. It lay between Judah and Ephraim, forming a barrier between these rival tribes, and constituting afterwards a sort of debatable ground between the Holy City and the Northern Kingdom. This position gave to the tribe an importance which it could not have commanded in any other way, being numerically one of the smallest of the twelve. It held the mountain passes leading from Northern Palestine to the Southern Kingdom, and those debouching into the adjacent plains. Holding these passes, and secure in the lofty heights upon which they erected their strongholds, the hardy mountaineers of "Little Benjamin" could descend at will into the fertile plains of Philistia on the west, and to the Jordan Valley on the east. It was the strength of their position that enabled them to offer such a stubborn resistance to the combined strength of the nation in the struggle which grew out of the outrage upon the Levite's wife. (Judg. xx., xxi.)

The mountain passes of this portion of Palestine are deeply interesting. They run across the country, from east to west, and cut the line of the ancient as well as the modern road from Jerusalem to the north. The masters of these passes could, therefore, close this road at their pleasure. The passes naturally divide themselves into two groups—those leading from the Jordan Valley on the east, and those commanding the entrance into the Philistine plain on the west.

"Jericho was the key of the eastern pass. From this point the most direct, and without doubt the ancient road, into the interior of the country, was through the deep ravine, now called the Wády Kelt, which, after receiving the



MEETING OF ISAAC AND REBEKAH.

Wády Fowar, runs ultimately through a deep chasm into the Wády Suweinit, and then climbs into the heart of the mountains of Benjamin, till it meets the central ridge of the country at Bethel. Indefinite as this description, in our imperfect state of information, must, necessarily, be, it agrees well with all the ancient notices of the communication between Jericho and the interior, in the Old Testament. At the Christian era it was apparently superseded by the present road by Bethany to Jerusalem." *

It was by this pass that Joshua, after the conquest of Jericho, reached the interior of the country, and captured Ai, which would seem to have been located somewhere near the head of Wády Suweinit. In this pass also occurred the adventure of the heroic Jonathan and his armor-bearer, who put the whole Philistine army to flight. (1 Sam. xiv.)

The western passes in Beth-horon are not less important or famous than those of the eastern side, and are intimately connected with them. Communicating with them directly, an enemy advancing up the western pass could, if successful, easily secure the eastern, and it frequently happened that a force defeated in either of these passes would retreat down the other to the Jordan Valley or the Maritime plain.

"The character of the descent from the hill country of Judæa into the plain of Philistia is very different from that of the precipitous ravines which lead down into the great depression of the Jordan. The usual route of modern travellers from the western plain is a gradual ascent through the rounded hills, and deep, though not abrupt valleys, which, beginning at the ancient fortress, now called the 'Castle of the Penitent Thief,' continues till it emerges on the open table land of Jerusalem; and it is probably somewhere in this road, or its adjacent valleys, that we are to look for the scenes of the return of the Ark from the Philistines to Kirjath-jearim, and the Valley of the 'Terebinth,' in

* *Sinai and Palestine*, pp. 197, 198.

which their great rout took place, after David's victory over Goliath. But this was not the usual route in ancient times, nor is it the most important in its bearing on the general course of Jewish history. From the plain of Sharon a wide valley of corn-fields runs straight up into the hills which here assume something of a bolder and higher form than usual. This is the Valley of 'Ajalon' or 'of Stags,' of which the name is still preserved in a little village on its northern side, and of which the signification is said to be still justified by the gazelles which the peasants hunt on its mountain slopes. The valley is slightly broken by a low ridge, on which stands the village of Beit-Nuba. Passing by two more hamlets, Beit-Sireh and Beit-Sikhi, another ridge is crossed, and another village; and from thence begins a gradual ascent, through a narrower valley, almost approximating to the character of a ravine, at the foot of which, though on an eminence, marked by a few palms, stands the village of Beit-ur-El-Tathi, whilst at the summit and eastern extremity of the pass stands the village of Beit-ur-El-Foka. This is the pass of the Upper and Nether Beth-horon, 'the House of Caves,' of which there are still traces, though perhaps not enough to account for so emphatic a name. From this point another descent and ascent leads to a ridge which commands the heights above El-Jib, the modern village which thus retains the name of Gibeon; and then once more a slight descent reaches that village, and from the village is mounted the high point, called Nebi-Samuel, from which is obtained the first view of Jerusalem and its wide table-land." *

It was in this defile that Joshua, hastening by his memorable forced march up the eastern pass from Gilgal to the aid of the Gibeonites, won his brilliant victory over the combined forces of the five rulers of Southern Palestine—the Kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon—

* *Sinai and Palestine*, pp. 203, 204.

that terrible battle to secure which for Israel the day seems to have been miraculously prolonged. (Jos. x.) Here also the heroic leader of the forlorn hope of Judah, the ever-glorious Judas Maccabæus, inflicted upon the Syrian army the crushing defeat which secured the independence of his country and the perpetuation of his religion. At a later period, the great Roman road from Cæsarea to Jerusalem led through this pass, and here the army of Cestius Gallus met at the hands of the Jews the most signal defeat but one which a Roman army had ever experienced, being saved from total destruction only by the rapid approach of night.

The mountain passes were not the only remarkable feature of the country of Benjamin. Bordering the high table-land, and even breaking its surface, is a series of commanding heights, serving as a natural line of defence, and for purposes of observation, each crowned with a ruined stronghold or a modern village, the successor of some ancient habitation or fortress. Some of these were noted places in the old days of Israel, and in their location closely resemble the cities of Judah. Their names, too, were significant. Ramah meant "a high place;" Mizpeh, "the watchtower;" and Gibeon, Gibeah, and Geba, each signified "a hill."

To the north of Judah and the west of Benjamin lay the territory of Dan, extending from the western passes of Benjamin to the sea, and breaking down into the rich plain of Philistia. South of Dan was the Philistine country. A line drawn east from Jaffa marks the northern boundary of this tribe. Dan's territory was the smallest in extent of that of any of the tribes. It was only about eighteen miles in width, from east to west, and about twenty-four in length, from north to south. The Danites do not appear to have occupied that portion of their territory which bordered the sea. They confined themselves to the hills, and left the Philistines in possession of the plain, a negligence which was productive of great annoyance to the Israelites until David

subdued the hereditary foes of his race. In the time of the Judges, the little territory of Dan being already overcrowded, 600 families of this tribe emigrated to the north, and attacking the city of Laish, near Mount Lebanon, captured it, and changed its name to Dan. (Judg. xviii.) The country of Dan was anciently very fertile, and yielded large quantities of grain and fruits.

The Philistine plain, including the lowland territory of Dan, extended from Jaffa to the desert, and from the hills of Judah and Benjamin to the Mediterranean. Along the sea it is bordered, as has been seen, by a wide strip of sand, along which are the sites of the ancient maritime cities of Philistia, of which Jaffa is now the only seaport. Of these cities, Gath has disappeared, but Ekron, Ashdod, Gaza, and Askelon remain, and retain their old names. Back of this sandy strip is an exceedingly rich and undulating belt reaching from the sands to the foot of the hills of Judæa. This is the "plain" or "Low Country" (*Shefela*) of the Old Testament. Scattered throughout the entire area are small hills rising above the general level, each crowned with the remains of an ancient settlement.

The Philistine inhabitants of this plain were a maritime nation, "differing, it would seem, from the other great maritime power of Phœnicia in the north, in the fact that, whereas, the Phœnicians were, so far back as history extends, indigenous, the Philistines were emphatically 'strangers' (such is the meaning of the word, and so the LXX. translate it). They were 'strangers' from beyond the western sea," and seem to have retained to a great extent their seafaring habits and their seafaring worship. Their country was the first part of Judæa known to the Greeks, by whom it was called Palestine, "the country of the Philistines." "It is a curious fact," says Dean Stanley, "that from this foreign and hostile race the Holy Land acquired the name by which it is most commonly known in the Western World."

“But the most striking and characteristic feature of Philistia is its immense plain of corn-fields, stretching from the edge of the sandy tract right up to the very wall of the hills of Judah, which look down its whole length from north to south. These rich fields must have been the great source at once of the power and the value of Philistia; the cause of its frequent aggressions on Israel, and of the unceasing efforts of Israel to master the territory. It was, in fact, a ‘little Egypt.’ As in the earlier ages, the tribes of Palestine, when pressed by famine, went down to the Valley of the Nile, so, in later ages, when there was a famine in the hills of Samaria and the plain of Esdraelon, the Shunammite went with her household, ‘and sojourned in the land of the Philistines seven years.’ In that plain of corn, and those walls of rock, lies the junction of Philistine and Israelite history, which is the peculiarity of the tribe of Dan. There are the fields of ‘standing corn,’ with vineyards and olives amongst them, into which the ‘three hundred jackals’ were sent down from the neighboring hills. In the dark openings here and there seen from far in the face of those blue hills, were the fortresses of Dan, whence Samson ‘went down’ into the plain. Through these same openings, after the fall of Goliath, the Philistines poured back and fled to the gates of Ekron, and through these the milch-kine, lowing as they went, carried back the Ark to the hills of Judah.” *

The modern inhabitants of Southern Palestine are Arabs. They may be divided into two classes, the *Bedawîn* or the wandering tribes who dwell in tents, and the *Fellahîn*, who live in villages and cultivate the soil. The principal tribe of the Bedawîn are the *Tiyâhah*, the modern representatives of the ancient Amalekites. They roam along the southern frontier, their principal camping-places being at the wells of Beersheba and along the banks of Wâdy esh-Sherî'ah.

* *Sinai and Palestine*, p. 254.

They do not confine themselves to their proper range, however, and never omit to take advantage of an opportunity for making a sudden foray into the hill country of Judæa, or the maritime plain when there is the prospect of securing the harvest of some Fellahîn village or some booty worth the effort. They are inveterate robbers, and though nominally subject to the Turkish authorities own no law but their own wills. The same may be said of each of the Bedawîn tribes.

The *Jehâlin* occupy the country from Beersheba to the Dead Sea, and are next to the *Tiyâhah* in location. Their range extends as far north as Engedi. The Sheikh has a sort of permanent dwelling or head-quarters in the vicinity of Maon.

The *T'aâmirah* are a more numerous tribe than the *Jehâlin*, and occupy the country from Bethlehem and Tekoah to the Dead Sea.

All these tribes own flocks and herds, and cultivate the soil to a limited extent, though they prefer to steal the harvests and flocks of the Fellahîn. They rarely remain long in one place, but rove from point to point as their inclinations and the necessity of their flocks dictate. They all wear the same simple dress—a *kefîyeh* or head-cloth bound with a fillet of hair, a flowing *abba*, or loose robe, and a tight-fitting under garment of coarse cloth, gathered at the waist with a leathern girdle, in which is stuck a row of cartridges in brass tubes. A long gun of a clumsy and ancient fashion slung over the shoulder, a knife stuck in the belt, and a heavy club, complete the outfit.

The Bedawîn jealously guard their country against intrusion. A stranger may safely traverse their territory under the protection of an escort of their number, but to venture among them without such protection would be rash in the extreme.

The *Fellahîn* dwell in permanent villages, and are regular cultivators of the soil. For this reason they fancy them-

selves vastly superior to the Bedawîn in civilization and general respectability; but a stranger finds it hard to acknowledge their claim. They are a wild, lawless set, rough, hardy, and athletic, and, as they generally go armed with gun and dirk, sometimes prove very troublesome to manage. Their settled habitations, however, give the government a hold upon them which it does not possess upon the Bedawîn, but it must be confessed that they do not hold the Pasha or his subordinates in very great fear, and as for the Sultan, comparatively few of them have ever heard of him. The Fellahîn's natural enemies are the Bedawîn, who are always on the alert for a chance to run off their flocks or steal their grain. Often when they have exhausted the grass and the herbage in their own ranges, the Bedawîn will move into the more northern country, and settle down like a swarm of locusts upon the possessions of the Fellahîn, covering and devouring with their camels, their flocks and their herds, every orchard, meadow, pasture, or green spot, and then pass on and leave them bare and blasted. In two or three days the peasant finds his entire substance devoured, and his house sacked; and in some sections so constant are these raids, so unfailingly do they accompany the harvest, that the peasants have lost heart, and have ceased to cultivate their fields. It seems impossible to stop these forays. Certainly the present feeble government is not capable of doing so. Even Rome found it impossible to stop them.

The mode of travelling through Southern Palestine is primitive. Strictly speaking, there are no roads in the country. The "highways" are mere camel-tracks, and in the mountainous regions they are both difficult and dangerous. Travelling is performed by means of horses, donkeys and camels, the last being less frequently used than the others.

CHAPTER II.

HEBRON AND BETHLEHEM.

Hebron—Its great age—Location—Water supply—Population—The Valley of Eshcol—The Great Mosque—Description of it—The Cave of Machpelah—The burial-place of the Patriarchs—Jews of Hebron—History of Hebron—Abraham's connection with it—The city given to Caleb—David's first capital—Subsequent history—Abraham's Oak—The road to Jerusalem—Ramet el-Khûlil—Halhul—The hill country—Solomon's Pools—Wâdy Urtas—Etham—A Reminiscence of Samson—The Wilderness of Judæa—Khureitûn—The Cave of Adullam—David's hiding-place—The Frank Mountain—Herodium—Herod's stronghold and burial-place—View of the Dead Sea—Bethlehem—The modern town—Description of it—The Inhabitants—The Convent—Church of the Nativity—The Grotto of the Nativity—Traditional birth place of Christ—The Milk Grotto—The Shepherds' Field—History of Bethlehem—Patriarchal Period—Country around the town—Death of Rachel—Story of Ruth and Boaz—Birth-place of David—Life and character of the Poet-king—Later history—Birth of Jesus Christ—The Introduction of Christianity—Rachel's Tomb—Convent of Mar Elias—View of Jerusalem—From Mar Elias to the Holy City.

THE city of Hebron is the principal place in the south of Palestine, and is one of the most ancient cities in the world. By some it is believed to be older even than Damascus. It was originally called Kirjath Arba, "City of Arba," from its founder, Arba, the father of Anak, and the ancestor of the giant Anakim. Subsequently it was called Mamre, taking its name, no doubt, from Mamre, the Amorite, the friend and ally of Abraham, who was its sheikh in the days of that patriarch.

It lies in a narrow valley—"the Valley of Eshcol"—in the midst of extensive vineyards which occupy the wâdy and climb up the surrounding hills. The direction of the ravine is from north to south, and the principal portion of the town, including the Great Mosque, lies on the eastern slope, which gives it a very striking and interesting appearance. Around the mosque lie the principal dwellings, the bazaars and places of business. The houses of the town are built of stone, are

very substantial and have flat roofs, on which are small cupolas, some having as many as two of these. The town is without walls, but each of the principal streets has a gate leading to the suburb. The only defence of the city is the castle or citadel, which is partly in ruins. It is situated near and to the north of the Great Mosque.

The town is supplied with water from two pools. The larger of these, called the "Lower Pool," is situated in the valley, south of the town, and is a square of 135 feet on each side, is fifty feet deep, and is faced with large hewn

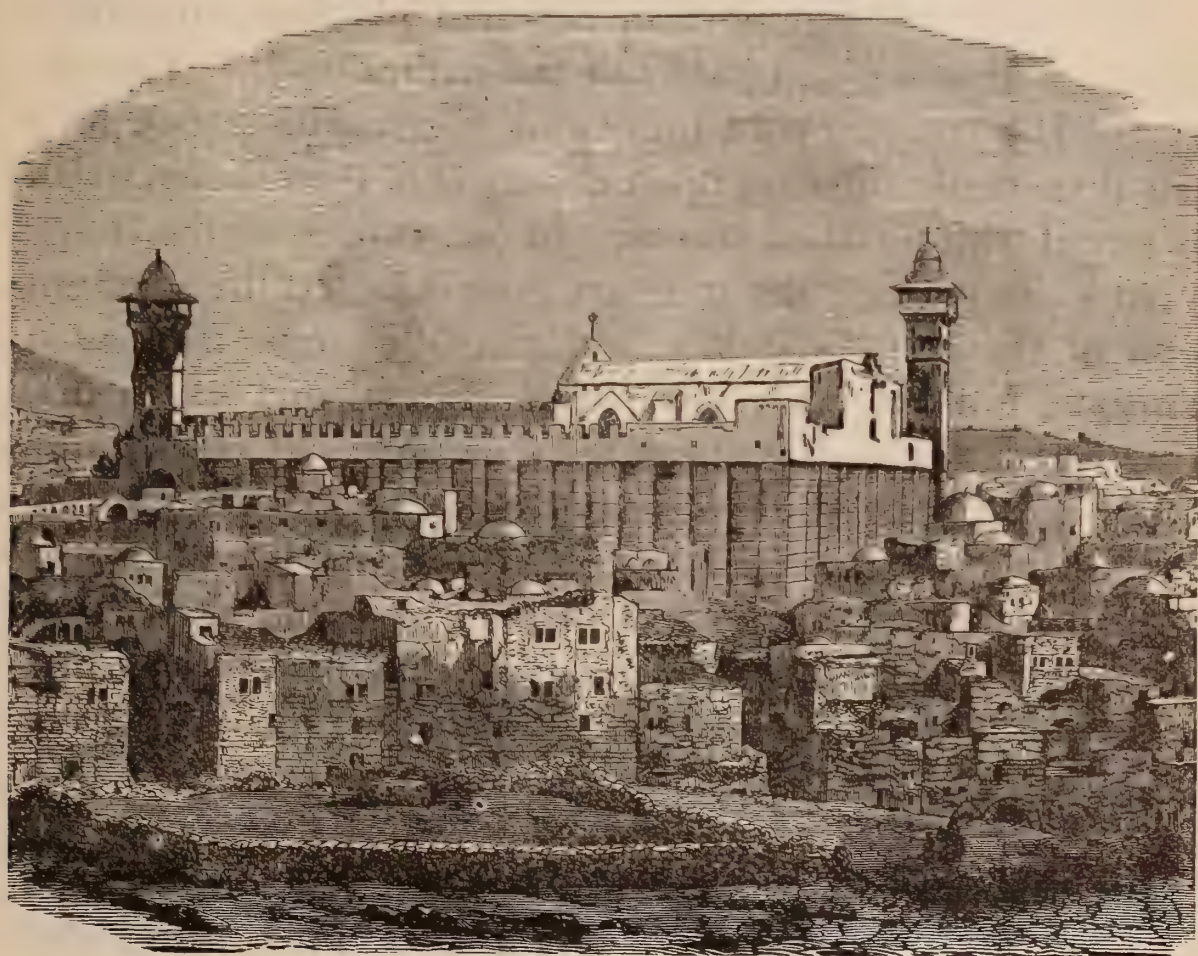


HEBRON.

stones. The other lies to the north of the principal quarter, and is eighty-five feet long, fifty-five feet wide, and eighteen feet deep. These works are of great antiquity, and Dr. Robinson thinks that one of them was probably the "Pool of Hebron" by which David hanged up the assassins of his rival Ishbosheth. (2 Sam. iv. 12.)

The population of Hebron is estimated at about 8000, including about 400 Jews. The inhabitants are all Moham-medans with this exception, and among the most fanatical and disagreeable of their class. Their industry is confined

to the manufacture of wine, water-skins, and ornaments and lamps of glass. The glass-works of Hebron date from the fifteenth century. Their products are principally exported to Egypt, where there is a ready market for them. The grapes of the "Valley of Eshcol" in which the town is situated have been famous for more than twenty-five centuries, and are among the most delicious and abundant in the Holy Land.



MOSQUE AT HEBRON AND PART OF THE TOWN.

The principal edifice is the Great Mosque, or *Haram*, which rises high above the houses of the place, and forms the most conspicuous object in any view of Hebron. It is a large quadrangle, 198 feet long, 112 feet wide, 50 feet high, and open at the top. The walls are constructed of immense stones, from twelve to thirty-eight feet in length. The stones are bevelled or grooved to a depth of two inches, and this gives to the exterior wall the appearance of being laid in panels. Along the outer walls are also rows of

pilasters, without capitals, supporting a plain cornice. The walls rise eight or ten feet above this cornice, and at each corner is a small turret or minaret. There are no windows in the wall. The entrances are at the northeastern and northwestern corners, "where a long and broad flight of steps of very gentle ascent, built up and covered along each side of the building externally, leads to a door in each wall opening to the court within."

The outer walls support an elevated platform, composed partly of masonry and partly of the natural rock. The entrance is guarded by an iron door, which admits one to a small vestibule, opening upon the court of the Haram, which is paved with polished stones. In one corner of the courtyard some young palm trees are growing. At the southern end of the court stands a Gothic building, now used as a mosque, but originally a Christian church, and which Mr. Fergusson thinks dates from the Crusades. "Crossing the outer portico we enter a small dingy chamber—a part of the inner portico or northex; and here on the right and left are massive silver gates, leading into the chapels of Abraham and Sarah respectively. They are gloomy, and contain cenotaphs covered with carpets of green silk. We now enter the mosque—a large and lofty building, with nave and aisles separated by clustered columns supporting a groined roof. Immediately to the right, on entering, we observe 'a sort of tabernacle over a round brass boss about seven inches in diameter;' this covers a hole which pierces the natural rock into the cave underneath. Lord Bute says: 'Down through this hole hung a coarse iron lamp, with a glass and two flaring wicks, which shed a bright light. This light fell on the rough rocky floor of the cave, littered over with small oblong billets of white paper, not more, I should think, than twelve feet below my face.' Beyond this, on the right and left, between the massive columns, are seen the shrines and tombs of Isaac and Rebekah—'ugly buildings like low cottages.'

"In the southeastern angle of the mosque is a tablet with a Greek inscription, said to have been taken out of the cave. The Mihrâb is in the centre of the southern end. To the west of it is the *Minbar*, or pulpit; and 'just west of this is a second tabernacle, like the one over the hole into the cave, covering a trap door of stone in two leaves, the lesser fastened down with iron clamps. This is the door of the cave, and I was informed (from tradition) that there was under it a stair which entered the cave about the place of the nearest pillar.' The mosque has some rich stained glass windows."*

On the north side of the mosque, and across the open court, is a small vestibule in which are the tombs of Jacob and Leah.

The Mohammedans do not claim that the real tombs of the patriarchs lie above ground in the enclosure. They are in the Cave of Machpelah, which lies under the mosque, and which is evidently that which Abraham purchased for a burial-place for himself and his children. No Christian or Jew is admitted to the mosque, and none but the faithful are allowed to enter the cave. The Mohammedans guard it so jealously from persons of other creeds, that there is no reliable description of it to be had. It is most probable, however, that an intelligent examination would reveal the tombs, and perhaps the remains of some of the patriarchs. We know that the body of Jacob was embalmed in Egypt before being carried to Palestine, and it is possible that this at least may still remain in the cave. The Jews regard this cave as the burial-place of their great ancestors, and treat it with the profoundest veneration. They are permitted by their Mohammedan masters to approach a portion of the exterior wall of the Haram, near the staircase, at which the natural rock is visible, and this they kiss and wail over as at the Temple at Jerusalem.

The only Europeans who have ever been permitted to

* *Hand-Book for Syria and Palestine*, p. 66.

enter the Haram enclosure are Ali Bey, a Spanish renegade; an Italian named Giovanni Finatti; the Prince of Wales and his suite (among whom was Dean Stanley), in 1862; Mr. Fergusson; and the Marquis of Bute, in 1866.

Hebron is one of the four "Holy Cities" of the modern Jews. They have a school and a synagogue. "So far as concerns their general condition of thrift, cleanliness, and welfare," says Dr. Robinson, "the Jews of Hebron seem to be far better off than their brethren in Jerusalem or elsewhere in the Holy Land."

The history of Hebron is deeply interesting. It constituted, together with its vicinity, the favorite camping-ground of the patriarchs. Abraham clung to it with a marked fondness, and some of the principal events of his life are associated with the place. In the outskirts of the town was the oak under which his tent was pitched, and the surrounding hills were covered with the flocks and herds in which he was very rich. He was sojourning here when he received the news of the sack of Sodom and the capture of his nephew Lot, which he avenged so signally. It was here, too, that he received the visit from the Angels of the Lord, who promised him an heir and informed him of the approaching doom of the "Cities of the Plain;" and it was close by that the Patriarch made the remarkable intercession with the Almighty which would have resulted in the reprieve of the wicked cities if ten righteous men had been found in them. Sarah died at Hebron, and Abraham purchased the Cave of Machpelah—the "Double Cave"—from Ephron the Hittite, as a place of burial for her and for his family. Sarah was first laid in it, and was followed by Abraham himself. Isaac and Rebekah, and later on, Leah, and finally Jacob, were all buried in this cave. In the days of Josephus their tombs were known and honored. He describes them as constructed of the "most beautiful marble, and of exquisite workmanship."

Upon the conquest of the Promised Land by the Israelites,

Hebron was taken and given to Caleb. It subsequently became one of the six cities of refuge, and consequently a possession of the Levites. It was made the first capital of his kingdom by David, and he reigned here seven years previous to the transfer of the seat of government to Jerusalem. It perished in the wars with Nebuchadnezzar, but after the return from Babylon it was rebuilt and occupied by the Jews. The Edomites captured it at a later date, but



ABRAHAM'S OAK, NEAR HEBRON.

were driven out by Judas Maccabæus. During the Crusades it was the seat of a Latin bishopric. It has been in the hands of the Moslems since 1187.

About two miles to the northwest of the town, in the valley, is a large terebinth, known to travellers as "Abraham's Oak." It stands in the midst of vineyards, apart from all other trees, and in an unusually level and smooth area. Close by is a well of good water. These attractions make

the place a favorite camping-ground. The tree is one of the finest specimens of its kind in Palestine. It measures twenty-three feet in circumference, but is evidently not as old as the tradition would make it, which declares that it was under this magnificent oak that the tent of the patriarch was pitched.

By the direct route, Hebron is about seven hours distant from Jerusalem. During the Roman occupation of Judæa these two points were connected by a good road, but though the line of this thoroughfare is still well defined, the road itself has disappeared. Only a rough and difficult path leads up to the Holy City now.

In less than an hour after leaving Hebron, by the Jerusalem road, the traveller reaches the open country, leaving the valley and its vineyards behind, and in a little while arrives at the path which leads off to the right to Tekû'a, the ancient *Tekoa*. Lying along this path is a range of ruins of massive walls, called by the natives *Ramet el-Khûlil*. The Jews of Hebron call the ruins "the House of Abraham," and believe that it was here that the Patriarch set up his tent when in the neighborhood of Hebron. "There can be little doubt," says Dr. Porter, "that this is the spot mentioned by Eusebius, Jerome, and other writers in the early centuries of our era, as that on which the supposed oak of Abraham stood."

In about half an hour after passing these ruins, which lie at a little distance from the Jerusalem road, a hill is seen about half a mile to the right of the road, called Neby Yûnas, behind the summit of which is the hamlet of Hulhûl, which occupies the site of the *Halhul* mentioned in Joshua (xv. 58) as one of the cities of Judah. Twenty minutes farther on, on the left of the road, is a half-ruined tower, called Beit Sûr, which Dr. Robinson supposes to be the site of the ancient *Beth-zur*. (Joshua xv. 58.)

For the next three hours the road winds through the broken and picturesque hill country of Judæa. Narrow and

rugged valleys are crossed, which stretch away to the right, and lose themselves in the far distance in the Wilderness of Judæa. Broken ridges of limestone stretch across the path, over which the traveller toils wearily. The hills on every hand are covered with dwarf oaks, and other stunted trees, and wherever the eye turns it rests upon the ruins of the lines of terraces along the hill-side, as eloquent of the past fertility as of the present desolation of this region.

At last, having gained the crest of a rocky ridge, the traveller sees at his feet a broad valley stretching away, and abounding in fragrant shrubbery. In the middle of the glen, and just where the valley begins to contract, are three immense stone reservoirs, called by the natives *el-Burâk*, "the tanks." These are the famous "Pools of Solomon," from which the Temple at Jerusalem was supplied with pure water. They are partly excavated in the rock-bed of the valley, and partly constructed of huge stones, carefully hewn; and are arranged so that the bottom of the upper pool is higher than the top of the second, and the bottom of the second higher than the top of the third. The second pool is situated 160 feet distant from the first; and the third, 248 feet from the second. The upper pool is 380 feet in length, 25 feet in depth, with an average breadth of 232 feet. The length of the middle pool is 423 feet; its depth 39 feet; and its average breadth 232 feet. The lower pool is the largest of all, being 582 feet long, 50 feet deep, and 207 feet wide at the east, and 148 feet wide at the western end.

These pools were supplied with pure water from a spring in the open field some distance up the valley to the north-west. "The only visible mark is a circular opening like the mouth of a well, generally covered with a large stone. This hole opens, at a depth of about twelve feet, into a vaulted chamber, fifteen paces long by eight broad. Adjoining it is another smaller apartment; both being covered with ancient stone arches. The water springs up at four different places,

from which little ducts carry it into a basin ; and it then flows through a large subterranean passage to a place at the north-west corner of the upper pool. Here the stream is divided, a portion flowing into a vault twenty-four feet by five, and thence through a square duct at the side into the upper pool. The remainder of the water is carried by an aqueduct along the hill-side north of the pools, but so arranged as to send a portion off into the second and third ; it then descends rapidly till it meets the aqueduct issuing from the lower end of the lower pool, and runs by Bethlehem in a winding course to Jerusalem. The object of this complicated system was probably to secure a constant supply of water for the Holy City, perhaps the Temple ; and that it might be as pure as possible, it was drawn direct from the fountain-head. When the fountain yielded more than was needed, the surplus passed into the pools ; and when it yielded too little, it was augmented from the pools. Another aqueduct from the valley, farther south, brought at one time a supply to the lower pool."

There is no reference in the Bible or in the works of Josephus to these aqueducts in connection with the water supply of Jerusalem. "There was, however, a city near Bethlehem, called *Elham*, fifty stadia from Jerusalem, which, according to Josephus, had gardens and rivulets of water, and to which Solomon was in the habit of taking a morning drive. From hence, say the Rabbins, water was conveyed to the Temple."

The valley in which the pools are situated is the Wády Urtas, and takes its name from the little village of Urtas, at its lower end. This is a modern hamlet built among the ruins of an ancient settlement, which Dr. Robinson thinks marks the site of the *Etham*, or *Etam*, built by Rehoboam. (2 Chron. xi. 6.) Dr. Porter suggests that this may be the Etam to whose rock Samson retired after avenging the death of his wife and her father at the hands of the Philistines. (Judges xv.)

The road to Jerusalem passes to the west of the village of Urtas. Let us turn off from it, pass the ruined village, and move down the Wády Urtas to the southeast, towards the Wilderness of Judæa. The scene grows wilder and sterner as we advance. The pleasant shrubbery, and the sparkling stream of the upper part of the valley, give place to a dry, gravelly soil, and the valley narrows, and the rocky banks rise steeply from the torrent bed. For more than an hour the road lies down the ravine, and then turns abruptly to the right and crosses a spur of the range of hills, and descends to the southward, until it reaches a wild gorge which is little more than a huge fissure in the mountain side. The sides are almost perpendicular, and are rugged and broken, rising up 400 or 500 feet above the narrow bed of the ravine, which is filled with huge masses of rock which have fallen from above. On the left hand, in a large cleft in the mountain side, and high above the torrent bed, are the ruins of Khureitûn, consisting of the remains of a square tower and other structures of large hewn stones. On the same side of the valley, about 100 yards lower down, is the great cave which constitutes the chief attraction of the ravine, and which, according to the monks, is the Cave of Adullam, in which David took refuge after his attempt to deceive the Philistines of Gath by feigning madness.

“It has been argued against its locality,” says Dr. Porter, “that there was a town called Adullam in the plain near the borders of Philistia (Josh. xv. 35) ; but still we are not sure that the *Cave of Adullam* was near the *town of Adullam* ; and, indeed, it is not very likely that David, after he had escaped from Gath, almost by a miracle, would take up his abode so near the Philistines, and in the plain, too, where his little band of freebooters would be constantly exposed to the attacks of superior numbers.”

From Khureitûn the road leads back the way we came, to Wády Urtas, which is crossed. Then climbing slowly the side of the valley for about twenty minutes longer, the path



DAVID DISCOVERS HIMSELF TO SAUL,

reaches the base of a singular hill, called by the Arabs *Jebel Fureidis*, "Little Paradise Hill." Looking around at the bare and desolate country in the midst of which it stands, one cannot help thinking that an Arab must have queer ideas of Paradise. Jebel Fureidis, or the Frank Mountain, is a truncated cone, which rises abruptly from the main ridge to a height of about 400 feet. The sides are steep and even, and appear to have been worked into their present shape by hand. A diagonal path, now so much worn as to be indistinct in some portions, gives access to the summit, which is circular, with a circumference of about 750 feet. Around the rim of this circle runs a wall constructed of massive stones, but now in ruins, with a heavy round tower at the north, and a similar structure at the east, south, and west. In the centre of the enclosure is a hollow space, excavated in the rock. The ruins evidently belong to the Roman period, and show that the structures of which they formed a part have not been retouched by any subsequent race. At the northwestern base of the hill are the ruins of a town of considerable size, and close by is a reservoir about 200 feet square, with a mound in its centre. Traces of an aqueduct coming from the north may be seen.

The name "Frank Mountain," by which the Franks call the hill, is not known to the natives. It is derived from the tradition that the Christians had a stronghold here during the time of the Crusades, and held the place for forty years after they lost Jerusalem. There is no evidence of this, however. None of the histories of the time mention the place, nor do the ruins bear any trace of Christian occupation. Most persons, we presume, will indorse the sensible conclusion of Irby and Mangles, that "the place is too small ever to have contained half the number of men which would have been requisite to make any stand in such a country; and the ruins, though they might be those of a place once defended by the Franks, appear to have had an earlier origin, as the architecture seems to be Roman."

Dr. Robinson supposes that the hill and the ruins mark the site of the ancient *Herodium*, the fortress and city, erected by Herod the Great at a distance of about sixty stadia from Jerusalem, and not far from Tekoa. Josephus thus describes the place: "This citadel is distant from Jerusalem about three-score furlongs. It was strong by nature, and fit for such a building. It is a sort of moderate hill, raised to a farther height by the hand of man, till it was of the shape of a woman's breast. It was encompassed with circular towers, and hath a straight ascent up to it, which ascent is composed of steps of polished stones, in number two hundred. Within it are royal and very rich apartments, of a structure that provided both for security and for beauty. About the bottom there are habitations of such a structure, as are well worth seeing, both on other accounts, and also on account of the water which is brought thither from a great way off, and at vast expenses; for the place itself is destitute of water. The plain about this citadel is full of edifices, not inferior to any city in largeness, and having the hill above it in the nature of a castle." * To this stately fortress, years afterwards, the body of Herod was borne with royal pomp from Jericho, two hundred furlongs distant, where he died, and here, "by his own command, was he buried."

The Frank Mountain is the only eminence that rises up conspicuously from the general level of the Wilderness of Judæa, and from it the most extensive view of that region is obtained. It stretches away far to the eastward and southward, bare, blasted, and ghastly in the blaze of the Syrian sun. Not a tree nor a shrub is to be seen. Only broken ridges, and the dark lines of the ravines which seam the country, meet the eye of the gazer, and through the gaps in the hills one can see at intervals the dull, leaden gleam of the waters of the Dead Sea, and beyond the sea the dark

* *Antiquities of the Jews*, Book XV. Ch. IX. Sec. 4.

wall of the Moab Mountains. Here and there, along the gray hill-sides, are the black tents of the Ta'âmirah Arabs, who roam through this region. Several miles to the south-west, seated on a commanding ridge, are the ruins of Tekoa, dimly visible against the sky. That the country around the Frank Mountain was not always so desolate, the ruined terraces that line the hills in the direction of Wâdy Urtas and Bethlehem give evidence.

It has been supposed by some that this hill is the Beth-



BETHLEHEM.

haccerem ("the House of the Vineyard") mentioned in Jer. vi. 1, as a beacon station; but this is a mere conjecture, arising probably from the proximity of the hill to Tekoa, and the fact that it is the only prominent object in this region.

From the Frank Mountain, the route leads to the north, through the little village of Beit Ta'mr, which stands on a bold ridge of white limestone rock. It is a mass of ruins, but is occupied by a band of Ta'âmirah Arabs, who, though tolerably well armed, seem to be too poor to possess tents

of their own, and are thus forced to dwell amid these ruins. From the village the road passes down into the wild Wády et-Ta'âmírah, and in about an hour and a quarter after leaving the Frank Mountain, the traveller reaches the vicinity of Bethlehem, riding for the last quarter of an hour amid terraced hills, covered with foliage and the fruitful vine and olive, which afford a delightful contrast to the dreary region that has been left behind.

The town of Bethlehem lies on a narrow ridge, which breaks away to the eastward from the central mountain range, and falls off on the northeast and south into deep, wild valleys, the slopes of the hill being formed into large and steep terraces, which are laid off with the regularity of steps, and are well kept and carefully cultivated. The town consists of a single main street, at the eastern end of which, on the brow of the hill, and separated from the rest of the houses by a wide open space, stands the Great Convent, a massive structure, which includes the Church of the Nativity and three convents, belonging to the Latins, Greeks, and Armenians respectively. Bethlehem is one of the cleanest places in the East; and its women are celebrated for their beauty, which is of a European rather than an Eastern type. The inhabitants number about 3000, and are all Christians. There was formerly a Mohammedan quarter, but it was destroyed in 1834, by Ibrahim Pasha, as a punishment for the rebellion of the inhabitants. The houses are small, but are solidly built, and the town has a generally more respectable air than is characteristic of the villages of Palestine. The inhabitants belong entirely to the peasant class, and depend upon the cultivation of their fields and vineyards for their support. The only articles of commerce made here are crucifixes, rosaries, and models of the Holy Sepulchre carved out of olive wood, and inlaid with mother of pearl. They are a restless, turbulent set, these Bethlehemites, prone to quarrel with their neighbors, and sometimes give considerable trouble to the authorities of Jerusalem.

The Convent is the usual resting-place of travellers in Bethlehem, and is the only attraction of the town. It stands at the extreme eastern end of the town, on the brow of the hill, and is a plain, ugly building, with nothing remarkable about it but its great size and enormous strength. The three Convents into which the establishment is divided are unattractive and uncomfortable. The Church of the Nativity constitutes the principal portion of the establishment,



THE GATE OF BETHLEHEM.

and stands over the grotto which the monks declare to be the stable in which the Saviour was born. This grotto was honored as early as the second century, and in A. D. 327 the Empress Helena built over it the splendid basilica which remains to-day in a ruined condition. The church is about 120 feet long by 110 feet wide, and is divided into a nave and four aisles by rows of Corinthian columns of marble. These pillars, Dr. Porter thinks, must have been taken from

some more ancient building, "perhaps the porches of the Temple at Jerusalem." The pavement is broken, the mosaics that once adorned the wall have almost disappeared, and the entire church is falling into ruin. Being the common property of the various sects, it is neglected by all, and is frequently the scene of disgraceful disturbances. The choir, which stands immediately over the crypt, is cut off from the nave of the church by a wall, and is divided into two chapels, one of which belongs to the Greeks, and the other to the Armenians. A winding staircase leads from each chapel to the "Grotto of the Nativity" below. There is a third stairway leading to the Grotto from the Latin Church of St. Catherine, which lies behind the choir. It is a narrow, vaulted building, with a recess on each side like a transept. Visitors usually enter the Grotto from the Latin chapel. The steps are hewn in the rock, and are lighted by a feeble lamp which stands in a niche on the right hand before a picture of the Virgin. "The staircase leads to a low vault, on entering which we turn suddenly to the right into a long, narrow passage. Proceeding a few steps, we have on the right the altar and tomb of St. Eusebius—not the historian. Passing this, we enter a small oblong chamber, extending north and south at right angles to the passage. Taking first the south end, we have on the east side the altars and tombs of Sts. Paula and Eustachia (her daughter); with a rude picture of the two saints over it. Opposite this, on the west, is the tomb of St. Jerome, having over it a portrait of the great father resting on a lion. From the north end of the chamber we ascend by three steps to another square vault, some twenty feet on each side, and nine high, surrounded by a stone dais. This is the study of Jerome—now a chapel with an altar on its eastern side, and an old painting above it, representing the saint writing and the lion at his feet.

"Returning to the chapel we first entered, we observe on its eastern side, behind a massive column, an altar said to

mark the spot where 20,000 children, which is the number, the monks assert, murdered by Herod's order, were buried, now called for this reason *the Altar of the Innocents*. A rude painting over it represents the massacre."

On the south side of the Chapel of the Innocents is the Chapel of Joseph, raised five steps above the level of the first-named chapel. It is a narrow vault, and very small, and is believed by the monks to mark the place to which Joseph retired at the moment of the Nativity. A crooked passage, about twenty-six feet in length, leads from it to the west end of the Chapel of the Nativity.

This is the holiest place in Bethlehem, and consists of a low vault, about thirty-eight feet long by eleven feet wide, and is evidently hewn in the rock. At the east end is a semi-circular niche, said to mark the precise spot where our Lord was born. A marble slab is set in the floor, and inscribed with the words, "*Hic De Virgine Maria Jesus Christus Natus Est*"—"Here Jesus Christ was born of the Virgin Mary." A silver star forms the centre of the slab, and around it are suspended sixteen silver lamps, which are kept burning always. The sides of the niche are decorated with little gilt pictures. A plain altar stands over the star. It is common to all the sects, and is dressed by each according to its own ritual at the celebration of mass. At the south side of the Chapel of the Nativity is the Præsepium, or Chapel of the Manger. The manger, which is now represented by a marble trough, is at the west side. The Latins state that the real manger was carried away long ago, and is now in the Church of Santa Maria Maggiore at Rome. A painting of the Adoration of the Shepherds hangs over the manger. On the opposite side is the spot where the Wise Men stood, marked by a painting commemorating that event.

It is scarcely necessary to say that there is no evidence of a trustworthy nature identifying this grotto with the birth-place of the Lord. That He was born at Bethlehem, and in

a stable, we know; but, judging from the location and general character of the place, it is hardly probable that this grotto should have been used as a stable, or that it was here that the Lord was born.

In the side of the hill, below the Convent and beyond the walls, there is a cave excavated in the chalky rock. The



ANGELS ANNOUNCING THE BIRTH OF THE SAVIOUR.

tradition has it that the Virgin with the infant Jesus in her arms once took shelter here from the rain, and a few drops of her milk happening to fall upon the floor miraculously whitened the whole rock. The chalk is believed by both Christians and Moham-medans to have the power of reviving and increasing the flow of woman's milk.

It is dissolved in water, which is drank by those desiring to be benefited by it. Bits of the rock are sold all over Europe, and in Asia and Africa.

About a mile or more to the east of the Convent is an enclosed field in which is a grotto, believed by the monks to be the place where the shepherds watched their flocks by night when the angels announced to them the birth of the Lord Jesus. (Luke ii. 8.) In the vicinity they show you the village in which they say the shepherds dwelt.

But it is not in its traditions that the interest of Bethlehem lies. Its authenticated history is deeply absorbing, and the appearance of the town and its surroundings cannot fail to impress the traveller profoundly. Though it is "little among the thousands of Judah," it is second in interest to Jerusalem alone. Since the days of the patriarchs it has been a place of note, and its site has been carefully kept in remembrance. Since the days of the Saviour it has been visited by an almost uninterrupted succession of travellers.

The present name of the town, *Beit Lahm* ("House of Flesh"), is identical with the ancient Bethlehem ("House of Bread"). It was anciently called Bethlehem Judah, to distinguish it from another town of the same name in Zebulun (Josh. xix. 15). It was also known as Ephratah, or Ephrath, "the fruitful."

It is first mentioned in the Bible in the simple and beautiful account of the death and burial of Rachel, the beloved wife of Jacob. Journeying from beyond the Jordan, with his family, his flocks and his servants, Jacob, a rich Arab sheikh, was going to Hebron, where dwelt his father, Isaac, from whom he had been separated for many years. As the caravan wound over the hills, descending from Mar Elias to Ephrath, then a possession of the Canaanites, Rachel, the favorite wife of Jacob, was seized with the pangs of childbirth, which for the time put an end to the journey. In the camp hastily formed for her comfort was born her youngest son, whom she called Benoni, "son of my sorrow," and whom Jacob subsequently named Benjamin, "son of my right hand." Rachel died in giving birth to the child, and "was buried in the way to Ephrath, which is Bethlehem; and Jacob set a pillar upon her grave." (Gen. xv. 20.)

Four centuries later, Bethlehem comes once more into view as the place to which the widowed Naomi and the beautiful Ruth returned from the land of Moab; and it was in the fields below the convent that occurred the interviews between the fair young Moabitish widow and Boaz,

the sheikh of the town, and the lineal descendant of the princely Judah. At the Gate of Bethlehem was performed the simple ceremony that made Ruth the wife of Boaz, and the ancestress of David, and so of David's greater Son, and the mother of a royal race.

Three generations later, Bethlehem was the home of Jesse, the grandson of Boaz and Ruth, and the youngest of whose children was David, a comely youth, slight of stature, and fair of face, with reddish hair and light eyes, such a



RUTH AND NAOMI.

youth as may even now be seen in the streets of Bethlehem. Being the youngest, he was naturally looked down upon, and was put to mind his father's flocks, which roamed over the country between Bethlehem and the Wilderness—the work of a slave. Fortunately for David his natural abilities enabled him to make good use of the task thus forced

upon him. While in charge of the flock, he was his own master, and the dangers to which his charge was exposed developed in him qualities which made him subsequently a leader of men. He became an expert slinger, and in the defence of his flock showed the daring and self-reliance of a trained hunter and soldier, encountering and slaying single-handed the fiercest of wild beasts, and driving back the scarcely less fierce Bedawîn in their forays upon his father's possessions. He became hardened to fatigue, to hunger

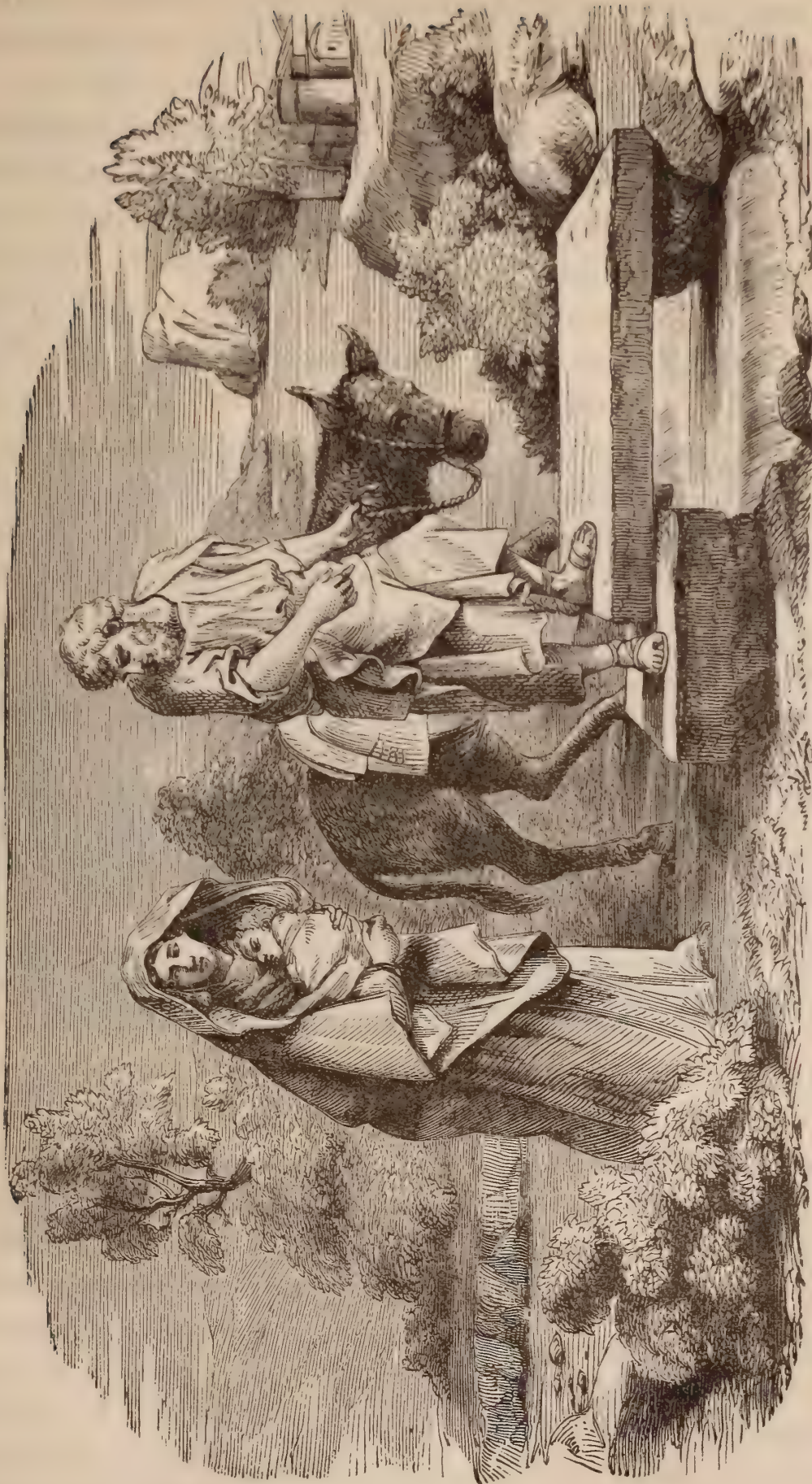


THE SHEPHERD'S FIELD AT BETHLEHEM.

and thirst, and indifferent to the elements. He explored the wilderness until every glen, every nook, every cave, became as familiar to him as the streets of Bethlehem. He learned to make lutes and harps, and became a skilful performer upon them, beguiling the long watches of the night with his minstrelsy. Under the silent expanse of heaven, and in communion with the glittering stars, the poetic instinct of the young shepherd was aroused, and he learned to give utterance to the emotions of his soul in those exquisite Psalms which have made him for all time the sweet singer of Israel. The Psalms abound with evidences of their origin. They are full of the influences of the night-watches amid the lonely wádies of the wilderness. The cattle and flocks, who were his constant companions, are all reproduced in his verse, which sparkles with the glory of night, and glows with the light of the morning star, and the rosy flush of dawn. You can hear in many of the Psalms the roar of the lion, the growl of the bear, the scream of the bird of prey, and the clash of resounding arms as the Bedawîn marauders are driven back into the desert. In others, the pensive night-watcher takes the place of the hunter and the warrior, and the poem is but the expression of the thoughts inspired by the silent contemplation of the glittering sky, and of the infinite trust in Jehovah aroused by such meditations.

While David was thus engaged, Bethlehem was startled by the sudden and unexpected appearance of the venerable Samuel, the Prophet of Jehovah, who came to choose a king from the house of Jesse, in the place of Saul. Summoning the keeper of the sheep from the fields, and passing by the older and more esteemed members of the household, the Prophet poured the consecrated oil upon the head of the neglected David, and anointed him to be king over Israel, by the selection of the Almighty.

Later on, when Bethlehem was in the hands of the Philistines, occurred the heroic incident of the drawing of the



THE FLIGHT INTO EGYPT.

water from the "well of Bethlehem" by the three mighty men, in which their heroism and David's magnanimity were so finely displayed.

When David became King of Israel, Bethlehem began to be called "the City of David," and this designation it ever afterwards retained. The field and home of Boaz and Jesse remained the property of the king, and the house in which he was born continued in his possession until in his old age he gave it away to Chimham, the son of Barzillai, the Gileadite (2 Sam. xix. 37, 38), and it remained in possession of Chimham's descendants for many generations.

Five hundred years later, Bethlehem was the scene of the last halt of the warriors and princes of Judah, who, fleeing from before Nebuchadnezzar, the terrible destroyer of their city and Temple, paused here to take counsel of the Prophet Jeremiah, only to reject the word of the Lord as delivered from his lips, and to rush headlong to the destruction against which they were warned.

From that time we hear no more of Bethlehem until the occurrence of the greatest and most glorious event of its history, the birth of the Lord Jesus Christ. Since then, though small and humble, it has been one of the most conspicuous places on the globe. While the names of the stately cities of old have almost disappeared, and are known only to the learned, the name of Bethlehem is lisped and the sweet story of its first Christmas known to every child in the civilized world.

After the establishment of Christianity, Bethlehem became one of the centres of the pilgrimages made to the holy places of Palestine. Helena built a magnificent church over the supposed site of the Nativity, and, later on, Jerome became a resident of the place, and made here his famous translation of the Bible into the Latin tongue. Upon the approach of the Crusaders to Jerusalem, the town was surrendered to them by the Christian inhabitants. In 1110 it was made the seat of a bishopric, which fell with the Latin

kingdom, though the title was long retained by the Roman Church.

Bethlehem is less than two hours' ride from Jerusalem. After leaving the former place, one sees at a short distance from Bethlehem, and to the left of the road, a pretty valley, on whose western slope stands the village of Beit Jâla, now the seat of the Latin Patriarch of Jerusalem, and a large church.

Farther up the valley, half a mile from Bethlehem, is a



RACHEL'S TOMB.

small white building with a dome. It is of modern construction, but marks the sepulchre of Rachel, the wife of the patriarch Jacob, and the mother of Joseph and Benjamin. Three thousand years ago they laid her to rest in the valley, and since then her memory and her tomb have been kept in grateful remembrance. Christian, Jew, and Mohammedan all unite to establish the authenticity of the sepulchre, of which indeed there can be no question. Once a year the Jews of the Holy City, headed by their Rabbi, come in procession down the dusty highway to the tomb of Rachel, to

pray and to wail over the departed glories of their race. The interior of the building is a square room, in the middle of which is the grave, marked by a plain Mohammedan tomb. The walls are naked, and are covered with a number of inscriptions, many of them in Hebrew.

Dr. Porter thinks that Beit Jâla is the ancient Zelzah mentioned by Samuel in sending Saul away after he had anointed him king. (1 Sam. ix., x.)

Half an hour from Rachel's tomb is the Convent of Mar Elias, the road to it winding along the side of a rocky hill, and affording a fine view of Bethlehem and the surrounding country. The convent stands on the summit of a steep hill, and is a large, heavy edifice of gray stone, surrounded by a high wall. There is not much to attract the traveller at this place, the principal sight being a slight depression in the surface of a smooth rock opposite the gateway, somewhat resembling the human form. Here, the monks tell you, Elijah the Tishbite, weary and worn with hunger, in his flight from Jezebel, lay down, and was ministered to by angels.

From the summit of the hill Jerusalem for the first time breaks upon the pilgrim's sight. First the white buildings that crown Mount Zion rise up against the sky line; to the right of these are the domes of Kubbet es-Sukhrah and El-Aksa; and beyond these the Mount of Olives looms up, its position marked by the little minaret that rises from its crest. The Hill of Evil Counsel breaks the view, and hides a large portion of the city.

It was from this point that the Crusaders first beheld the Holy City. Their advance consisted of one hundred knights led by the heroic Tancred. "And when they heard the name of Jerusalem, the Christians could not prevent themselves, in the fervor of their devotion, from shedding tears; they fell on their faces to the ground, glorifying and adoring God, who, in His goodness, had heard the prayers of His people, and had granted them according to their desires to

arrive at this most sacred place, the object of all their hopes."

From Mar Elias the road falls by an easy descent, with cultivated fields on either hand. In a few minutes we come to a well in the centre of the road, bordered by rough stones. The tradition relates that the Wise Men, after being sent away from Jerusalem by Herod, wandered in uncertainty to this well. Bending over the curb to draw water, they beheld the star reflected in the surface below, and, thus reassured, continued their journey to Bethlehem. Still descending, we come at last to a cultivated plain on the left hand, which slopes gradually toward the southwest, and terminates in a deep valley known as Wády el-Werd ("the Valley of Roses"). This is the Plain of Rephaim, the scene of David's decisive victories over the Philistines. (2 Sam. v. 17-25.) In Josh. xv. 8, it is called "the Valley of the Giants." It extends nearly to the Holy City, ending in the hill which has received the name of Hill of Evil Counsel.

The road leads over the hill, down into the Valley of Hinnom, and across it to the Jaffa or Hebron Gate, by which we enter Jerusalem.

CHAPTER III.

THE JORDAN AND THE DEAD SEA.

The Mount of Olives—Scene of the Ascension—Location of Bethany—The Inn of the Good Samaritan—Wády el-Kelt—The Plain of the Jordan—Sites of the cities of Jericho—Ain es-Sultan—Visit of the Saviour to Jericho—Mt. Quarantania—Traditional Scene of the Fast and Temptation of Jesus—Village of Riha—General description of the Plain of Jericho—Site of Gilgal—The Jordan—Bathing-place of the Pilgrims—Passage of the Jordan by the Israelites—The River divided by Elijah—Scene of the Baptism of Jesus—Characteristics of the Jordan—Mouth of the River—The Dead Sea—The Eastern side—The Western Cliffs—The Peninsula—The Mountain of Salt—Saltness of the Waters—Remarkable Evaporation of the Water—Sanitary condition of the country—Origin of the Dead Sea—Dr. Robinson's theory—Sites of Sodom and Gomorrah—Situation of Zoar—Natural evidences of the destruction of the Cities—Discoveries of Mr. Tristram—Traces of Sodom and Gomorrah—Mr. Grove's Views—From the Dead Sea to Mar Saba—Neby Musa—The Convent of Mar Saba—The Valley of Fire—Camp at 'Ain Ghuweir—Bedawin Forays—An old Route—Site of Engedi—Sodom Apples—David's Haunts—Rock of Sebbeh—The last stronghold of Jewish Valor—Traces of the destruction of Sodom and Gomorrah—Wády Zuweireh—The Salt Hills of Usdum—Maon—Carmel—Scene in the Wheat field—Tekoa—Back to Jerusalem.

AS has been said, no traveller may with safety venture into the country of the Bedawîn without an escort of their people. The cost of such a force of protectors varies according to the number and rank of the party, and may be arranged in Jerusalem with the assistance of one of the consuls. Although in case of real danger from hostile tribes, the traveller must look out for himself, and will find that he can place no dependence upon his escort, his employment of these antique warriors will serve to win him friends among their own tribe and allies, and save him the annoyances and dangers of an unprotected journey; and, after all, this is the only real consideration, attacks from other tribes being comparatively rare.

Thus provided, and with a proper camp equipage, we set

out from Jerusalem on a long journey to the southward to explore one of the most interesting regions of Palestine.

Leaving the city by St. Stephen's Gate, the road crosses the Kidron, and climbs to the summit of the Mount of Olives, passing the Garden of Gethsemane on the right. This is the ancient road, "the Way of the Wilderness," by which David fled from before Absalom. (2 Sam. xv. 23-30.) Passing the little village on the summit, the traveller begins the eastern descent of the mountain, and now the wide view to the eastward, towards the Jordan, suddenly bursts upon his sight, bounded in the far distance by the dark wall of the Moab Mountains, and at his feet by the ghastly, naked hills that drop down from the Mount of Olives to the distant plain, with the valley of the Jordan and the leaden waters of the Dead Sea lying between. "Here again we can almost mark the precise place—a few yards below the modern wely—where David, when 'a little past the top of the hill,' met Ziba, the wily servant of Mephibosheth, 'with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.' (2 Sam. xvi. 1.) Going farther down the rugged slope among terraced fields, we cannot be far from Bahurim, from whence Shimei, a relative of Saul, 'came forth, and cursed still as he came,' and threw dust and stones at the fallen monarch." (2 Sam. xvi. 5-8.) *

The old road continues straight down the mountain side, but our path turns to the right, and winding through terraced fields and cultivated fig orchards, joins, a little farther on, the modern and more frequented path, and passing a low, rocky ridge, reaches the village of Bethany. It was to some point along this part of the route that the Saviour led His disciples on the last day of His sojourn upon earth, "as far as to Bethany," and here, among the retired uplands in the

* *Hand-Book for Syria and Palestine*, p. 179.



THE ASCENSION.

vicinity of the village, and screened from the gaze of Jerusalem, "He lifted up His hands and blessed them. And it came to pass while He blessed them, He was parted from them, and carried up into heaven." (Luke xxiv. 50, 51.) Here, too, the disciples, not yet recovered from their astonishment at this stupendous event, heard the glorious promise of the angels, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (Acts i. 11.)

Indeed the whole region between Bethany and Jerusalem is "holy ground," and most intimately associated with the events of the Saviour's life. The village was the home of His dearest friends, Lazarus and Martha and Mary, and to it He often withdrew after the labors of the day in the Holy City. Often did His feet tread the weary way over Olivet; and it was from Bethany that He set out on the memorable morning of His triumphal entry into Jerusalem, travelling by what is now known as the Jericho road. This road soon comes to a ravine after leaving Bethany, and from here the summit of Zion is visible, but the remainder of the city is hid by the Mount of Olives. Just opposite this point, on the other side of the ravine, are the ruins of an ancient village, which Dr. Porter thinks mark the place to which the Lord sent the two disciples, saying, "Go over into the village over against you, and straightway ye shall find an ass tied, and a colt with her; loose them, and bring them to me." (Matt. xxi. 1, 2.) "The main road," Dr. Porter adds, "turns sharply to the right, descends obliquely to the bottom of the ravine, and then turning to the left ascends to the top of the opposite ridge, a short distance above the ruined village. The two disciples could cross the ravine direct in a minute or two, while the procession would take some time in slowly winding round the road. The people of the village saw the procession; they knew its cause; and were thus prepared to give the ass to the disciples the moment they heard, 'the Lord hath need of him.'" Along the

side of the Mount of Olives the procession which accompanied the Lord wound its slow way, augmented at every step by the throngs which poured out from the city and the camps upon the hill-sides to meet it; and when the Holy City suddenly burst upon the view of the enthusiastic multitude, whose triumphant shouts of welcome to the Messiah were rending the very heavens, Jesus was moved to tears, and wept, seeing in prophetic vision the fearful woes that were coming upon the beautiful city, so dead to its high destiny.

Bethany, now called by the natives el-'Azirîyeh, from el-'Azir, the Arabic form of Lazarus, is one of the poorest villages of Palestine. It consists of about twenty houses, and lies in a shallow wády on the eastern slope of the Mount of Olives. The country around it is rocky and broken, but was once carefully terraced and well cultivated, and there still linger round the spot a few old fig orchards. The village is about a mile and a half distant from Jerusalem, which corresponds accurately enough to the distance of fifteen furlongs given by St. John (xi. 18). The houses are built of stone, are rough and heavy, the materials of which they are constructed having belonged to some older buildings. On the south side is a scarped rock, on the top of which stands the ruin of a massive ancient tower, built of bevelled stones. The inhabitants are very poor, "Arab peasants, too lazy to work, and too abject to thief."

The situation of the place is very lonely, and in some respects remarkable. It stands at the head of two ravines, or wádies, and commands the roads leading through each from Jerusalem to the wilderness. Perched on a ledge of rock, with every facility for defence, it undoubtedly formed one of the ancient outposts of the Holy City, and the massive ruin on its southern verge marks the site of one of the early watch-towers. For such a purpose the place is admirably situated, commanding as it does an extensive view towards the Jordan and the wilderness. "Around this tower," says

Hepworth Dixon, "poor people would creep and huddle; throwing up their booths and houses beneath its walls; and nothing is more likely in Palestine than that such a village should be called by the name of Bethany—(Beth-anyah)—House of the Poor." Dr. Porter does not accept this signification, which seems the most natural, and thinks the place was called Bethany, "House of Dates," "from its palm trees." (Mark xi. 1; Luke xix. 29.) The present inhabitants know it only by its modern Arab name.

Plain and insignificant as the hamlet is, it is a spot of the deepest and tenderest interest to the Christian from its having been the home of the Lord Jesus during his visits to Jerusalem. It was here that Lazarus dwelt, with his sisters Martha and Mary, whom Jesus loved. Lazarus, the Arabs say, was the sheikh of the ancient village, and that he was its wealthiest resident and a man of means is evident from his having a tomb of his own, and from the purchase by Mary of a box of costly ointment for the anointing of her beloved Lord. His was the principal house in the village; and his importance is further shown by the numerous assemblage of Jews who came to take part in his funeral ceremonies. The monks show the precise site of the house and the tomb of Lazarus, and of the house of Simon the leper, in which the loving Mary anointed Jesus with the precious ointment, and wiped his feet with the hair of her head. The tomb the good fathers have located in the centre of the village, with characteristic disregard of the requirements of the gospel narrative. (St. John xi.)

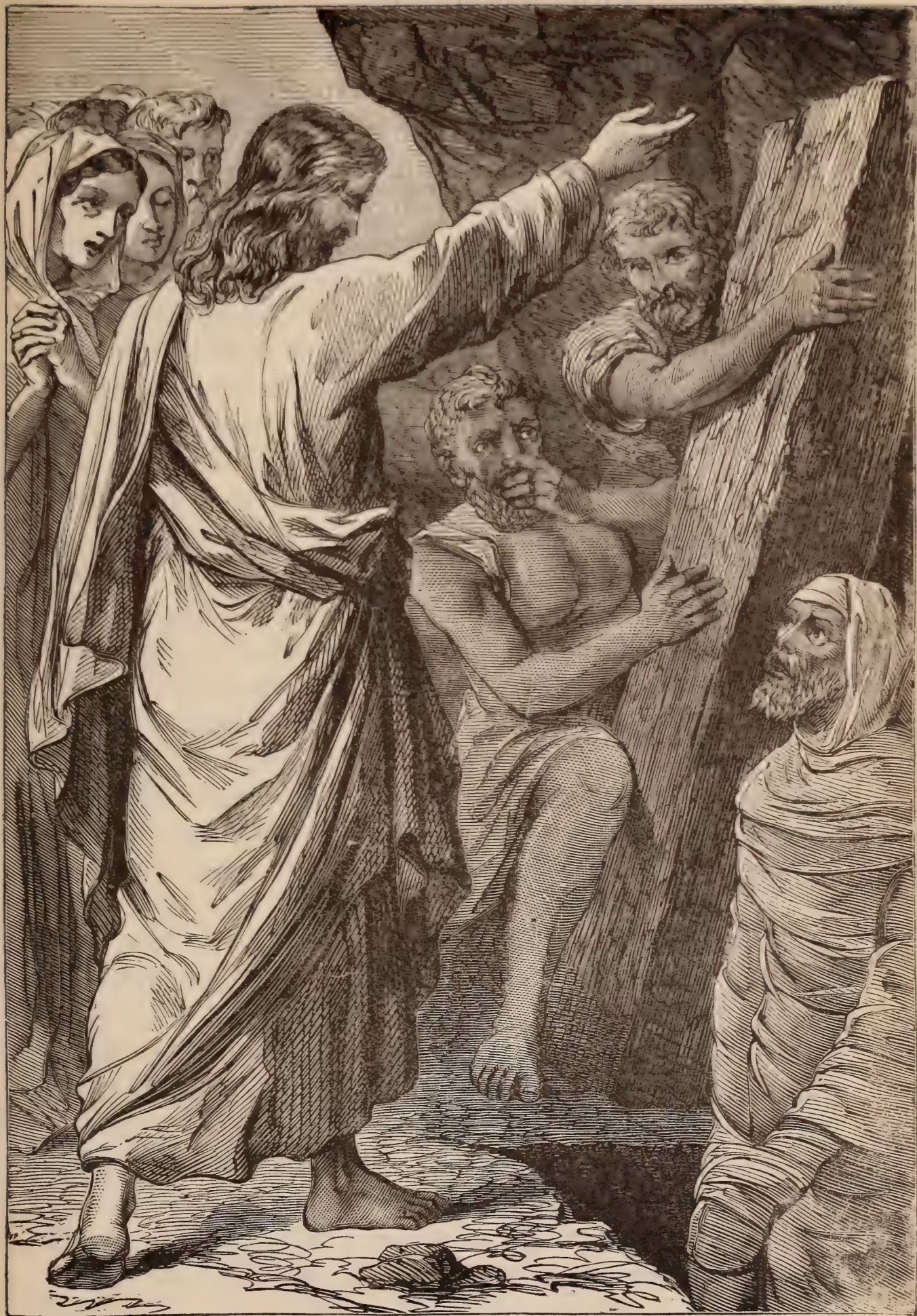
It was to Bethany that the Lord usually retired from Jerusalem at the close of the day, in order to spend the evening in the society of the friends that He loved, and to avoid His enemies. From Bethany, at the first signal of danger, He could escape down one of the wádies to the country beyond Jordan or to the wilderness. We can fancy the eagerness with which the little family watched for His coming over the Mount of Olives from Jerusalem in the

declining light of the day, and the joy with which they welcomed Him beneath their roof. Often must he have sat in the lewan in the cool of the day conversing with these dear friends, or silently gazing off down the wády towards the distant Moab Mountains darkening in the gathering gloom of the twilight. And with what unutterable, agonized expectancy must the eyes of the sisters have scanned the long wády leading towards Jericho, hoping, against hope, to distinguish the form of the Lord hastening, in answer to their summons, to heal Lazarus, who was sick unto death. It was just beyond the town that Martha met the Lord when He came at length, with the passionate and tender reproach, "If thou hadst been here my brother had not died;" and here it was that Jesus comforted her with the grandest of His promises which she but half comprehended: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." In the outskirts of the village was the rock-hewn tomb, in which Lazarus had lain four days, and from which, at the command of Jesus, he came forth a living man.

Somewhere in the neighborhood of Bethany stood the village of Bethpage, of which no trace remains. (Matt. xxi. 1; Luke ix. 29.) "Our Lord appears to have entered it before reaching Bethany; and it probably, therefore, lay near to the latter, a little below it towards the east. Of course, it could not well have been where Abu Dîs now stands; and still less on the spot which the monks assign to it, half-way between Bethany and the summit of the Mount of Olives, where there is nothing to show that a village ever stood." *

From Bethany the road crosses a low, rocky ridge, and then descends rapidly to a bleak wády, through which it winds for upwards of an hour, with nothing of interest to

* *Biblical Researches*, Vol. I. p. 433.



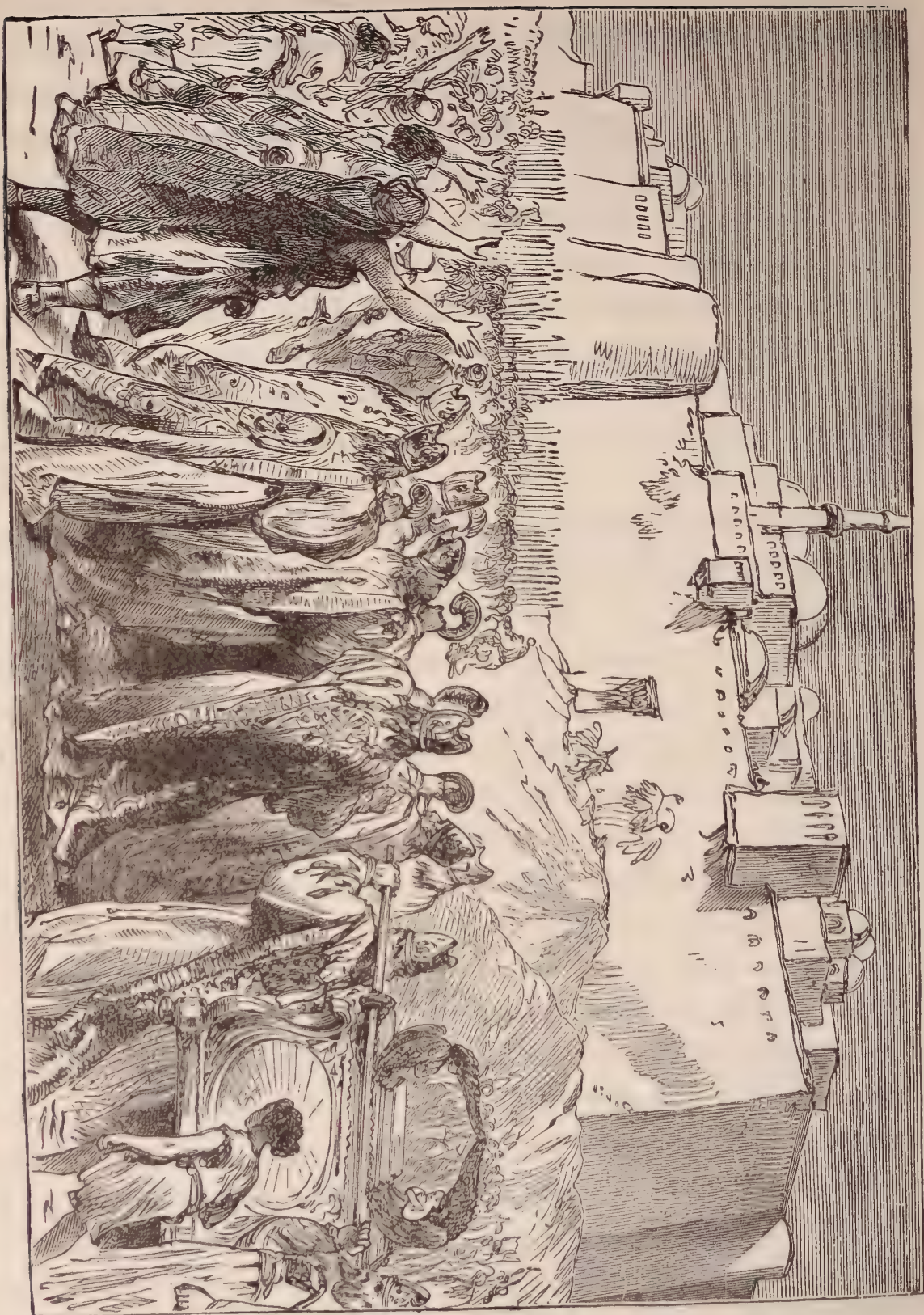
CHRIST RAISING LAZARUS.

attract the traveller's attention. At the end of this time he leaves the glen, and, turning to the left, enters a rugged region of chalky hills—as wild and desolate a country as can well be imagined. Far on in this region, on the top of a desolate ridge, is an extensive ruin of an ancient khan, called Khan-el-Ahmah, and which is believed by some writers to mark the site of the inn of the parable of the Good Samaritan. It is near about half-way between Jerusalem and Jericho, and lies in the most dangerous part of the way. Riding along here it is necessary (and for some distance beyond) to keep a sharp look out for the Bedawîn that infest this region, and make the road as dangerous as it was in the days when “a certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.” (Luke x. 30.) A quick eye will sometimes detect the tuft of a spear, or the gleam of a gun-barrel among the rocks, unmistakable signs that the Bedawîn are lurking in ambush. These valiant warriors, however, have a wholesome awe of a well-armed and properly escorted party of Franks, and reserve their prowess for single and defenceless travellers, many of whom remember the road from Jericho to Jerusalem with sorrow, if indeed they escape with their lives.

The country beyond the ruined inn is wilder and drearier than that which has been passed over. “The mountains,” says Dr. Olin, “seem to have been loosened from their foundations, and rent to pieces by some terrible convulsion, and then left to be scathed by the burning rays of the sun.” The road, which was once paved and kept in order by the Romans, still exhibits here and there traces of their handiwork ; but is a terribly rough and toilsome path. It “winds down a succession of shelving banks and little wádys, until it brings us out on the very brink of one of the most sublime ravines in Palestine—*Wády el-Kelt*. It is on the left of the path, and is separated from it by narrow ledges of

flinty rock ; but by riding over these we gain some splendid views. The glen is not less than 400 to 500 feet deep, just wide enough below to give passage to a little streamlet like a silver thread, and afford space for its narrow fringes of oleander. The sides are almost sheer precipices of naked rock, occasionally pierced by grottos apparently inaccessible to anything except the eagles that now hover round them ; and yet history tells us that all these uncomfortable dens were once occupied by hermits. One is shown where an anchorite is said to have lived, the cravings of whose castigated body were satisfied with four raisins a day ! A few ruined chapels, like watch-towers, are seen along the rugged heights beyond."

The plain of the Jordan is seen for the first time from the end of the heights we have been traversing, and from near the point at which the road begins to descend. In the middle of the plain is seen the deep fissure through which the river flows, fringed with the green line of the foliage along its banks, and to the right is the depression of the Dead Sea, with its bold and rock-bound shores. "From the depths of the wild ravine on our left issues a thread of verdure, gradually spreading as it advances, until it mingles at the distance of a mile or more from the base of the mountains with the thickets that encompass the village of Rîha." This is the ravine of el-Kelt, and is believed to be identical with the "brook *Cherith*, that is before Jordan," where Elijah was fed by the ravens during the famine in Palestine. (1 Kings xvii. 1-7.) It is also the *Valley of Achor*, in which Achan was stoned to death by the Israelites for the theft which brought upon the people their defeat at Ai. (Josh. vii.) This valley was the northern boundary of the territory of Judah. "Away considerably to the north of Wâdy el-*Kelt* the vegetation and foliage stretch along the plain of the Jordan to the base of the mountains. They are nourished by two fountains ; the one now, as always, called Dûk (1 Mac. xvi. 14, 15); the other, and larger, as well as



THE FALL OF JERICO.

more celebrated, now called the 'Spring of the Sultan,' once 'of Elisha.' These pour out at the foot of the great limestone range rills that trickle through glades of tangled forest shrub, which, but for their rank luxuriance and oriental vegetation, almost recall the scenery of an English park. It was these streams, with their accompanying richness, that procured for Jericho, during the various stages of its existence, its prosperity and grandeur." *

The road descends the cliffs rapidly to the plain, so abruptly indeed that the descent would be dangerous were not the road protected by stone fences built along the edge of the precipice. As a lower level is reached, the heat becomes more oppressive, and is increased by the reflection from the cliffs and soil which are of a ghastly white hue. Upon the plain the air is stifling, the surface there being more than 1000 feet below the level of the Mediterranean. The spring is of brief duration in this region, and the heat increases so rapidly that the vegetation is soon dry and parched. A light haze floats over the plain, giving visible evidence of the intensity of the heat, and rendering distant objects faint and indistinct.

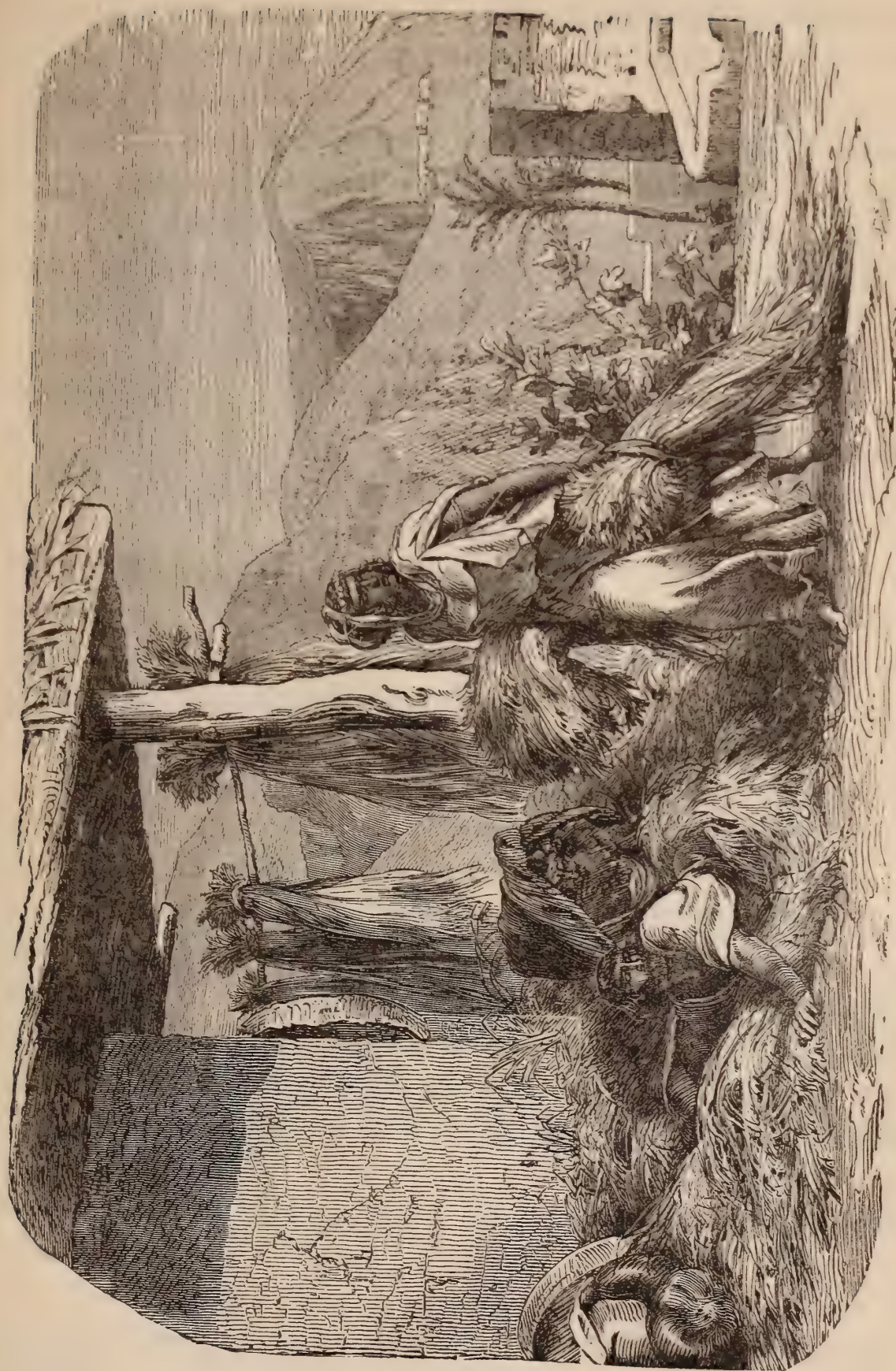
Emerging from the mountain pass, and riding for about half a mile, we leave the road, and turn off to the south for a short distance, to a large reservoir of stone, 657 feet long, by 490 feet wide. The reservoir is surrounded on all sides, and especially on the western, by an extensive series of ruins, composed of low mounds of rubbish and the foundations of buildings. To the northward these ruins stretch along the plain at intervals to the banks of Wády el-Kelt, and along its northern side for some little distance. "Fording the little stream, and advancing northwards, we enter, in some fifteen minutes, a cultivated section of the plain, interspersed with clumps of thorny nûbk and other bushes. Riding fifteen minutes more through luxuriant corn-fields,

* *Hand-Book for Syria and Palestine*, p. 182.

we reach the fountain '*Ain es-Sultan*, bursting forth from the base of a mound. The water is slightly tepid, though sweet; it was once received into a large semicircular reservoir, from which it was conveyed in ducts over the adjoining plain. The principal stream now runs southeast to Rîha. The mounds, as well as the whole section of the plain around them, are covered with the *débris* of former buildings, fragments of pottery, and heaps of rough stones, now almost hidden by the rank vegetation. There cannot be a doubt that this is the fountain whose waters were *healed* by the prophet Elisha, and the surrounding ruins are, therefore, those of *ancient Jericho*. (2 Kings ii. 19–22.) From the *Jerusalem Itinerary* we learn that the Jericho of the fourth century was situated at the base of the mountain range, one and a half (Roman) miles from the fountain; and that the more ancient city had stood by the fountain itself. This corresponds exactly with what we have seen. The ruins on the banks of the Kelt mark the site of the Jericho of Herod; while those here around the fountain are the only remnants of the Jericho of the prophets." *

The ruins around the fountain mark the site of the ancient Jericho upon which the Israelites looked down from the hills beyond the Jordan, as they came out of the wilderness, and to which Joshua sent the spies who were concealed and sent away in safety by Rahab. The mountain which rises above the fountain is that in which the spies concealed themselves for three days to escape capture by the people of the city. (Josh. ii.) It was this city, too, that was so miraculously delivered into the hands of the Israelites—its walls falling down at the sound of the sacred trumpets and the shouting of the people, and leaving it defenceless. (Josh. vi.) The Israelites entirely destroyed the city in obedience to the Divine command, and a remarkable curse was pronounced upon whoever should rebuild

* *Hand-Book for Syria and Palestine*, p. 183.



RAHAB CONCEALING THE SPIES.

it—"Cursed be the man before the Lord that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it." (Josh. vi. 26.) Not less remarkable was the fulfilment of the curse five centuries later. In the reign of Ahab, Hiel the Bethelite rebuilt Jericho, and at the commencement of the work his eldest son Abiram died, and as he was setting up the gates Segub his youngest son was smitten with death, thus fulfilling the curse to the letter. (1 Kings xv. 34.) The city thus rebuilt by Hiel rose slowly into prominence. A school of prophets quickly gathered about the place, the isolation of which was well suited to the needs of their training. A little later Elijah and Elisha came down to Jericho from Bethel, only a day's journey distant by the Wády el-Kelt, on the eve of the departure of the great prophet from earth; and it was in the plain beyond Jordan, "over against" Jericho, that Elijah was caught up "by a whirlwind into heaven;" the sons of the prophets standing and watching from afar off—perhaps from the upper terraces of the right bank of the Jordan—the departure of the greatest and grandest character of Hebrew history. Returning, Elisha, upon whom the prophet's mantle had fallen, crossed over Jordan as he had done with his master, dividing the waters with Elijah's goat-skin mantle, and passing over dry-shod. Reaching Jericho again, he paused to "heal" the waters of the fountain upon which the place depended, and then went back to Bethel, going up the mountain pass by which he had come with Elijah, and in which occurred the destruction of the children by the two she-bears in punishment for their disrespect to the prophet of the Lord. (2 Kings ii.) In the plain near Jericho Zedekiah fell into the hands of the Chaldæans. (2 Kings xxv. 5; Jer. xxxix. 5.)

Jericho disappears from view from this time until the period of the Roman dominion. It was celebrated for its gardens of balsam and groves of palm, and was called in consequence "the City of Palms." These were given by

Marc Antony to Cleopatra, and from her Herod the Great, as a means of conciliating and assisting his friend and patron, purchased the groves and gardens for a large sum. He made Jericho a royal city, and under him it became an important place. He adorned the city with stately towers



CHRIST IN THE HOUSE OF ZACCHÆUS.

and buildings, and with a hippodrome. He also built a new city in the plain, about a mile and a half from ancient Jericho, to the southward, on the banks of the Kelt. Though he did not habitually reside at Jericho, he was frequently there,

and died there, and it was in the amphitheatre that his death was announced to the soldiers and people by Salome. Soon afterwards the royal palace was burned, and the town plundered by Simon, who had been a slave to Herod. Archelaus rebuilt the palace upon a more magnificent scale, and enlarged and improved the city. He also brought water from a village called Neæra, to irrigate the plain.

It was to this city that our Lord came with the Galilee caravan on His final journey to Jerusalem. At the gate he restored sight to the blind man, and accepted the hospitality of Zacchæus the publican. The city continued to prosper until the period of the Mohammedan Conquest, when it fell into decay, and finally became a heap of ruins.

About a mile and a half to the west of Jericho is a high and precipitous mountain known as Quarantania, from a tradition that it was the scene of the Saviour's fast of forty days and nights, and that it was also the "high mountain" from which the devil showed Him "all the kingdoms of this world, and the glory of them." The side which faces the plain is as perpendicular as the rock of Gibraltar, and upon the highest summit stand the ruins of a convent. Half way down are caverns hewn in the perpendicular rock, where hermits formerly retired to fast and pray for forty days in imitation of the Saviour's trial; "and it is said that even at the present time there is to be found an occasional Copt or Abyssinian languishing out his *quarantania* in this doleful place." It is inhabited at present by the Bedawîn.

From 'Ain es Sultan, we continue our journey to Rîha, which is about half an hour distant from this fountain, in a southeasterly direction from it. The path is bordered by cultivated fields, which produce excellent wheat and barley, and through which are scattered clusters of the nûbk tree (the *zizyphus lotus* of botanists), with a large grove of the same tree at some distance to the left. Ruins and traces of foundations are encountered at nearly every step, and not far from the village is a portion of a paved Roman road,

which can be traced across the plain in the direction of the mountains. It once formed a part of the Roman road from Jericho to Jerusalem, without doubt. Crossing this road the village is reached in about a quarter of an hour.

Rîha, or Eriha, as it is sometimes called, is a filthy and miserable village, inhabited by one of the most degraded portions of the Fellahîn Arabs, and yet wretched as it is, it is the modern successor of the ancient Jericho of the prophets and the stately city of palms. It lies along the Wâdy el-Kelt, a mile or two to the west of the site of modern Jericho, and consists of a few houses formed of stone walls built up loosely, and covered over at the top with brush and gravel, forming a flat roof. They stand apart, without any attempt at order, and around each one is a yard enclosed by a high hedge of the thorny boughs of the nûbk. The entire village is surrounded by a strong and impenetrable barrier of the same material, which forms a substantial defence against the Bedawîn. In many of the yards are sheds constructed of nûbk boughs, into which the animals are admitted at night, rendering the whole place dirty in the extreme.

The inhabitants are of the Ghawârineh "or inhabitants of the Ghor, a mongrel race between the Bedawy and Hûdhry, disowned and despised of both. Here, indeed, they seemed too languid and indolent to do anything. Our sheikh spoke of them as hospitable and well-meaning people, but feeble and licentious, the infidelity of the women being winked at by the men; a trait of character singularly at variance with the customs of the Bedawîn character. . . . Strange, that the inhabitants of the valley should have retained this character from the earliest ages; and that the sins of Sodom and Gomorrah should still flourish upon the same accursed soil." *

The plain around the village is naturally rich, and would

* *Biblical Researches*, Vol. I. pp. 552, 553.

repay irrigation and cultivation, but the inhabitants are too lazy and shiftless to work the soil. They grow a little tobacco and a few cucumbers in their gardens. Sometimes the Taiyibeh come down and cultivate the fields for the inhabitants, sharing the harvest with them for the use of their land. The Taiyibeh occupy a village of the same name a little to the northeast of Bethel, away up the mountain pass leading from Jericho, and are Christians of the Greek rite.

On the east side of the village is the castle, the residence of the *Agha*, the only Turkish official in this region. Under him is a garrison of about eight or ten soldiers. The castle is simply a half ruinous square building, formerly a tower, about thirty feet in length on each side, and forty feet high. It is more substantial but not much cleaner or more comfortable than the hovels of the village. Rîha is the first camping-place after leaving Jerusalem, and the traveller may be thankful that he has his own tents for a resting-place, and is not compelled to seek shelter in one of the houses of the village.

Riding across the plain one can scarcely credit the descriptions of its former fertility, so desolate is it now. The greater part of it is covered with a smooth, thin, nitrous crust, so soft that the feet sink into it and grind it to a powder like ashes. The best portion is the land around the village of Rîha. In ancient times it was well watered; the streams supplied by the fountains of 'Ain es-Sultan and Dûk on the northwest and Hajlah on the southeast, and by the stream in the Wâdy Kelt, were distributed by aqueducts, and the soil, naturally good, was brought to such a state of fertility that it was considered the richest part of Judæa, and Josephus speaks of it as a divine tract, and describes it as covered with palm groves and luxuriant gardens. Jericho is spoken of in Deuteronomy (xxxiv. 3) as the "City of Palm Trees," and these, according to Josephus, were of unusual size and beauty, and extended as far as the banks of the

Jordan. The Romans prized the district highly, and considered it one of their most valuable conquests. But a single palm tree can now be seen in the plain from the summit of the tower. Mr. Tristram found a group in a secluded wady near the Convent of St. John a few years ago. The more common fruits grew abundantly in the plain in former times, and honey and balsam henna, and myrobalanum were produced in great quantities. Of all these only the myrobalanum remains, and is regarded by Dr. Robinson as identical with the Zukkûm of the Arabs—"a thorny tree growing wild, but not abundantly. It bears a green nut, which, being pressed, yields an oil, which is the modern Jericho balsam. This oil is highly esteemed by the natives as a remedy for wounds."

Sugar cane was also extensively cultivated in the neighborhood of Jericho, its culture having been begun by the Saracens centuries before the Crusades. The aqueducts and sugar mills are the only remaining evidences of the prosecution of this industry, which seems to have perished about the close of the Latin domination.

So valuable were the products of this region that when the Crusaders conquered the country, Jericho and its vicinity were bestowed upon the Church of the Holy Sepulchre as a possession; and the revenue derived by that establishment from them is said to have been as much as twenty-five thousand dollars. Dr. Robinson thinks that the present castle dates from this period. About the fifteenth century, the monks began to call it the "house of Zacchæus," and to teach pilgrims that it was the residence of the publican whom the Saviour immortalized by becoming his guest.

Centuries of neglect, and the fierce power of the burning sun have changed the once fertile plain into a jungle of prickly shrubs and gigantic weeds. The nûbk grows extensively along it; an impenetrable thicket of this tree lying to the west of Rîha. Away from the water courses, the trees grow singly and in clusters; but the general appear-

ance of the plain when seen from a distance is that of an unbroken forest.

The climate of Jericho is exceedingly hot. The Jordan Valley here lies thirteen hundred feet below the level of the Mediterranean and nearly four thousand feet below Jerusalem, which is only six or seven hours distant. In consequence of this, the spring is brief, and the summer heats, which are fearful, soon set in. Dr. Robinson found the thermometer to mark 102° in the shade at two o'clock in the afternoon on the 13th of May. The natives are feeble and sickly, and strangers are liable to fatal fevers after the summer has set in.

Somewhere in this part of the valley is the site of ancient *Gilgal*, the first encampment of the Israelites after crossing the Jordan, and the spot where the Tabernacle remained during the long wars in the interior of Palestine, until it was established at Shiloh. Joshua states that Gilgal was "in the east border of Jericho," and Josephus informs us that it was ten stadia from Jericho and fifty from the Jordan. Drs. Robinson and Porter identify it with Rîha, "which is reckoned at two hours from the river." "Whether we regard the Jewish historian," says Dr. Porter, "as referring to the more ancient site at 'Ain es-Sultan, or the more modern on the banks of the Kelt, the distance corresponds with that of the village of Rîha. At or near this village, then, Gilgal must have stood. In Rîha there is not a vestige of ancient ruins, though the stones of the modern houses appear to have been taken from older buildings. The construction of these houses, of the tower, of the aqueducts, may account for the disappearance of the ancient city; and there are, besides, a few heaps of rubbish, half-covered by weeds and bushes in the surrounding fields."

Dr. Robinson thinks that Gilgal was not an inhabited place at the time of the Israelitish occupation, but that a town subsequently sprang up there. Be this as it may, it was at Gilgal that the great host first pitched their tents

after the passage of the river Jordan ; and there they set up the altar of twelve stones taken from the bed of the river in memory of their miraculous passage across the stream. There they celebrated their first Passover. "From that scene of their earliest settlement in Palestine, they looked out over the intervening forest to what was to be their first prize of conquest. The forest itself did not then consist, as now, merely of the picturesque thorn, but was a vast grove of majestic palms, nearly three miles broad, and eight miles long. . . . As Joshua witnessed it, it must have recalled to him the magnificent palm groves of Egypt, such as now may be seen stretching along the shores of the Nile at Memphis. Amidst this forest would have been seen, stretching through its open spaces, fields of ripe corn ; for it was 'the time of the barley harvest.' . . . Above the topmost trees would have been seen the high walls and towers of the city, which from that grove derived its proud name, 'Jericho, the city of palms,' 'high, and fenced up to heaven'—the walls over which the spies had been let down, and which were now to fall before their victorious countrymen. Behind the city rose the jagged range of the white limestone mountains of Judæa, here presenting one of the few varied and beautiful outlines that can be seen amongst the southern hills of Palestine."* Subsequently Gilgal became one of the judgment places or assize towns of Samuel. (1 Sam. vii. 16.) At Gilgal also the people assembled to offer sacrifice to the Almighty (1 Sam. x. 8) ; there Saul was made king over Israel (1 Sam. xi. 15) ; and there, impatient at the non-appearance of Samuel, he rashly offered sacrifice, for which his kingdom was taken from him. (1 Sam. xiii. 8–14.) There also Samuel slew Agag with his own hand, and parted from Saul to see him no more in life. (1 Sam. xv.) When David returned to his kingdom after the death of Absalom, the tribe of Judah assembled at Gilgal to welcome

* *Sinai and Palestine*, p. 301.

him back to his own again. (2 Sam. xix. 15.) Gilgal was also the scene of the curing of the poisoned pot, the healing of Naaman the Syrian, and the transfer of Naaman's leprosy to Gehazi, by the prophet Elisha. (2 Kings iv., v.) From this time there is no mention of Gilgal, and after the Captivity it disappears entirely from sight.

About an hour's ride from Riha, across the plain, and to the southeast, is a ruined convent, called 'Ain Hajla, which takes its name from a fountain about a mile to the northeast. The fountain is enclosed by a wall, and supplies still a considerable stream which irrigates a large portion of the valley. It marks the site, as Dr. Robinson thinks, of the ancient *Beth-Hoglah*, "a place on the boundary line between Judah and Benjamin, which, commencing at or near the mouth of the Jordan, and passing by Beth-Hoglah, went up through the mountains to En-Shemesh, and so to En-Rogel and the Valley of Hinnom."

From 'Ain Hajla the Jordan is but a little more than half an hour distant, and the road lies across the plain and through thickets of thorny shrubs in the last portion. The river is hidden in the deep glen through which it flows, and is not seen until the traveller stands upon the high bank and looks down into the ravine, which seems to be filled from side to side with low trees and bushes, so completely is the stream hidden from view by the foliage. Pushing on through the bushes, the river is at length reached. Only a short stretch of it is seen, emerging from the thicket about fifty yards above, and disappearing in a similar manner about fifty yards below the spot at which we are standing. The river is here from eighty to one hundred feet wide, and with a depth of from ten to twelve feet. Higher up it is 150 feet wide in some places. The sides of the glen are abrupt and broken, and are composed of marl and clay mingled with limestone. The bottom is smooth, and is lined with bushes which grow thickest near the centre. Along the banks of the river grow jungles of tamarisk and oleander trees,

mingled with willows and reeds, forming a secure hiding-place for the wild beast and the lurking Bedawy. The river flows between deep banks of clay, and rushes along with a swift current. The general characteristics of the Jordan are the same from the Dead Sea to the Lake of Tiberias; and the river having been already described, we need not repeat the account of it here.

The point to which we have come is the bathing-place of the Greek pilgrims. The bathing-place of the Latins is higher up at the Convent of St. John. Every year, on the Monday of Passion Week, throngs of pilgrims pour out from Jerusalem, under the protection of a Turkish military escort, pass down the rough and toilsome wády to Rîha, and bivouac there for the night. An hour or so before dawn on the morning of Holy Tuesday, the camp is astir at the sharp rattle of drums, and soon the plain is aglow with the light of a thousand torches, flashing in a continuous line, and marking the course of the pilgrims towards the sacred stream. Over the plain they pass rapidly, and just as the first streaks of dawn begin to appear over the dark mountains of Moab, they reach the river at the opening where we are standing. As the stream comes in sight all semblance of order is lost, and there is a rush for the shore. Dismounting, men, women, and children strip and go down into the stream together, careless of the crowd, and indifferent to the scornful eyes of the Turkish guards who look on in wonder at what seems to them the height of folly. Yet to the pilgrims, the bath in the sacred river is believed to bring many blessings. The ceremony is over in a few hours, and then the throng sets out upon its return to Jerusalem. So came out the multitudes from the Holy City to the Jordan nearly two thousand years ago, to the baptism of John, and to listen in wondering awe to his stern exhortation to repent, "for the kingdom of heaven is at hand."

The scene of the passage of the Israelites was to the east of Jericho, and along the lower part of the river; but the

exact spot cannot now be ascertained. The people were encamped upon the plains of Moab beyond the Jordan, when the command of God came to them to cross the river and enter the land promised them by Jehovah. The van was led by the Ark of the Covenant, borne upon the shoulders of the priests, and after them followed the nation. "And as they that bare the Ark were come unto Jordan, and the feet of the priests that bare the Ark were dipped in the brim of the water (for Jordan overfloweth all his banks all the time of the harvest), the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zeretan; and those that came down towards the sea of the plain, even the Salt Sea, failed, and were cut off; and the people passed over right against Jericho. And the priests that bare the Ark of the Covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan." (Josh. iii. 15-17.) The Greek and Latin monks each locate the place of crossing at their respective bathing-places; but it seems impossible that the passage of the stream by such an immense multitude should have been confined to any single point. More than two millions of souls that day crossed over Jordan. The conclusion of Dr. Robinson, that the upper waters being held back, the lower part of the river was left dry for a long stretch, over the whole of which the passage occurred, seems most in accordance with the known facts and the probabilities of the case.

In the account of the miracle, in Joshua, it is stated that "Jordan overfloweth all his banks all the time of the harvest." As there is no general overflow at present, this statement has occasioned some difficulty. Some writers have endeavored to explain it by alleging that as the rainfall is less at present than in ancient times, the rise of the river is not so great; others have maintained that the river has worn a deeper channel than formerly. Dr. Robinson's

explanation is probably the most trustworthy, if not absolutely correct. "According to the English version," he says, "the Jordan is said to 'overflow all its banks' in the first month, or all the time of harvest. But the original Hebrew expresses in these passages nothing more than that the Jordan 'was full (or filled up) to all its banks,' meaning the banks of its channel; it ran with full banks, or was brimful. The same sense is given by the Septuagint and Vulgate. Thus understood, the biblical account corresponds entirely to what we find to be the case at the present day. The Israelites crossed over the Jordan four days before the Pass-over (Easter), which they afterwards celebrated at Gilgal on the fourteenth day of the first month. Then, as now, the harvest occurred during April and early in May, the barley preceding the wheat harvest by two or three weeks. Then, as now, there was a slight annual rise of the river, which caused it to flow at this season with full banks, and sometimes to spread its waters even over the immediate banks of its channel, where they are lowest, so as in some places to fill the low tract covered with trees and vegetation along its sides. Further than this there is no evidence that its inundations have ever extended; indeed, the very fact of their having done so would, in this soil and climate, necessarily have carried back the line of vegetation to a greater distance from the channel."*

Near about the same place the waters were again divided for the passage of Elijah into the plain of Moab, from which he passed to heaven, and a third time upon the return of Elisha to Jericho.

Tradition places the scene of our Lord's baptism at this part of the river. That he was baptized in Jordan we know, but the sacred historian does not specify the exact spot. The Greeks and Latins each claim this honor for their bathing-place. Dr. Porter favors the view "that Christ

* *Biblical Researches*, Vol. I. pp. 540, 541.

was baptized on the confines of the Wilderness of Judæa, and near the spot where the river was thrice miraculously divided." Dr. Smith thinks that the baptism occurred at the ford (Bethabara) where Jacob crossed from Mahanaim, and which is thirty miles north of Jericho. It is vain to expect to come to any definite conclusion upon the exact site. All is conjecture; but wherever it was, it was in Jordan that the glorious deed was enacted, and it invests the ancient river with a tender interest which gives it precedence of all the streams of the globe.

And yet prominent as the Jordan has always been in the regards of both Hebrew and Christian, it is a comparatively unknown stream. Doubtless it was better known to the Israelites and the Jews than to us; for in our day but one or two adventurous travellers have explored the river from its source to the Dead Sea. The principal of these was Lieut. Lynch of the U. S. Navy, who, in 1848, explored the river from Mount Hermon to the Dead Sea, and to whom we are indebted for the more important portion of our knowledge of the stream.

The Jordan has always been, in the ordinary sense of the term, a useless river to Palestine. No cities of note have stood upon its banks, and it has done nothing for the agriculture of the country. In the ancient days its great purpose seems to have been to separate Israel from the country on the east. The singular character of the valley, the depth and nature of the river bed, its remarkable ending in the Dead Sea, and the intense heat of the climate, unfitted it for rendering the services usually performed by the main streams of a country. It kept back the Israelites within the land assigned them, and preserved them from contact with their neighbors "beyond the flood." "As a separation of Israel from the surrounding country—as a boundary between the two main divisions of the tribes—as an image of water in a dry and thirsty soil—it played an important part; but not as the scene of great events, or the seat of great cities."

Below the pilgrims' bathing-place, the Jordan widens, and grows more sluggish, these features becoming more marked as it nears its mouth. It sweeps around to the west soon after passing the bathing-place, then, some distance farther down to the southeast, and finally to the south, in which direction it flows on to the Dead Sea. At the mouth, the width is 180 yards, and the depth is but three feet. The banks and the bed of the river are a soft slimy mud, which prevents the stream from being forded here. The mouth of the stream is inclined towards the northeastern angle of the Dead Sea. At the mouth are three small islands of mud from six to eight feet high, which are sometimes under water.

From the Jordan we ride across the plain, to the southeast, avoiding the soft banks and marshy country along the mouth of the river. This portion of the plain is level and covered with a white sulphurous crust, without a vestige of vegetation. The heat is more intense, and more oppressive than higher up in the plain, and a haze floats over the scene, rendering it vague and indistinct toward the middle of the day. After traversing this trying region for an hour, the traveller comes suddenly upon the shore of the Dead Sea. The margin is slimy, and is lined with accumulations of drift-wood which has been gathering there for ages, and is thickly encrusted with salt. At the point to which we have come a little peninsula stretches out into the sea, and at high water is converted into an island.

The Dead Sea is perhaps the most remarkable body of water in the world. To the Hebrews and the Jews it was known as the Salt Sea, a name which more accurately describes it. In Zechariah (xiv. 8) it is called the "Eastern Sea." The Greeks and Romans knew it as Lake Asphaltites. The modern Arabs call it Bahr-Lût, "Sea of Lot." It lies in the southeast corner of the Holy Land, and forms a part of the remarkable valley which extends from the Lebanon to the Red Sea, which has been already described.

According to Lieut. Lynch, the north end of the sea is in latitude $31^{\circ} 46' 20''$ N. and the south in latitude $31^{\circ} 5' 20''$. It is about forty miles in length, and varies from five to nine miles in breadth. It is narrowest at its northern end, and "the length appears to vary not less than two or three miles in different years or seasons of the year, according as the water extends up more or less upon the flats towards the south." * The surface of the lake was found by Lieut. Lynch to be 1316 feet below the Mediterranean, and 3927 feet below the level of Jerusalem. Its greatest depth was found by Lieut. Lynch to be about 1300 feet.

It is enclosed by bare limestone cliffs on either side, which rise to a height of from 1200 to 1500 feet above the water. The shore line is irregular. The northern and southern shores curve irregularly and unevenly, and along the western shore there are long promontories and deep bays. The eastern side is but little known even at the present day. "One traveller in modern times (Seetzen) has succeeded in forcing his way along its whole length. Both Dr. Robinson from Ain Jidy, and Lieut. Molyneux from the surface of the lake, record their impression that the eastern mountains are much more lofty than the western, and much more broken by clefts and ravines. In color they are brown or red—a great contrast to the gray or red tone of the western mountains. Both sides of the lake, however, are alike in the absence of vegetation—almost entirely barren and scorched. . . . Seetzen represents the general structure of the mountains as limestone capped in many places by basalt, and having at its foot a red ferruginous sandstone, which forms the immediate margin of the lake. The rocks lie in a succession of enormous terraces, apparently more vertical in form than those on the west. The streams of the *Mojib* and *Zūrka* issue from portals of dark-red sandstone of romantic beauty, the overhanging sides of which no ray

* Dr. Robinson.

of sun ever enters. Palms are numerous, but except near the streams there is no vegetation. One remarkable feature of the northern portion of the eastern heights is a plateau which divides the mountains half way up, apparently forming a gigantic landing-place in the slope, and stretching northwards from the *Wády Zūrka Ma'in*."

The western shore is well known to us. The western range along the greater part of its course is scarcely less regular than the eastern. "That it does not appear so regular when viewed from the northwestern end of the lake is owing to the projection of a mass of the mountain eastward from the line sufficiently far to shut out from view the range to the south of it. It is Dr. Robinson's opinion that the projection consists of the *Ras el-Feshkhah* and its 'adjacent cliffs' only. But it seems probable that the projection really commences farther south, at the *Ras Mersed*, north of Ain Jidy. Farther south the mountains sides assume a more abrupt and savage aspect, and in the *Wády Zuweirah*, and still more at Sebbeh—the ancient Masada—reach a pitch of rugged and repulsive, though at the same time impressive, desolation, which perhaps cannot be exceeded anywhere on the face of the earth. The region which lies on the top of the western heights was probably at one time a wide table land, rising gradually towards the high lands which form the central line of the country. It is now cut up by deep and difficult ravines, separated by steep and inaccessible summits; but portions of the table lands still remain in many places to testify to the original conformation. The material is a soft cretaceous limestone. The surface is entirely desert, with no sign of cultivation."

From the eastern shore, about eight miles above the southern end, a low promontory projects into the water, about three-fourths of the width of the lake, and sends up a point five miles towards the north. This is the promontory of Lisân, and divides the lake into two distinct sections. The northern portion is a deep, regularly formed basin, with

sides descending steeply and evenly in all four directions. This is also the deepest portion of the lake. Lieut. Lynch found it 1308 feet deep between 'Ain Terâbeh and Wâdy Mojib, about half way between the promontory and the northern end. From this point the depth decreases towards the Jordan on the north and the promontory on the south. Between the promontory and the western shore the channel is only thirteen feet deep, and south of the promontory the water nowhere attains a depth of more than twelve feet. "When the water is very low, there are two fords from Lisân to the mainland; one across the narrow channel, the other running from the southwest angle of the isthmus to Jebel Usdum." *

At the southwest corner of the lake, and near where the Wâdies *Zuweirah* and *Mohawât* break down through the heights which shut it in, a singular ridge or mountain extends out along the beach towards the water. This is *Jebel Usdum*, or *Khasm Usdum*. It is a long, level ridge or dike, several miles in length, and from 300 to 400 feet in height, and consists of an immense mass of rock-salt covered with a capping of chalky limestone and gypsum. "Yet the mass of salt very often breaks out," says Dr. Robinson. "We could at first hardly believe our eyes, until we had several times approached the precipices, and broken off pieces to satisfy ourselves, both by the touch and the taste. The salt, where thus exposed, is everywhere more or less furrowed by the rains. As we advanced, large lumps and masses broken off from above lay like rocks along the shore, or were fallen down as *débris*. The very stones beneath our feet were wholly of salt. This continued to be the character of the mountain, more or less distinctly marked, throughout its whole length; a distance of two and a half hours, or five geographical miles. . . . The lumps of salt are not transparent, but present a dark appearance,

* *Hand-Book for Syria and Palestine*, p. 193.

precisely similar to that of the large quantities of mineral salt which we afterwards saw at Varna and in the towns along the lower Danube, the produce of the salt mines of those regions." *

The existence of this immense mass of fossil salt accounts sufficiently for the excessive saltiness of the Dead Sea. The waters of the lake do not, indeed, wash its shores always, though they appear to reach to its base at some seasons; but the winter rains wash a considerable quantity of salt into the lake during several months of every year.

A beach varying in width from 1400 yards to a few feet skirts the base of the western mountains. "Above 'Ain Jidy it consists mainly of the deltas of the torrents—fan-shaped banks of *débris* of all sizes, at a steep slope, spreading out from the outlet of the torrent like those which have become so familiar to travellers in Northern Italy, for example." In many places the headlands jut out into the water, rising perpendicular from the surface, and putting an end to the beach. The greater part of the beach is impassable because of its softness. Below 'Ain Jidy the character of the beach is very materially changed by the appearance of soft, friable chalk, marl, and salt. The beach is also considerably wider than above 'Ain Jidy, and is passable for the entire distance.

The Dead Sea receives the waters of the Jordan on the north; the Zurka Ma'in (the ancient Callirrhoë), the Mojib (the ancient Arnon), and the *Beni-Hemâd*, on the east; the *Kurâhy*, or *el-Ahsy*, on the south; and those of 'Ain Jidy on the west. These are perennial streams of fresh water, and to these must be added the vast volume poured into the lake during the rainy season by the torrent beds that descend from the surrounding heights. The waters of two-thirds of the 'Arabah are drained into the Dead Sea by the Wâdy el-Jeib, and the flood that comes rushing down this

* *Biblical Researches*, Vol. II. p. 108.

great channel, which is half a mile in width, is often enormous, as the valley furnishes abundant evidence. So great is the volume of water poured into the lake by all these feeders that it often spreads beyond its usual limits to the southward where the sloping shores permit an overflow. Dr. Anderson, who accompanied Lieut. Lynch in his expedition, thinks that this overflow must sometimes have extended the lake as much as ten miles to the southward.

The Dead Sea has no visible outlet, and the fall of its waters to their usual level during the summer is caused entirely by their evaporation. "The quantity of rain which falls in Palestine varies greatly in different years; and according to this the basin of the Dead Sea becoming more or less full, is subjected to great variation in a course of years. When the rainy season is at an end, the evaporation is sufficiently powerful to more than counterbalance the influx from the Jordan, and thus again reduce the level of the sea. The strong evaporation from the sea also causes it to deposit its salts, particularly in summer, on various parts of the shore, from which the Arabs obtain their chief supplies for their families and flocks." *

The water of the Dead Sea is intensely salt—exceeding in this respect that of any known sea or lake. It is clear and transparent, and its specific gravity is so great that the human body will float upon it with ease, and those who cannot swim in other waters have no difficulty in doing so here. Eggs float when only two-thirds immersed.

The water of the Dead Sea is the heaviest known, its remarkable weight arising from the unusually large quantity of mineral salts which it holds. From the analysis of the expedition of Lieut. Lynch it appears that in each gallon of water weighing twelve and one-fourth pounds there are three and one-third pounds (3.319) of mineral matter in solution. This will be the better understood by

* Dr. Robinson.

comparing the Dead Sea water with the water of the Atlantic, which weighs but ten and one-half pounds to the gallon, and contains but half a pound of mineral matter in this quantity.

In consequence of the intense saltiness of the water the lake contains no form of animal life. Fish sometimes come down into it from the Jordan, but soon perish.

Neither does vegetation flourish upon the shores. The whole scene is one of desolation, a dreariness which is common to the vicinity except where there are springs or streams of fresh water.

The heat is excessive—stifling. For the greater part of the year the burning sun pours down upon the lake with the force of a furnace, and under its intense heat the evaporation of the water is rapid and very great. Over the bosom of the lake there hangs always a deep haze, “that which, to earlier ages, gave the appearance of ‘the smoke going up forever and ever.’” This tropical heat and the presence of marshes throughout the Ghôr produce malarial diseases in the summer, and render the inhabitants of the valley feeble and sickly; but this is not owing, as was formerly supposed, to the presence or influence of the Dead Sea, and the stories that were once current about the deadly exhalations from its waters are simply fabulous.

Many attempts have been made to solve the problem of the formation of the remarkable depression of this lake. It has been attributed to volcanic action, but, as Dean Stanley well observes, “a convulsion of such magnitude as not only to create a new lake, but to depress the valley of the Jordan many hundred feet below the level of the Mediterranean, and elevate the valley of the 'Arabah considerably above that level, must have shattered Palestine to its centre, and left upon the historical traditions of the time an indelible impression, of which, it is needless to say, not a trace is actually to be found.” The opinion once prevalent was that the whole valley from the base of Hermon to the Red

Sea "was once an arm of the Indian Ocean, which has gradually subsided, leaving the three lakes in its bed, with their connecting river," and that this change must have occurred far back in the prehistoric period.

Dr. Robinson's theory is stated as follows by himself: "It has usually been assumed, that this lake has existed only since the destruction of Sodom and Gomorrah, as recorded in the book of Genesis; and the favorite hypothesis of late years had been that the Jordan before that time had flowed through the whole length of Wády el-'Arabah to the Gulf of 'Akabah, leaving the present bed of the Dead Sea a fertile plain. But this, as we had now learned, could not have been the case; at least not within the times to which history reaches back. Instead of the Jordan pursuing its course towards the gulf, we had found the waters of the 'Arabah itself, and also those of the high western desert far south of 'Akabah, all flowing northwards into the Dead Sea. Every circumstance goes to show that a lake must have existed in this place, into which the Jordan poured its waters long before the catastrophe of Sodom. The great depression of the whole broad Jordan valley and of the northern part of the 'Arabah, the direction of its lateral valleys, as well as the slope of the high western desert towards the north, all go to show that the configuration of this region, in its main features, is coëval with the present condition of the surface of the earth in general; and not the effect of any local catastrophe at a subsequent period." *

Closely connected with the question of the formation of the basin of the Dead Sea is that of the situation of the "cities of the plain," which were destroyed by fire from heaven. While the world has abandoned the belief that the Dead Sea owes its origin to a volcanic action which destroyed Sodom and Gomorrah and their sister cities in wickedness, there are many who still think that this action,

* *Biblical Researches*, Vol. II. p. 188.

whatever it was, whether volcanic or otherwise, so changed the level of the plain in which those cities stood that the waters of the lake rose above it, and now roll over it. These place the plain and the cities at the southern end of the lake. Others, among them Mr. George Grove, of England, believe that the cities stood in the plain of the Jordan, north of the Dead Sea. We shall state the reasons advanced by each party, merely remarking for ourselves that while the weight of the evidence seems to favor the location of the cities at the south end of the sea, as advocated by Drs. Robinson and Porter and Mr. Tristram, the question is one that has not yet been satisfactorily settled, and probably never will be. Future scientific research may settle all doubts, and shed a clear light upon the question, but we are hardly justified in expecting it at present.

We read in the book of Genesis that there stood in "the plain of Jordan" five cities, namely, Sodom, Gomorrah, Admah, Zeboiim, and Bela, or Zoar. The country around them was exceedingly fertile, "well watered everywhere, even as the garden of the Lord, like the land of Egypt." (Gen. xiii. 10.) They stood "in the vale of Siddim," which was "full of slime pits" (Gen. xiii. 8-10), and evidently formed a confederacy of which Sodom seems to have been the head. The inhabitants of these cities were utterly corrupt, "and sinners before the Lord exceedingly," their crimes being such that Sodom has given its name to a sin of which "it is a shame to speak," but which was committed not secretly but with such open and impious effrontery as to arouse at last the especial vengeance of God. The divine forbearance having been outraged, God determined to destroy these cities, and to blot them from the face of the earth. An angel was sent to warn Lot, the nephew of Abraham, who was dwelling in Sodom, to escape to the mountains, and at his intercession God consented to spare Zoar (or Bela), as a place of refuge for him and his family. These alone escaped the general doom. The cities were

destroyed. Lot's wife perished in the flight for disobedience to the divine injunction to fly without looking back; but Zoar and Lot and his two daughters escaped. "The Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." (Gen. xix. 24, 25.) Abraham, who had vainly pleaded for the cities, beheld the conflagration from afar, from some point near, and it would seem to the south or southeast of Hebron, where he was dwelling at the time: "And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace." (Gen. xix. 28.)

From this account we gather that the cities stood in the most fertile and best watered portion of "the plain," in the midst or vicinity of beds of slime or bitumen, which were sufficiently extensive to be a characteristic of the region; that this plain was near to Zoar, and near enough to Hebron to enable Abraham to obtain an excellent view of the smoke which arose from it; that the destruction was by fire. The sacred narrative, however, does not explicitly state the situation of the cities, but the leading characteristics of the country in which they stood are mentioned, and it would seem that they justify the belief that the cities stood south of the Dead Sea. Dr. Robinson, whose view is indorsed by Dr. Porter, says:

"It seems to be a necessary conclusion, that the Dead Sea anciently covered a less extent of surface than at present. The cities which were destroyed must have been situated on the south of the lake as it then existed; for Lot fled to Zoar, which was *near* to Sodom; and Zoar, as we have seen, lay almost at the southern end of the present sea, probably in the mouth of Wády Kerak as it opens upon the isthmus of the peninsula. The fertile plain, therefore, which Lot chose for himself, where Sodom was situated, and

which was well watered like the land of Egypt, lay also south of the lake, 'as thou comest to Zoar.' Even to the present day more living streams flow into the Ghôr at the south end of the sea, from wádies of the eastern mountains, than are to be found so near together in all Palestine; and the tract, although now mostly desert, is still better watered, through these streams and by the many fountains, than any other district throughout the whole country.

"In the same plain were slime pits; that is to say wells of bitumen or asphaltum; the Hebrew word being the same as that used in describing the building of the walls of Babylon, which we know were cemented with bitumen. These pits or fountains appear to have been of considerable extent. The valley in which they were situated is indeed called Siddim; but it is said to have been adjacent to the Salt Sea, and it contained Sodom and Gomorrah. The streams that anciently covered the plain remain to attest the accuracy of the sacred historian; but the pits of asphaltum are no longer to be seen. Did they disappear in consequence of the catastrophe of the plain?

"The remarkable configuration of the southern part of the Dead Sea I have already described; the long and singular peninsula connected with the eastern shore by a broad low neck; the bay extending up farther south, in many parts very shallow; and the low flat shores beyond, over which the lake, when swollen by the rains of winter, sets up for several miles. Indeed the whole of this part of the sea, as seen from the western mountains, resembles much the winding estuary of a large river, when the tide is out, and the shoals left dry. I have also related the sudden appearance of masses of asphaltum floating in the sea; which seems to occur at the present day only rarely, and immediately after earthquakes; and also, so far as the Arabs know, only in the southern part of the sea. The character of the shores, the long mountain of fossil salt, and the various mineral productions, have been also described.

“In view of all these facts, viz.: the necessary existence of a lake before the catastrophe of Sodom; the well-watered plain towards the south, in which were the cities of Sodom and Gomorrah, and not far off the sources of bitumen; as also the peculiar character of this part of the Dead Sea, where alone asphaltum at the present day makes its appearance; I say in view of all these facts, there is but one step to the obvious hypothesis, that the fertile plain is now in part occupied by the southern bay, or that portion of the sea lying south of the peninsula; and that by some convulsion or catastrophe of nature, connected with the miraculous destruction of the cities, either the surface of this plain was scooped out, or the bottom of the sea was heaved up, so as to cause the waters to overflow and cover permanently a larger tract than formerly. In either case, it would follow, that the sources of bitumen would in like manner be covered by the sea; and the slimy substance becoming hardened and fixed by contact with the waters, might be expected occasionally to rise and float upon the surface of this heavy flood. The ancients describe the masses of asphaltum as thus rising from the bottom of the sea, apparently in greater abundance than at the present day; although this circumstance perhaps may be accounted for by supposing that the bitumen was not anciently, as now, eagerly gathered up and carried away.

“The country we know is subject to earthquakes; and exhibits also frequent traces of volcanic action. In the whole region around the Lake of Tiberias these traces were decided; and at a short distance west of Safed, we afterwards came upon the crater of an extinguished volcano. It would have been no uncommon effect of either of these causes to upheave the bottom of the ancient lake, and thus produce the phenomenon in question. But the historical account of the destruction of the cities implies also the agency of fire. . . . Perhaps both causes were at work; for volcanic action and earthquakes go hand in hand; and the accompanying electric discharges usually cause light-

nings to play and thunders to roll. In this way we have all the phenomena which the most literal interpretation of the sacred records can demand.

“ Further, if we may suppose, that before this catastrophe, the bitumen had become accumulated around the sources, and had perhaps formed strata spreading for some distance upon the plain; that, possibly, these strata in some parts extended under the soil, and might thus easily approach the vicinity of the cities; if, indeed, we might suppose all this, then the kindling of such a mass of combustible materials, through volcanic action, or by lightning from heaven, would cause a conflagration sufficient not only to engulf the cities, but also to destroy the surface of the plain, so that ‘the smoke of the country would go up as the smoke of a furnace,’ and the sea rushing in would convert it into a tract of waters. The supposition of such an accumulation of bitumen may at first appear extravagant; but the hypothesis requires nothing more (and even less) than nature herself actually presents to our view, in the wonderful lake or tract of bitumen found on the island of Trinidad. The subsequent barrenness of the remaining portion of the plain is readily accounted for by the presence of such masses of fossil salt, which perhaps were brought to light only at the same time. The preceding views and suggestions are not the result of mere conjecture; but rest upon a basis of facts and analogies supplied by the researches of science.” *

Mr. Tristram also adopts the southern location for these cities, and during his travels in this region made some of the most interesting discoveries of any modern traveller. How far the examination of the country by a skilled geologist will confirm his reports remains to be seen, but his statements have a most important bearing upon this whole question, and if fully confirmed by future scientific exploration of the

* *Biblical Researches*, Vol. II. pp. 188–190.

region, will furnish an almost unanswerable argument in favor of the southern situation. Describing the southern section of the sea, he says: "Sulphur springs stud the shore; sulphur is strewn, whether in layers or in fragments, over the desolate plains; and bitumen is ejected in great floating masses from the bottom of the sea, oozes through the fissures of the rocks, is deposited with gravel on the beach, *or appears, with sulphur, to have been precipitated during some convulsion.* . . . The kindling of such a mass of combustible material, either by lightning from heaven or by other electrical agency, combined with an earthquake ejecting the bitumen or sulphur from the lake, would soon spread devastation over the plain; so that the smoke of the country would go up like the smoke of a furnace." *

In describing the northern end of Wády Mohawât, a valley which flows into the lake at the northern end of the salt hills of Usdum, he says: "There are exposed on the sides of the wády, and chiefly on the south, large masses of bitumen mingled with gravel. These overlies a thick stratum of sulphur, which again overlies a thicker stratum of sand so strongly impregnated with sulphur that it yields powerful fumes on being sprinkled over a hot coal. Many blocks of the bitumen have been washed down the gorge, and lie scattered over the plain below. . . . The layer of sulphurous sand is generally evenly distributed on the old limestone base: the sulphur evenly above it, and the bitumen in variable masses. In every way it differs from the ordinary mode of deposit of these substances as we have seen them elsewhere. Again, the bitumen, unlike that which we pick up on the shore, is strongly impregnated with sulphur, and yields an overpowering sulphurous odor; above all, *it is calcined, and bears the marks of having been subjected to extreme heat.*' †

He adds: "So far as I can understand this deposit, if

* *Land of Israel*, p. 359.

† *Id.* pp. 355-357.

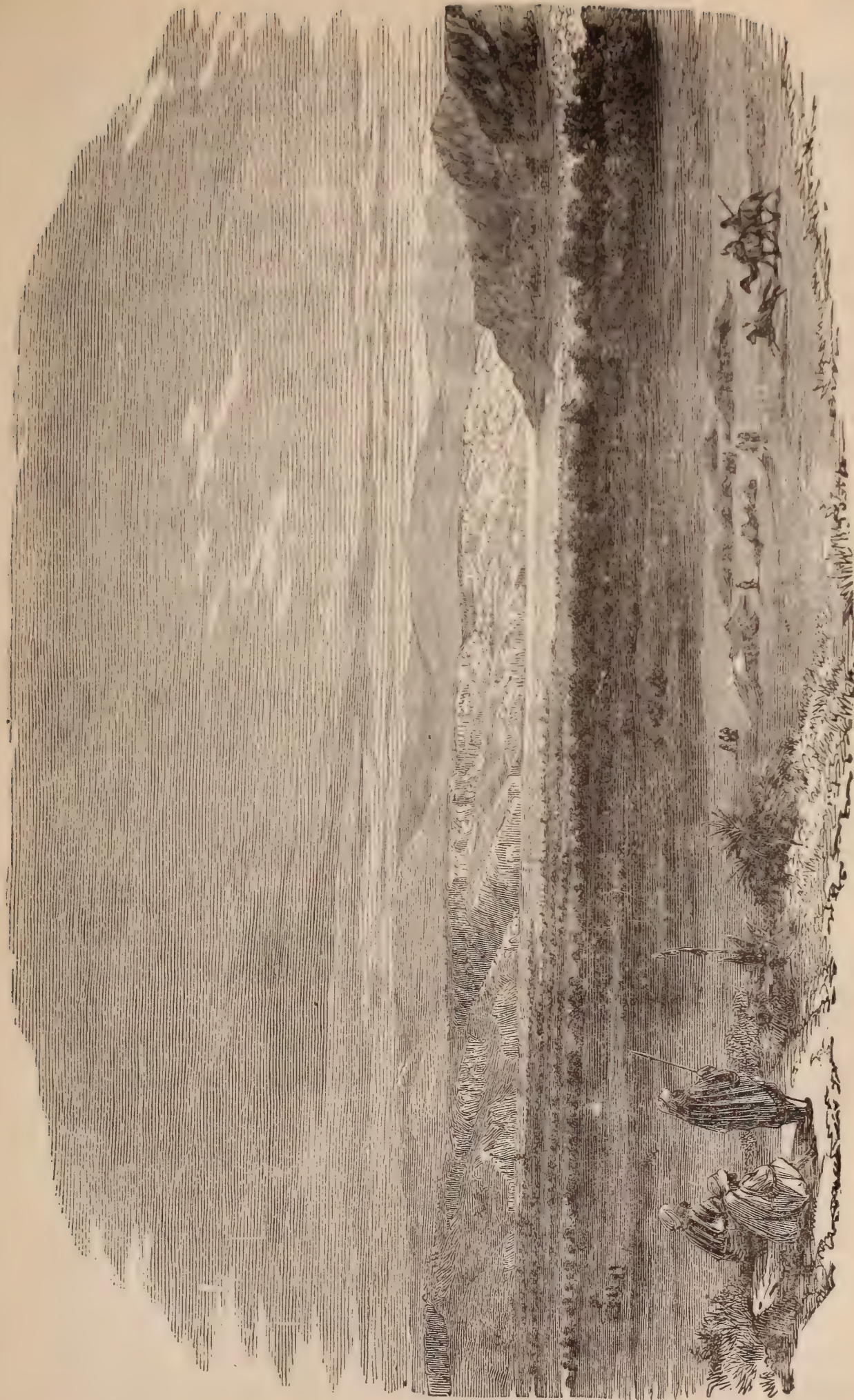
there be any physical evidence left of the catastrophe which destroyed Sodom and Gomorrah, or of similar occurrences, *we have it here.*"

Mr. Grove thus states the argument in support of the location of these cities to the north of the Dead Sea: "The next mention of the name of Sodom (Gen. xiii. 10-13) gives more certain indication of the position of the city. Abram and Lot are standing together between Bethel and Ai (Id. 3), taking a survey of the land around and below them. Eastward of them, and absolutely at their feet, lay the 'circle of Jordan.' The whole circle was one great oasis—'a garden of Jehovah.' In the midst of the garden the four cities of Sodom, Gomorrah, Admah and Zeboiim appear to have been situated. It is necessary to notice how absolutely the cities are identified with the district. In the subsequent account of their destruction (Gen. xix.), the topographical terms are employed with all the precision which is characteristic of such early times. The mention of the Jordan is conclusive as to the situation of the district, for the Jordan ceases where it enters the Dead Sea, and can have no existence south of that point. The catastrophe by which they were destroyed is described in Gen. xix. as a shower of brimstone and fire from Jehovah. However we may interpret the words of the earliest narrative one thing is certain, that the lake was not one of the agents in the catastrophe. Nor is it implied in any of the later passages in which the destruction of the city is referred to throughout the Scriptures. Quite the contrary. Those passages always speak of the district on which the cities once stood, not as submerged, but as still visible, though desolate and uninhabitable. In agreement with this is the statement of Josephus, and the accounts of heathen writers, as Strabo and Tacitus; who, however vague in their statements, are evidently under the belief that the district was not under water, and that the remains of the towns were still to be seen. From all these passages, though much is obscure, two things seem clear:

1. That Sodom and the rest of the cities of the plain of Jordan stood on the north of the Dead Sea. 2. That neither the cities nor the district were submerged by the lake, but that the cities were overthrown, and the land spoiled, and that it may still be seen in its desolate condition." *

From the northwestern corner of the Dead Sea, our route leads to the Convent of Mar Sâba, which is the end of the second day's journey. The distance can be travelled in about five hours, and in some respects is one of the most attractive portions of the whole tour. After leaving the Dead Sea, one must ride across the plain, passing on the right a large cane-brake and thicket of thorns, watered by a brackish spring called 'Ain Jehâir. Then the road enters a succession of deep furrows, winding among the chalky cliffs, the work of the winter torrents; and in about an hour after leaving the sea, the foot of the difficult mountain pass of Nukb el-Kuneiterah is reached. Up this toilsome defile the road winds wearily, clinging to the side of the mountain which rises high above it on the left, and bordering a wild, deep chasm, which falls far below it on the right hand. To gain the summit of the pass requires an hour of steady and laborious climbing, but the toil and fatigue are more than repaid by the magnificent views which are obtained during the ascent. Far to the northward the Jordan valley is seen, with the winding course of the river marked along its centre by a line of dark green foliage, until it is lost amid the hills that make up the northern background. Below, and but a few miles distant, is the Dead Sea, flashing like a mirror of steel in the light of the afternoon's sun. Beyond the sea the mountains of Moab rise up, a solid wall, broken in one or two places only by the great ravines which come down through them to the sea. To the southeast is the huge chasm of Wâdy Zurka, and to the northeast Wâdy Hesbân comes winding down to the plain. Beyond the Jordan the

* *Smith's Dictionary of the Bible.* SODOM.



THE MOUNTAINS AND PLAIN OF MOAB.

plain of Moab stretches away to the foot of the mountains, which rise from its farthest verge, dark and solemn, as if they shut in the valley from all the rest of the world.

From the top of the pass can be seen a hill, about two miles to the right, on which stands a Mohammedan wely, which the Moslems call *Neby Mûsa*, from their tradition that it is the tomb of Moses. Hundreds of the faithful make annual pilgrimages to it, fully persuaded that the body of the great lawgiver was buried here; and M. de Saulcy endeavors to identify it with Mount Pisgah, on which Moses died, and was buried by God in the sublimest silence of history.

Another hour over a dreary plateau, so white and bare that it is painful in the glare of the unclouded sun, and up a steep mountain, and the road reaches a reservoir cut in the rock near the summit. There is generally water here, good enough to quench the thirst excited by the hot ride across the plateau. Thus refreshed, one may push on, and in fifteen or twenty minutes more gain the summit of the ridge, and look back over the rugged country towards the Jordan, with the Wilderness of Engedi, broken, bare, and sad as death, to the southward. Through the distant cliffs the Dead Sea may be seen at intervals along its southern portion.

The road now begins to descend the ridge, and winds for an hour or more over the bare gray ridges and dreary gorges. At last the great ravine of the Kidron is reached, spreading out to a considerable width, with lofty sides, which grow higher to the southward of the point where the road crosses to the right bank, along which it winds, running along the edge of the tremendous precipice, for a part of the way upon a natural ledge of rock, and for other portions by artificial cuttings. As we proceed up the ravine it becomes deeper, wilder, and grander. The mountains tower up far overhead, their dark sides pierced at frequent intervals by the caves and cells once occupied by the anchorites who thronged this region in the earlier centuries of Christianity. For more than a mile the road passes through this

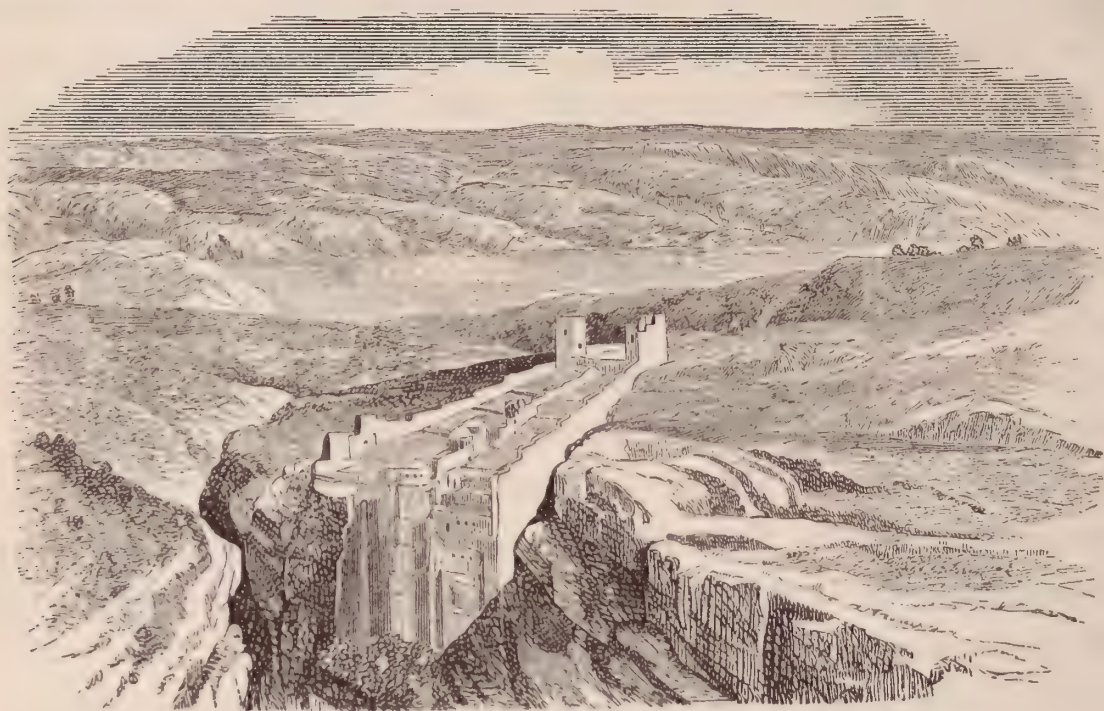
sublime gorge, and at last a sharp turn brings the traveller before the gate of the Convent of Mar Sâba, in some respects the most extraordinary structure upon the globe.

Dismounting, the traveller descends a broad, paved stairway leading from the road to the portal of the convent. A massive wall rises at the end of the platform, and in its side is a small gateway closed with a heavy and strong iron door. Here the traveller must pause, while a parley is held with the monks who, after inspecting him from a loophole high above the gate, and satisfying themselves that he is not a Bedawy, demand first of all his letter of recommendation from the patriarch at Jerusalem, without which no stranger is admitted within the gates. This being delivered, read, and found in proper form, the traveller is allowed to enter the convent, but his Arab escort must remain without. No Bedawy has ever set foot within the walls, and the good fathers wisely continue the policy of their predecessors. Women are never admitted under any pretext. There is a tower two stories high, without the walls, on the very summit of the cliff, with a heavy grated door about twenty feet up its side, where they may spend the night, but to admit them within the gate would be in the eyes of the good fathers the very abomination of desolation.

Once admitted, the visitor passes down a flight of stairs to a second door, from which a winding stairway and several intricate passages and courts lead to the apartments reserved for strangers, which open upon a court that overhangs the dark glen below, and from which one may look up to the rugged cliffs that tower above until they seem to touch the sky.

“In the wild grandeur of its situation Mar Sâba is the most extraordinary building in Palestine. Just at the place where it stands, a small side ravine tumbles down into the Kidron, and the buildings cover both sides of the former, and the projecting cliff between the two; the irregular masses of walls, towers, chambers, and chapels here perched

upon narrow rock terraces, and there clinging to the sides of precipices. The church, an edifice with enormous buttresses, a large dome and small clock-turret, occupies the point of the rock, and the other buildings are so dispersed along the side, from the summit to the bottom of the ravine, that it is impossible to tell how much is masonry and how much nature. Within, the same difficulty is felt, for everywhere advantage has been taken of natural caves, and artificial ones hewn out in bygone ages by the industry of monks; and in front of these simple façades have been built, or min-



CONVENT OF MAR SABA, AND THE DEAD SEA.

ature cells constructed, while steep flights of stairs, and long narrow galleries, forming a labyrinth which none but the inhabitants can thread, connect the whole. The *tout ensemble* is picturesque and wild, especially when we view it in the pale moonlight, when the projecting cliffs and towers are tinged with silver beams, while the intervening spaces and the deep chasm below are shrouded in gloom."

The principal sights of the convent, apart from the edifice itself, are the tomb and cell of the founder, St. Sabas. The former is in a small neat chapel. The latter is a rude cave, rougher and less comfortable than any of the others. The

tradition has it that the cell was once the den of a lion. St. Sabas having concluded to retire to this glen, was struck with the cave, but found it occupied by the lion. The saint, determined to dispossess the royal tenant, quietly gave the lion a hint that he had better get out, as the place was wanted. Whereupon the lion arose, left the cave, and returned no more, and the saint established himself in the quarters thus secured.

The convent was founded by St. Sabas, a man of great sanctity of life and strength of character, and a native of Cappadocia, born in A. D. 439. About the year 483 he retired to this spot, to which he was followed by thousands of monks, some writers placing the number as high as 14,000. Soon after this he founded the convent which bears his name. He died here in A. D. 532. Since then the convent has shared the vicissitudes of the country in which it is situated. It was plundered by the Persians, and forty-four of the monks killed, in the seventh century. At present its only enemies are the Bedawîn, who hover around it, and who believe that it contains immense treasures. Should a chance present itself of plundering it, the wild sons of the desert would not be slow to avail themselves of it, and they wait patiently for such an opportunity. No Arab is allowed to cross its threshold, and its strong walls and peculiar position render it impregnable to the wandering tribes. Still in troublous times they will appear on the opposite cliffs, and take a shot at long range at any of the good fathers who venture to show themselves in the open courts.

The convent is one of the richest in Palestine, and is the property of the Greek Church. The monks are bound by vows of poverty, and live solitary lives, abstaining from the use of flesh, and practising other forms of asceticism. The library is said to be good, and to contain some rare and valuable ancient manuscripts.

From the convent it is but a two and a half hours' ride up the Kidron to Jerusalem, and from a neighboring hill the

domes on Moriah may be seen. Our way lies in the opposite direction, however—to the southern end of the Dead Sea. From Mar Saba the road leads for four hours down the Wády en-Nâr, “the Valley of Fire,” the lower part of the Kidron, which well deserves its name. It is as bare and scorched as if a whirlwind of flame had passed over it, and is almost appalling in its intense desolation. It is a narrow gorge, with high perpendicular walls of limestone, which sometimes seem almost to shut in the sky. The bed is covered with huge masses of rock which have been hurled by some convulsion of nature, or by the force of the winter rains, from the cliffs, and over these the traveller must pick his way on foot for a good part of the time, and literally drag his steed after him. To attempt to ride would result in a broken neck. After more than four hours of hard work the road leaves the Wády en-Nâr and turns to the southward, and after three hours more of scarcely less fatiguing riding 'Ain Ghuweir is reached, the halting-place for the night. The day's ride covers between seven and eight hours, and is unusually fatiguing, and few travellers will regret to see the tents pitched and the camp formed for the night.

The next day's journey is long and tiresome, but is much more interesting. From 'Ain Ghuweir the road leads to the southward to the cliffs overhanging the fountain of 'Ain Terabeh, situated on the shore of the sea. This point is reached in about an hour, and affords a fine view of the sea and of the opposite side, more of the lake being seen from here at the same moment than from almost any other point of view. This road is that which has been pursued from time immemorial by the roving tribes of the south in their forays into Judæa and Northern Palestine. They burst out from Moab and the southern desert, sweep around the southern end of the Dead Sea, and follow the comparatively easy road along its western shore by 'Ain Jidy to Hebron, Bethlehem, Tekoa, or Jerusalem. It was by this road that

the Moabites and Ammonites, and their allies, advanced upon Jerusalem in the reign of Jehoshaphat, going up by the way of Tekoa to attack the Holy City. Reaching the wilderness of Tekoa they became confused by the ambuscades they had set for the children of Judah (who were advancing to meet them, animated by the divine promise of victory), and fell upon each other instead of the common enemy. The Moabites and Ammonites first cut the Edomites to pieces, and then turned upon each other, and when the children of Judah reached the scene the field was covered with the dead bodies of their enemies. This great deliverance struck terror to the enemies of Judah, and secured peace for the people during the remainder of Jehoshaphat's reign. (2 Chron. xx.) The wandering tribes of the desert and of the country east of the Dead Sea rarely let a year pass without making similar though less important forays, and are a source of the greatest trouble to the Pasha of Jerusalem.

Half an hour after passing 'Ain Terabeh, the Wády Ta'âmîrah is reached, so called from the tribe whose territory lies along it. It leads up to Bethlehem. Half an hour more brings us to Wády Derejeh, a continuation of Wády Khureitûn. Wády Derejeh means "Valley of the Staircase," and the name admirably indicates its character. It is a terribly rugged and difficult mountain pass, the ascent of which is toilsome and dangerous, and the descent on the opposite side even worse. It leads to a barren and blasted table-land called Husâsah, upon which grow only a few stunted and half-dead shrubs. Living water is not found upon it, and rain-water is found in the hollows of the rocks only at long intervals. It is a fair specimen of the Wilderness of Judæa, of which it forms a part, and is inhabited only by the Rashâideh Arabs. Several small wádies break this table-land, all of which are crossed by the traveller, and in about two hours a long, naked mountain range, running down southeast to the sea, and ending in Râs el-

Mersed, is reached. It is crossed by means of a rugged gorge, the road through which is one of the worst portions of the whole route.

From the plateau to the summit of the pass is about an hour, and then the traveller is rewarded for his labor by one of the grandest and most beautiful views of the Dead Sea and its vicinity to be gained from any point. To the southward upon the western shore rises the huge rock of Sebbeh, the ancient Masada, pyramidal in shape, and an imperishable monument to Jewish heroism. Far away, rising in a faint blue outline against the southern horizon, are the salt hills of Usdum. Beyond the sea is the low white peninsula, back of which rise the Moab Mountains, broken by the purple ravines that cut them, and which seem in the distance like mere shadows. Kerak is seen, clinging to its lofty rock, far away up one of these ravines; and almost opposite the point at which we stand, the gray cliffs are broken from summit to base by the Wády Mojib, the ancient river Arnon, as it falls into the sea. Râs el-Mersed thrusts its bold head between us and the north, and hides the upper portion of the sea and the Jordan Valley from view. From the summit of the pass there is a road to Tekoa, distant a day's journey.

The route now descends the mountain, and in a little less than an hour the fountain of 'Ain Jidy is reached. Twenty minutes more and we are at the foot of the pass, at the usual camping-place of travellers, in the plain, by the little brook that comes gurgling down from the fountain above.

The fountain of 'Ain Jidy, "Fountain of the Kid," is a copious spring, from which a fine stream bursts forth at once, four hundred feet above the level of the Dead Sea, and goes plunging down the mountain side, its course hidden by the luxuriant foliage which covers the hill-side here. The water is sweet, though warm, the temperature being about 81° Fahrenheit.

'Ain Jidy is the ancient Engedi, both names having the same meaning. It is shut in on the north by the cliffs of the Wády Sudeir, among the highest along the western coast. On the south of the ancient site a plain slopes from the mountains to the Wády el-Ghor, at its southern verge, and from the hills on the west to the sea. The fountain is situated on the side of the northern hills, about a mile above the plain, and sends a copious stream down the



'AIN JIDY AND THE SOUTHERN END OF THE DEAD SEA.

mountain side into the plain. Its course is marked by a belt of acacia, mimosa, and lotus trees. Reaching the plain the stream runs towards the sea through a dense thicket of cane. It does not reach the lake, however, being absorbed by the earth before it has crossed the plain, except during the rainy season, when its swollen waters flow into the sea. Along the banks are the gardens of the Rashâideh Arabs, nothing to boast of, but still valuable to an Arab, and

furnishing them with vegetables and fruits. Drs. Robinson and Porter state that the soil of this plain is exceedingly fertile, and that with careful cultivation and irrigation it could be made to produce "almost anything—even the most tropical fruits."

The climate is warm, but not enervating. Mr. Tristram, who visited the place in January, says of it: "The dryness of Engedi is something extraordinary. . . . And yet it is by no means oppressively hot. The maximum thermometer in the shade in four days was 86°, the day average 72°, the minimum at night as low as 45°. But we all felt an indescribable elasticity and capacity for physical work. The pressure of the atmosphere at this depth must supply an extraordinary quantity of oxygen, and one felt as if half a breath were sufficient." *

Upon the lower terraces of the mountain, by the fountain, along the plain, and upon the south side of the stream, are ancient ruins, marking the site of the city that once stood here. They consist of mere heaps of stones. From the plain a beach of pebbles and broken rock, encrusted with salt, leads to the water. The hill on the north of the plain projects into the sea, and ends the beach in that direction, but the latter extends for some distance to the southward.

Growing in the plain of Engedi is a tree which produces a singular fruit. To the Arabs it is known as the '*Osher*'; botanists call it *Calotropis procera*; but its English name is the "Apple of Sodom." The tree is from ten to fifteen feet high, and has a gray bark which resembles cork. The leaves are long and oval-shaped, and when broken a milk-like fluid exudes from them. The fruit is, in shape and appearance, like a large blooming apple, and when ripe is of a rich yellow color, and grows in clusters of two or three. Upon being pressed or struck it explodes with a slight noise,

* *Land of Israel*, p. 295.

and only a shrivelled skin, and a slender pod, connected with the rind by delicate filaments, and running through the apple from the stem, remains, the apple being filled almost entirely with air. The pod contains a quantity of fine silk with seeds. The silk is used by the Arabs for matches for their guns. It burns freely and without sulphur, and is preferred by them to the ordinary match. This is the fruit described by Josephus. "The traces (or shadows) of the five cities," he says, "are still to be seen, as well as the ashes growing in their fruits, which fruits have a color as if they were fit to be eaten; but if you pluck them with your hands, they dissolve into smoke and ashes." *

'Ain Jidy occupies the site of the ancient Engedi, a city of Judah, whose original name was Hazazon-Tamar, "Pruning of the Palm," in consequence, no doubt, of its palm trees, which once grew here luxuriantly. As Engedi, it gave its name to that part of the Wilderness of Judæa in which David took refuge from Saul. "It is more than probable," says Dr. Porter, "that the *fountain* was always called Engedi, and that the ancient town built on the little plain below it came in time to take its name." Saul pursued David into this retreat, and hunted him through the wilderness with 3000 men, and it was in one of the caves with which the region abounds that the exquisite scene occurred in which David conquered the fierce monarch by that generosity which was such a marked trait of his character. (1 Sam. xxiv.) In the chapter just referred to (verse 2), the region is called "the rocks of the wild goats." These animals are called by the Arabs *Beden*, and to this day inhabit the rocks and crags above and around the fountain and plain. The place must have been productive in ancient times, for Solomon refers to its vineyards in his Song (i. 14). Josephus and Pliny state that it was famous for its palm trees and opobalsam. Eusebius and Jerome both mention Engedi as

* *Wars of the Jews*, Book IV. Chap. VIII. Sect. 4.

a large village on the shore of the Dead Sea, in their times. Lying right in the paths of the marauding Bedawîn, its decline and destruction are not surprising.

Leaving Engedi the road passes down to the shore, and follows the base of the cliffs which here rise to a height of from 1200 to 1500 feet. They are broken a short distance down by a wild ravine called Wády 'Areijeh. About the same distance farther south is a large natural depression near the shore, where the cliffs press out close to the sea, called Birket el-Khulil, "the Pool of Khulil," or of Abraham, Khulil (the Friend) being the Arabic name of the Patriarch. It is simply a salt marsh which is flooded when the sea is full during and after the rainy season. As the water falls a crust of impure salt forms upon the surface, and is gathered by the Arabs. Sulphur and bitumen are also found along the shore. Beyond this marsh the beach grows wider, and in a little while the mouth of Wády Khuderat is crossed, and the traveller enters upon what may be termed the plain of Masada. An hour and a quarter farther on is Wády Seyal, the sides of which consist of a series of terraces worn by the action of the winter torrents. This is crossed, and the road continues for about two hours longer over an undulating plain, withdrawing by degrees from the sea to the base of the gigantic rock of Sebbeh, which has been looming up to the southward since the Wády Seyal was crossed, the ride from 'Ain Jidy having occupied a little more than six hours, and leaving full time for the inspection of the place before night.

Sebbeh is identical with the ancient Masada, and stands on a rock from 1200 to 1500 feet high. The rock is separated from the adjoining mountains on the north and south by deep ravines, but it is joined to them on the west by a narrow ridge or neck which rises to about two-thirds of its height. The rock projects considerably beyond the line of the cliffs, and rises high above them, so that it presents the appearance of a lofty isolated mass standing out boldly

towards the sea. On the side nearest the water it rises perpendicularly to a height of 700 feet, after which the slope begins in that direction. On the other sides the ascent is more gradual, but ridges or projections of the cliffs, varying from 20 to 100 feet in height, prevent access to the summit. The upper portion of the rock is somewhat in the shape of a pyramid, and looks as though its sides had been scarped to add to its strength. Between the base of the rock and the sea stretches out a broad beach of sand and detritus, two miles in width. "The two miles of rugged slope that lay between our path and the sea," says Mr. Tristram, "are formed of a soft, white, and very salt deposit, torn and furrowed by winter torrents in every direction, which have left fantastic ruins and castles of olden shape, flat-topped mame-lons, cairns, and every imaginable form into which a wild fancy could have moulded matter, standing in a labyrinth, north and south, before and behind us."

The ascent to the summit is rugged, and practicable only for pedestrians, and requires about three quarters of an hour. Starting from the beach, the narrow path winds up the face of the cliff on the northern side beyond the ravine, until the top of the ridge is reached, and a point gained to the west of the rock. The path then descends to the neck which connects the rock with the hills, and crosses it, and reaches the foot of the pyramidal summit; up which it runs in a sort of zigzag, hewn in the side of the rock. It is broken in so many places that one must use his hands as well as his feet in climbing now, and when the summit is gained the hardest climber will be obliged to sit down and rest.

From the summit a view inexpressibly grand and desolate stretches out before the gazer. On each side are the yawning chasms that separate the rock from the adjoining hills. Towards the sea is the steep precipice. All around are the crags and peaks, tinted with a deep purple, upon which this rock looks down; full fifteen hundred feet below is the Dead Sea, here in full view from the mouth of the

Jordan to its southern extremity; and on the opposite shore the wall of the Moab Mountains, long, dark, and high, and bounding the entire eastern horizon, rises up sterner and gloomier than from any other point of view. In all respects this is the most thoroughly characteristic and extensive view of the Dead Sea and the surrounding country to be obtained from any point upon its shores.

“A portion of the summit of Sebbeh on the northwest is nearly level; and including the broken ground on the south side, the platform available for building measures about 1000 yards by 400. The entrance to this platform is just below the western edge, through a gateway with a pointed arch. The remains of the ancient fortress are neither extensive nor remarkable. They have something of a modern look, too, which disappoints us. The masonry, except in one or two parts of the exterior defences, is rough—the stones being loosely put together, and the interstices filled in with little fragments. This, combined with the pointed arches, almost forces one to the conclusion that the present remains are not older than the crusades; but history makes no mention of any occupation since the Roman age. There are four buildings still in part standing—two just north of the entrance on the west side of the platform; another towards the middle; and a fourth at the northern end. The first has some pretensions to architectural effect; the entrance gateway formed part of it; and we observe on the stones of the arch rude cuttings—perhaps masons’ marks—resembling Greek letters and one not unlike the sign of the planet Venus ♀. The ruin towards the middle of the platform reminds one of a church, the principal chamber having a semicircular apse at its eastern end. The interior walls are covered with a very hard plaster, so studded with fragments of smooth pottery as to resemble rude mosaic. It had once a mosaic pavement. At the northern extremity of the area, some fifty feet below the summit, is a curious round tower with double walls of great strength, but now

inaccessible. On a terrace still lower down is a large quadrangular ruin. The projecting ledge on which these out-works stand may probably be the 'white promontory' mentioned by Josephus. The remains of a strong wall can still be traced round the whole summit. The most ancient parts of the fortress seem to be those on the north; though the whole is now in such a state of utter ruin that it is impossible to trace fully even the outlines of the various buildings. There are three large cisterns for rain-water hewn in the rock; one on the north is about forty feet square by twenty deep; another at the southwest is the largest, being one hundred feet long, forty broad, and fifty deep, still covered with white cement; the remaining one to the east of the latter is smaller. The only other remains worthy of our attention are those of a wall encircling the rock. Every part of it can be traced by the eye from the summit, away on the beach far below, and along the cliffs and hill-sides around. Connected with this wall are the camps formed long centuries ago by the besieging armies, and still complete. The principal ones are on the northwest and southwest sides."

Dr. Robinson was the first to identify these ruins with the fortress of Masada, built by Jonathan Maccabæus in the second century before Christ. Herod the Great remodelled it, and materially increased its strength, intending to render it an impregnable stronghold in which he could take refuge in case of need, for he was always dreading an uprising of the Jews, by whom he knew he was hated. In the eighth chapter of the Fourth Book of his Wars of the Jews, Josephus has given a full and accurate description of the fortress. He places it on a rock overhanging the Dead Sea, and surrounded by impassable ravines. Access to it was gained only on the east and west sides by zigzag paths hewn in the side of the rock, and of which only the western path now remains. The summit was a plain surrounded by a wall seven stadia in circumference. It was strongly fortified

and provided with cisterns, and the interior, which was good soil, was left as a garden, in order that the garrison might there cultivate a portion of their food. Water was supplied by large cisterns constructed to receive and retain the rains. On the north and west sides stood a palace which Herod adorned with columns and porticos and provided with baths. The fortress he filled with vast stores of provisions and arms.

Upon the breaking out of the Jewish War of Independence Masada fell by stratagem, with all its stores and supplies, into the hands of *Sicarii*, as they were termed by the Romans—"Robbers" or "Freebooters." But though called by this opprobrious name by their enemies the *Sicarii* were really partisans or guerillas, who maintained an irregular warfare upon the enemies of their country, striking their blows whenever and wherever opportunity presented itself, and retreating to their strongholds when hard pressed. As the time passed on, and the success of the Romans became greater, they ceased to distinguish between friend and foe, and laid the entire country under contribution. The capture of Jerusalem by Titus was followed by the surrender of the fortresses of Herodium and Machærus, and Masada remained the last stronghold of the Jews. Flavius Silva, the Roman commander, laid siege to it. It contained upwards of 1000 persons, and was ably commanded by Eleazar, the last of the Jewish heroes.

The Romans shut in the rock from succor from without, and prevented the escape of the garrison by enclosing it with a wall of circumvallation. The sites of the Roman encampments may still be seen in the plain below, and upon the ridges to the northwest and southwest. The attack was made from the western side, where alone the fortress was assailable. A massive tower defended the eastern end of the neck which joins the rock to the ridge, and this was first taken, and Silva established his head-quarters on the spot. Just behind this, on a projecting ledge, to the north, the Romans with almost incredible labor raised a mound of

earth and stones, upon which they erected a tower cased with iron. The top of this tower commanded the walls of the fortress, and from it the besiegers were enabled to sweep the ramparts clear of their defenders. Mounting their battering-rams, they proceeded to make a breach in the wall. When the wall had been thoroughly breached the Romans found that the Jews had built an inner defence of wooden beams and earth. By hurling lighted torches against it, it was set on fire and consumed and the fortress left open to assault. Feeling sure of their prey, the Romans deferred the final attack until the next morning.

The Jews, numbering only 967 persons, including women and children, were now reduced to despair. There could be no doubt as to the result of the next day's assault—death for the warriors, outrage for the women, and captivity for the little ones. In this emergency, Eleazar assembled the garrison, and after dwelling upon the fate in store for them, boldly proposed that they should fire the place and slay each other, their wives and their children. His proposition, at first coldly received, was at length accepted. The warriors embraced their wives and children, and then slew them with their own hands. Ten men were then chosen by lot as executioners, and the rest, one after another, still clasping the lifeless bodies of their wives and children, held up their necks to the blow. The ten then cast lots for their own destroyer; nine fell by the hands of this one; the last man, after he had carefully searched whether there was any more work for him to do, seized a lighted brand, set fire to the palace, and so, with resolute and unflinching hand, drove the sword to his own heart. When the Romans entered the fortress the next morning, they found it tenantless, and not without admiration beheld this unexampled spectacle of self-devotion.” *

* Milman's *History of the Jews*, Vol. II. pp. 393-397. Josephus's *Wars of the Jews*, Book VII. Chapters 8, 9.

From that time, Masada disappeared from history. Its very site was forgotten until discovered by Dr. Robinson.

From Masada the road runs to the southward along the shore for nearly four hours, the region it traverses being comparatively level, broken by ravines at intervals. They are not to be compared to those that have been already traversed. About three-quarters of an hour farther south is Wády Mubughghik, a wild ravine whose sides are perpendicular. The cliffs that line the shore are here at least 1000 feet high, and are deeply cut by ravines coming from the westward. A few yards up the ravine just named is a small verdant oasis fed by a fountain of pure water. Half an hour farther south is Wády Nejd, near which M. de Saulcy claims to have found a stream of lava. Mr. Tristram has shown that no such formation exists. Dr. Anderson, the geologist of the Lynch expedition, found no trace of it. From this point the path lies at the base of the cliffs, very close to the sea, to Wády Zuweireh, in which De Saulcy locates the Zoar of the Bible. Dr. Robinson has shown that Zoar lay on the opposite side of the lake.

A little to the south of Wády Zuweireh is Wády Muhawat, or Mohawat, in which Mr. Tristram found the remarkable traces of the action of fire which have been mentioned, and which he thinks are a trace of the great catastrophe which overwhelmed the cities of the plain. "It is," says Mr. Tristram, "a broad, deep, dry ravine, . . . the principal channel of the drainage of the Wilderness of Judæa, south-east of Beersheba. Though not the deepest, it was the finest gorge we had yet met with, from its width and the bold sweep of its many turns." After describing the formations of sulphur and bitumen, which description we have already quoted, he says: "The whole appearance points to a shower of hot sulphur and an irruption of bitumen upon it, which would naturally be calcined and impregnated by its fumes; and this at a geological period quite subsequent to all the diluvial and alluvial action of which we have such

abundant evidence. . . . The traces are extremely local, not extending to the neighboring wádies, *nor very far up this one.*" The region offers a rich field for future research,



JEBEL USDUM FROM THE LAKE.

and it is to be hoped that a properly equipped expedition will ere long follow up Mr. Tristram's discoveries.

The camp is formed in the lower end of Wády Zuweireh, about twenty minutes from the mouth of the glen. The

situation is such that the camp-fires are screened by the cliffs from the observation of the Bedawîn. From this point one may visit the salt hills of Usdum, which begin at the mouth of the wâdy, and extend for several miles. Between the base of the hills and the sea is a narrow plain covered with acacia and tamarisk shrubs. The range has been described in a previous portion of this chapter. In the northern side of the hill is a cavern of salt which was visited by Dr. Robinson, who thus describes it: "It is on a level with the ground, beneath a precipice of salt. The mouth is of an irregular form, ten or twelve feet high, and about the same in breadth. . . . This soon becomes merely a small, irregular gallery or fissure in the rock, with a water-course at the bottom, in which water was in some places still trickling. We followed this gallery with lights, and with some difficulty, for three or four hundred feet into the heart of the mountain, to a point where it branches off into two smaller fissures; and then returned. For this whole distance the sides and roof and floor of the cavern are solid salt; dirty, indeed, and the floor covered with dust and earth; but along the water-course it was easy to remark the pure crystallized rock, as worn away by the torrent, which at times evidently rushes violently through the cavern." *

Dr. Robinson thinks that the position of this mountain decides that of the "Valley of Salt," in which David and Amaziah conquered the Edomites. "This valley," he says, "could well have been no other than the Ghôr south of the Dead Sea, adjacent to the mountain of salt; it separates, indeed, the ancient territories of Judah and Edom."

Strange to say, neither the Scriptures nor Josephus make any mention of this mountain of salt. The present name of Usdum is undoubtedly derived from Sodom, which, if the theory of Dr. Robinson and others be correct, lay to the north of the hill, where the waters of the Dead Sea now roll,

* *Biblical Researches*, Vol. II. p. 110.

Galen says that in his day (second century) these mountains were called Sodom.

From the lower end of Wády Zuweireh the route lies up the wády for over an hour and a half, when it leaves it and passes for four and a half hours more across a dreary wilderness, "thickly studded with white conical hills and short ridges of limestone and chalk of fantastic shapes, presenting the aspect of a frightful desert." From this elevated tract the southern portion of the lake and the Ghôr are in full view, with the yellow line of the desert stretching away into the far distance beyond them. The Moab Mountains can also be seen, together with the ravine in which Kerak is situated, but the town itself is hidden from view.

Four and a half hours across this desert region and the road reaches the base of a steep hill, which is surmounted by an almost perpendicular pass. On the summit of the hill are scattered ruins, traces of former habitations, called Zuweireh el-Fôka, "Upper Zuweireh," and marking the beginning of the hill country of Judæa. The road now inclines to the northwest, and as we advance the country becomes less barren, though the change is so gradual as to be almost imperceptible. In three hours more a conical hill is passed about two miles distant to the left, called Tell 'Arad. It is a barren-looking eminence, commanding the surrounding country, and is identified by Dr. Robinson with the ancient city of Arad, whose inhabitants drove back the Israelites as they attempted to penetrate from Kadesh into Palestine. (Num. xxi. 1-3.) It was afterwards conquered by Joshua. (Josh. xii. 14.) The camp for the night is pitched a short distance beyond, and in the neighborhood of a cistern of rain-water.

From this point the road leads north, and in about three hours reaches Tell Ma'in, the site of the ancient Maon, a hill with a mass of ruins capping its summit, and its sides honeycombed with caves. It was the native place of Nabal. (1 Sam. xxv. 2.) The view from it embraces the Wilder-

ness of Engedi on the east, the hiding-place of David and his outlaw band. About a mile to the northward is Kurmul, the ancient Carmel, where Nabal had his sheep-shearing, and from which he sent the churlish answer that aroused David's wrath. (1 Sam. xxv.) Beyond this still is the slight eminence of Tell Zif (Josh. xv. 55), over which are seen the minarets of Hebron rising from the rich green of the valley of Eshcol. A wide, rolling plain stretches away to the westward, in which may be seen from this hill the sites of several of the towns enumerated by Joshua, and whose names have suffered but little change during the long ages that have rolled by since the Hebrew conqueror penned the roll of his conquests. These are Jutta, now called Gütta; Anab, now 'Anâb; Eshtemoa, now Semû'a; Socoh, now Shuweikeh; and Jattir, now 'Attir. (Josh. xv. 48-55.)

Half an hour farther on is Kurmul, the ancient Carmel. (1 Sam. xv. 12.) The place is a heap of ruins, and its only tenants are the Bedawîn who sometimes lurk amid the ruins watching for their prey. The ruins are scattered along the sides of a little valley, and among them are the remains of several churches, showing that the place once had a Christian population. In the centre of the valley, which is semicircular at its upper end, is a reservoir supplied by a fountain, which once furnished water to the town.

An hour and a quarter beyond Kurmul is Tell Zif, the Ziph of the Old Testament. The country through which the road passes has improved since the start from the camp in the morning, and from Kurmul to Tell Zif is one of the finest sections in southern Palestine. It is a large plain, shut in on the west by hills, and sloping off on the east toward the Dead Sea. The elevation of this plain is estimated by Dr. Robinson at 1500 feet above the level of the Mediterranean, and consequently is over 2800 feet above the level of the Dead Sea. It is gently rolling and almost free from rocks. Wheat of an excellent quality is raised here; the fields being rented from the government

by persons living at Hebron. While the grain is growing, watchmen are stationed in the fields to keep cattle and flocks from trespassing upon them. Dr. Robinson passed by here while the crop was ripening, and mentions an interesting circumstance: "Our Arabs 'were an hungered,' and going into the fields they 'plucked the ears of corn, and did eat, rubbing them in their hands.' On being questioned, they said this was an old custom, and no one would speak against it; they were supposed to be hungry, and it was allowed as a charity." The reader will be forcibly reminded of the beautiful scene in the wheat-field, when the Saviour laid down the eternal law of the Sabbath. (Matt. xii. 1; Mark ii. 23; Luke vi. 1. See also Deut. xxiii. 35.)

The ruins of Ziph lie about half a mile to the east of the road from Hebron to Carmel. They are unimportant.

Two hours more, and Hebron is reached. Passing the ancient city, the camp is formed for the night near Abraham's Oak, from which the journey is resumed next morning. The Jerusalem road is followed for about two hours, and then the route strikes eastward across the country to the ruins of Bereikût, situated on the western side of a valley of the same name, which flows into Wâdy Jehâr farther eastward. The ruins lie scattered over an area of three or four acres, and are situated upon the summit of a small hill. They are evidently of great age, and lie prostrate upon the ground. Eight or ten cisterns, hewn in the rock, are among the ruins. Below the hill is a broad, open valley.

Dr. Robinson identifies the site with the ancient "Valley of Berachah," the scene of the miraculous overthrow of the nations from the east of the Jordan in their expedition against Jerusalem in the reign of Jehoshaphat. (2 Chron. xx. 1-30.)

Three-quarters of an hour more, and we reach Tekû'a, the ancient Tekoa, a heap of ruins covering some four or five acres, and lying upon the wide summit of a commanding ridge. All around lie the ruined foundations of houses,

built of large hewn stones, some of which are bevelled. On the northeast side is the ruin of a square tower, commanding the entire place, and which must have afforded an extensive view of the surrounding country, and have been a conspicuous object in the landscape. Near the centre of the ruins are the remains of a Greek church, with several broken columns and the baptismal font still standing. Several cisterns, hewn in the rock, are to be seen throughout the area, and at a little distance there is a spring of good water, an uncommon advantage in this region, for Tekoa stands on the verge of the Wilderness of Judæa, over which one may look from its lofty position, and down the long ravines of Wádys Khureitûn and Jehâr can be seen glimpses of the Dead Sea.

As late as the twelfth century this shapeless mass of ruins was a thriving village. Its history may be briefly told. It is first mentioned in 2 Samuel xiv., as the place from which Joab brought the "wise woman" to plead with David in behalf of Absalom. It was subsequently fortified by Rehoboam (2 Chron. xi. 6); and was the birthplace of the prophet Amos (Amos i. 1.) Jerome places Tekoa six miles to the south of Bethlehem, which agrees with the present site. In the early part of the sixth century St. Sabas established a new convent here, in connection with the great Convent of Mar Saba. After his death it became the scene of fierce strife between the Monophysites and the Orthodox. During the Crusades the place was occupied by a large Christian population, who rendered the Crusaders good service during the first siege of Jerusalem. In 1138 Tekoa was sacked by a band of Turks from beyond Jordan, and since that time it has disappeared from history. In 1666 it was visited by Von Troilo, who describes it as a shapeless mass of ruins.

From Tekoa the road leads to the northwest to Bethlehem, and thence to Jerusalem, which is reached in four hours from Tekoa.

CHAPTER IV.

THE LAND OF THE PHILISTINES.

The Highway to Gaza—The Valley of Roses—St. Philip's Fountain—Bittir—Appearance of the Hill Country—Samson's Country—Bethshemesh—Arrival of the Ark—Birth-place of Samson—The Home of Delilah—Valley of Sorek—Timnath—Beit Nettif—Azekah—Shocoh—Valley of Elah—Scene of David's Victory over Goliath—Deir Dubbân—The Convent of the Fly—Singular Caves—Ancient Gath—The Home of Goliath—View from the Hill—David's Adventure—History of Gath—Blanchegarde—Exploits of Richard Cœur de Lion—Beit Jibrîn—Remarkable Caverns—Their Origin and Uses—An Ancient Battle-field—Scene of Asa's Victory over the Ethiopians—The Maritime Plain—Ancient Philistia—Lachish—Scene of the Destruction of Sennacherib's Army—The road to Gaza—The Sand Hills—Gaza—The Modern City—Samson in Gaza—His death—History of Gaza—Its Military Importance—Modern Gaza—Ancient Ruins—View of the Plain and City—The road to Jaffa—From Gaza to Askelon—Ruins of Askelon—The Shifting Sands—Disappearance of the Site—Fulfilment of Prophecy—History of Askelon—Mejdel—Ancient Ashdod—The Modern Village—Dagon's Humiliation—Yebna—The Sea Route to Jaffa—Ekron—Ramleh—The Convent—The White Mosque—The Tower—View from the Tower—History of Ramleh—Lydda—Church of St. George—Jaffa—An Ancient City—The Port—A difficult harbor—Population—The Pirates—Commerce of Jaffa—The Jerusalem Gate—The Bazaars—The Gardens—Irrigation—History of Jaffa—The Jerusalem road—Latron—Ancient Modin—The Wady Aly—A Difficult Road—Kuryet el-'Enab—Kirjath-Jearim—A Robber's Stronghold—The Walk to Emmaus—The Road to Jerusalem.

FROM Jerusalem to Gaza there is an old path called es-Sultana, which may be translated the king's highway. But the title is delusive, for the highway is from end to end a mere camel-path from which the inexperienced traveller is apt to wander at every step; so that in going down from the Holy City to the Land of the Philistines, it is necessary to have an experienced guide, as well as a competent escort. The way is less difficult, and the journey less fatiguing than that through the wilderness and along the Dead Sea, but is equally as interesting.

Leaving Jerusalem by the Jaffa Gate, and crossing the Valley of Hinnom, one rides along the northern edge of the

Plain of Rephaim to the Convent of the Cross, and then strikes down the shallow wády in which it lies, and which the Greeks are converting into a garden of vines and mulberries, to the mouth of Wády el-Werd, the "Valley of Roses," half an hour from the convent. Wády el-Werd is one of the prettiest and most productive glens in Palestine. For a mile or more, rose bushes cover the bottom of the valley, being cultivated for the manufacture of rose water. Beyond these are olive groves and vineyards, and lower still little fields of corn cover the valley. Twenty minutes after entering the glen we pass 'Ain Yâlo, a small fountain lying amid a mass of ruins. Beyond this the glen grows wider, and twenty-five minutes more brings us to 'Ain Hanî-yeh, a pretty fountain which gushes out from a semicircular apse at the side of the road. Tradition makes this fountain the scene of the baptism of the Ethiopian eunuch by St. Philip. (Acts viii. 26-40.) The ancient road from Jerusalem to Gaza runs through this glen, but this is the only evidence that can be adduced in support of the tradition. The narrative in Acts seems to intimate very plainly that the baptism took place somewhere in the Philistine plain, and this view is supported by the fact that Philip "was found at Azotus," or Ashdod, on the plain near the sea, immediately after the baptism.

From this fountain the road continues down the ravine to its junction with Wády Bittir, into which it turns. High up on a rocky terrace, on the south side of the latter ravine, stands the village of Bittir, the haunt of a fierce, half-clad, half-savage, and well-armed Arab population. The site is commanding, and the village is a conspicuous object in the landscape. Some writers have identified the place with the ancient city of Bether, where the last stand of the Jewish insurrection under Bar-Cochba was made in the reign of the Emperor Hadrian. The identification rests upon very frail evidence, however.

From Bittir the road winds through wild ravines in a

southwesterly direction towards the plain. Through these deep gorges the bright blue line of the Mediterranean is occasionally seen in the far distance. Every hill is crowned with a ruined town, or a half-deserted village, and the names of these as they are pointed out by the guide bring back to the reader of the Bible the early days of the Israelitish nation. To the southward, on a commanding elevation, is Jedûr, the Gedor of the Bible. (1 Chron. xii. 7.) Somewhat nearer, in the same direction, is a conical hill, on which stands Jeb'ah, the ancient Gibeah of Joshua. (xv. 57.)

The country along the route is thoroughly characteristic of the "hill country of Judæa." On all sides are rounded hills girded by bands of gray limestone, which form natural terraces, covered in the ancient days with corn, figs, olives, and vines. These rich products have disappeared, centuries of neglect have done their work, and the hill-sides are barren and rocky, covered only in the brief spring with thin grass and aromatic shrubs, spangled with myriads of wild flowers. When the summer heat has burnt up the grass and withered the flowers, the hill-sides are left once more a scene of barrenness and desolation.

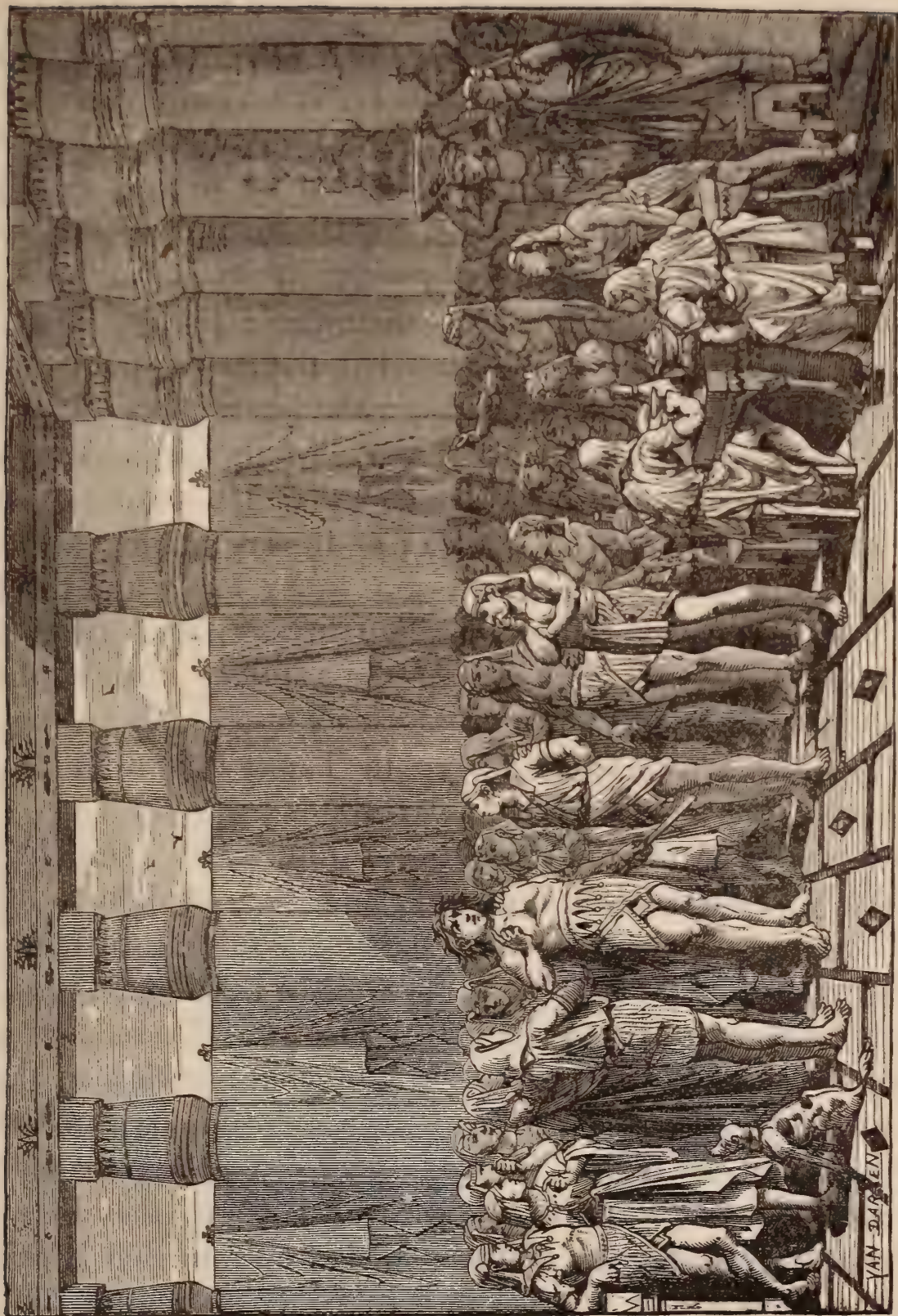
"The land in its Sabbath is waiting the day
When the Desert shall smile, and the mountains look gay."

Four hours of steady riding bring the traveller to the little village of 'Allâr el-Fôka, or Upper 'Allâr, lying on the side of a ridge, at the foot of which stands 'Allâr es-Sifla, Lower 'Allâr, which contains a large ruined church. Three-quarters of an hour to the northwest is a high hill, on which lies the village of Beit 'Atab, an Arab settlement of considerable size, and the principal place of the district. It contains nothing worthy of notice, but from it one can look down upon one of the most interesting sections of Palestine—the country of Samson.

About five miles to the west, in a deep valley, are the ruins of 'Ain esh-Shems, the ancient Bethshemesh, "House

of the Sun." They lie upon the rounded summit of a low ridge, on one side of which is Wády Surâr, and on the other a smaller ravine which breaks down from the Yarmuk. The ruins are a shapeless mass, with nothing of interest about them. It is only in the surroundings and in the history of the place that there is any attraction. Bethshemesh was an ancient city of Judah, and was one of the cities of refuge named by Joshua. (xxi. 16.) It stood on the borders of Dan and Philistia. Dan received a portion of the lot of Judah, and it is believed that the Irshemesh which was thus assigned it was identical with Bethshemesh. (Josh. xix. 41.) When the Ark was sent away from Ekron by the Philistines, the milch-kine which drew the cart upon which it was borne went straight to Bethshemesh, "lowing as they went." The inhabitants of the place "were reaping their wheat harvest in the valley; and they lifted up their eyes and saw the Ark, and rejoiced to see it." They at once took down the Ark from the cart, which they cut up for fuel, and slaying the cows, offered them for a burnt-sacrifice. Overcome by curiosity, however, the men of Bethshemesh opened the Ark, and looked into it, and God smote 50,070 of them with death. In frantic terror they sent to the men of Kirjath-Jearim to take away the Ark, and it remained in that city until it was removed by David to Jerusalem. (1 Sam. vi., vii.) Later on the town became the official residence of one of Solomon's twelve purveyors. (1 Kings iv. 9.) A great battle between Judah and Israel was fought here, in which Amaziah was made prisoner by Jehoash. (2 Kings xiv. 11-13.) In the reign of Ahaz it was captured by the Philistines, after which it is not mentioned again in sacred history. (2 Chron. xxviii. 18.)

Two miles to the north of esh-Shems is a bold ridge breaking out from the hills of Judah, and crowned with a white wely. Between this ridge and esh-Shems is a broad valley, a mile in width, called Wády Surâr. Just behind the wely, on the ridge, is a wretched village, a mere cluster of



SAMSON'S RIDDLE.

hovels, called Sūr'ah, which stands on the site of the ancient Zorah, the place where the Hebrew hero and judge, Samson, was born. (Judges xiii. 2.) The valley which stretches down to esh-Shems was evidently the "Valley of Sorek," in which lived the beautiful but false Delilah (Judges xvi. 4), to whom Samson sold himself for a kiss. "About a mile and a half west of Bethshemesh, but hidden by an intervening ridge, is Tibneh, occupying the site of Timnath, where Samson got his Philistine wife. (Judges xiv. 1.) It was in 'going down' from Zorah to Timnath—somewhere perhaps in the rugged sides of the wādy—he killed the young lion that 'roared against him;' and it was in the latter place he put forth his celebrated riddle to his Philistine companions—'Out of the eater came forth meat, out of the strong came forth sweetness.' (Judges xiv. 14.) It was among these dark hills he afterwards caught 300 young foxes, and tying them tail to tail, and putting a torch between each two, let them loose over the plain among the standing corn of the Philistines. What havoc they must have made! In revenge for this the Philistines came up to Timnath, and burned Samson's wife and her father." * (Judges xv. 1-6.)

From Beit Attab the road runs through Wādy el-Khân to Wādy Musurr, which it crosses, and goes straight to the southwest. We leave it after passing Wādy Musurr, and strike right across the ridge to the west to Beit Nettif, which is reached in an hour and a half. The village stands on a bold rocky crest, and commands a magnificent view of the surrounding country. It is also the usual camping-place of travellers for the night. The mountains of Judæa are seen on every hand, except to the westward, where they break down gradually into the Philistine plain. "From Beit Nettif a great number of villages and ruins are in view; among which not less than ten bear ancient names. On the north is Zanû'a, the Zanoah of Joshua (xv. 34); Sûr'ah and 'Ain

* *Hand-Book for Syria and Palestine*, p. 267.

esh-Shems, already referred to as Zorah and Bethshemesh; Tibneh, behind the hill farther to the left, in which we recognize the Timnath of Dan, the city of Samson's wife, to which he *went down* from Zorah; Yarmuk, about a mile to the west, identical with the Jarmuth of the plain of Judah (Josh. xv. 35); the green truncated cone away beyond it, called Tell Zakariya, is the site of the *Caphar Zacharia*, mentioned by Sozomen, in the region of Eleutheropolis, and probably also of the still more ancient *Azekah* (Josh. xv. 35); Shuweikeh, in the vale below us on the southwest, is Shochoh, where the Philistines assembled to fight against Judah; and Wády es-Sumt, beside it, is the Valley of Elah, where David slew Goliath. (1 Sam. xvii. 1, 2.) Among the mountains on the east are seen Gibeah and Gedor."*

From Beit Nettif the direct distance to Beit Jibrîn is about three hours, but we turn aside from the direct route and move down amid the olive groves which clothe the sides of the valley into Wády es-Sumt, and reach the bed of the wády in about twenty minutes after starting. The valley is here a mile in width, and runs first to the northwest for a short distance, when it turns gradually to the north. Through the centre of the valley flows the broad bed of a winter torrent, dry in summer, and thickly strewn with round pebbles. Its banks are lined with rows of the sumt or acacia tree, from which it takes its name. Corn-fields line the banks of the stream for some distance, and the route lies through them for about half an hour, and then passes some ancient ruins upon a natural terrace, half a mile above, on the left side of the valley. The place is called Shuweikeh, and marks the site of the ancient Shochoh of the plain of Judah, and the scene of the victory of David over the Philistine champion, Goliath of Gath.

The Bible story, over which we have all pored with feverish eagerness in our childhood, gathers new force and

* *Hand-Book for Syria and Palestine*, p. 237.

beauty when read upon this spot, where the events it immortalizes occurred. "The Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephes-dammin. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side; and there was a valley between them." (1 Sam. xvii. 1-3.) The Philistine army held the ridge on the left bank of the valley, from the ruins of Shochoh on the hill above to Azekah, which Dr. Porter identifies with Tell Zakariya, the truncated hill which rises boldly to the northwest, about two miles distant. On the right of the valley, clinging to the hills, lay the army of Israel, too feeble to risk a decisive engagement with their dreaded foes; and between the two armies lay the broad valley of Elah, deriving its name then from its "terebinth" trees, as it does now from its sumt or acacias. For forty days the two armies confronted each other, and daily the valley rang with the insolent defiance of the Philistine champion, who, cased in heavy mail from head to foot, strode down into the wády every morning from his camp, and with taunts and opprobrious epithets, defied any and all of the Israelites to come out and fight him—challenging their whole army to the combat.

This was the situation when David, in the first flush of a vigorous and pure manhood, reached the Israelitish camp from Bethlehem, with supplies for his brethren who were serving in the army of Saul. He heard the insolent challenge of the Philistine, and marked the helpless terror of his countrymen, and the indignant soul of the born hero and the tried and proved fighter of the desert burst out in his impetuous words to Saul: "Let no man's heart fail because of him; thy servant will go and fight with this Philistine." Unheeding the sneers of his brothers, and unmoved by the



DAVID SLAYING GOLIATH.

kindly warning of the king, and feeling strong in the conviction that God had sent him to meet the Philistine and would give him the victory, David passed out beyond the Israelitish barriers, and descended into the wády, clad in his simple shepherd's dress, and armed only with the stout staff he was accustomed to carry, and the sling which he had used with such good effect in his adventurous life in the wilderness. Reaching the dry bed of the torrent, he chose him five of the smooth pebbles that lie so thick over the bed of the stream, and advanced to meet the mail-clad giant, who beheld his approach first with simple amazement, and then greeted him with a burst of fury, stung by the quiet disdain of his strength and armor evinced by David's dress and weapons. "Is thy servant a dog?" he thundered, "that thou comest to me with staves?" "Thou comest to me with a sword, and with a spear, and with a shield," was the calm reply of David; "but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied."

We can imagine the scene, the huge Philistine clashing down the side of the hill in his brazen harness, and cursing his opponent with a fury that made the hills resound with his tones; the slight, but lithe and sinewy Hebrew shepherd, with his ruddy cheeks aglow with the excitement of the moment, and his bright blue eyes gleaming with the fire reflected from the warrior's soul within, grasping his shepherd's staff, and moving quickly across the valley, seeming a weak and helpless child in contrast with his mighty antagonist; the hill-sides lined with the dark masses of the contending armies, every eye fixed upon the figures in the valley below; the Philistines cool, confident, and insolent, and the Israelites feverishly anxious, expecting every moment to witness the fall of their champion; a silence as of death, resting over the scene, broken only by the words of the combatants, the sharp whirr of the stone thrown with unerring skill from the shepherd's sling, and the dull crash

with which the giant fell to the earth. A moment more, and there was a sharp rattle of steel, and the head of Goliath rolled over on the ground, stricken off by his own sword in the hands of David. Then the wády shook with the rush of feet, as the Philistines turned and fled panic-stricken, followed by the Israelitish army, and echoed with the shouts of the conflicts which marked every stage of the pursuit. The Philistines fled in utter rout, each man making for his own city, the majority rushing, a demoralized mass, to the gates of Gath and Ekron, pursued with merciless fury by the Israelites to their very gates, behind which alone was safety. (1 Sam. xvii.)

The road leads down the valley, over the ground trodden by the fugitive Philistines, and in three-quarters of an hour we reach the base of a steep hill, with a flat top and sides laid off in narrow terraces which encircle it like a series of rings. In the spring the hill, which rises abruptly from the valley, is green with the growing grain. Dr. Porter thinks Tell Zakariya, as the hill is called, the site of the ancient city of Azekah, one of the strongest cities in this part of Judæa.

It is a difficult climb to the top of the hill, but the whole Valley of Elah can be seen from it, from the point where it breaks out from the dark Judæan hills, in all its windings, to its opening upon the great plain to the westward. From the northwestern base of this hill another valley, as green and as well wooded as Wády es-Sumt, and separated from it by a narrow wooded ridge, stretches away to the plain, passing in its course a conspicuous hill called Tell es-Sâfieh, about three miles distant from Tell Zakariya, and standing on the side of the plain.

About a mile above the site of Azekah, on the right bank of the Wády es-Sumt, is a ruin called el-Klêdiah. Dr. Porter inclines to the belief that this is the ancient Makkedah, mentioned in Joshua x. 10, the scene of the execution of the five Canaanitish kings by Joshua.

About two miles and a half from Tell Zakariya, and a little to the southwest, is the little village of Deir Dubbân, "the Convent of the Fly." The village is insignificant, but to the south of it are some remarkable excavations. There are several irregular pits, fifteen to twenty feet deep, with low arched passages in their sides "leading into large circular chambers excavated in the chalky rock, varying from fifteen to twenty feet in diameter, and having high domed roofs with an aperture at the top to admit the light." Dr. Robinson, who visited and examined them thoroughly, says of the caves: "These apartments are mostly in clusters, three or four together, communicating with each other. Around one pit towards the southwest we found sixteen such apartments thus connected, forming a sort of labyrinth. They are all hewn very regularly; but many are partly broken down; and it is not impossible that the pits themselves may have been caused by the falling in of similar domes. Some of the apartments are ornamented, either near the bottom or high up, or both, with rows of small holes or niches, like pigeon-holes, extending quite around the wall. In the largest cluster, in the innermost dome, a rough block of limestone has been left standing on one side, ten or twelve feet high, as if a rude pulpit or a pedestal for a statue. In the same apartment are several crosses cut in the wall; and in another of the same suite are several very old Cufic inscriptions, one of which is quite long."*

From the summit of Tell Zakariya our road descends the western side of the hill, and runs westward past the village of Ajjûr, with its pretty olive groves, and turns to the right into the valley which has been mentioned as lying next to Wâdy es-Sumt. It winds through corn-fields lying in the bed of the valley, which is enclosed by low rounded hills covered with dark brown shrubbery. The valley grows wider, and the hills sink down lower to the westward, and

* *Biblical Researches*, Vol. II. p. 23.

just where it emerges into the great plain of Philistia, a conspicuous hill rises on the side of the plain, at a distance of an hour and twenty minutes from Wády es-Sumt. This is Tell es-Sâfieh.

The hill stands on the eastern verge of the great plain, the *Shephelah* of the Bible. It is an irregular mass, rising some 200 feet above the level of the plain, and about 100 feet above the ridge that unites it on the east with the hill country. The summit is crowned with the ruins of an old castle and a modern wely. The sides are terraced, the walls in many places being made of hewn stones. A broad shoulder juts out some fifty or sixty feet below the summit on the northeastern side, and its sides, which break down into the valley leading towards Tell Zakariya, appear to have been scarped. Traces of an ancient settlement are found here, and this is the site of the modern village, which covers the whole northern face of the hill. The houses in some parts are built of old stones, and two limestone columns still standing at the western extremity bear witness to the former existence of a more extensive town. On the sides of the hill are a number of large cisterns hewn in the rock. Evidently the hill was the site of some ancient town of more than usual importance—one of those ancient Philistine cities which commanded the wádies leading into the hill country, and barred the entrance into the plain.

The site is very commanding and important, and the view from the hill embraces the entire Philistine plain, which rolls away from its base in gentle undulations to the north and south, and to the sands along the sea-shore, with the blue waters of the Mediterranean enclosing it on the west like a border. It is a rich, green expanse, broken by patches of red land lying fallow, and by the villages and ruins which are scattered throughout its whole extent. To the southwest Gaza and Askelon are faintly seen near the horizon; on the west the olive-clad hill of Ashdod rises up against the sky; and far to the northwest is Ekron, beyond which

one may see the white tower of Ramleh standing out against the dark green of the plain. On every hand low hills rise above the level of the plain, each capped with a village or a ruin; and to the eastward the hills of Judæa stretch away in broken masses, dark and stern, and almost forbidding in their aspect.

Dr. Porter locates the ancient royal city of Gath, one of the chief strongholds of the Philistines, upon this commanding hill. "Its site," he says, "must be looked for near this spot, and it is, therefore, highly probable that it stood on this very hill. Gath occupied a strong position (2 Chron. xi. 8) on the border between Judah and Philistia (1 Sam. xxi. 10; 1 Chron. xviii. 1); and from its strength and resources, forming the key of both countries, it was the scene of long and bloody struggles, and was often captured and recaptured. (2 Chron. xi. 8; xxvi. 6; 2 Kings xii. 17; Amos vi. 2.) We learn, too, that it was not far from Shochoh and Adullam (2 Chron. xi. 8), and that it stood on the way leading from the former toward Ekron; for when the Philistines fled on the death of Goliath, Saul pursued them '*by the way of Shaaraim, even unto Gath and unto Ekron.*' The Philistines probably fled down the valley from Tell Zakariya; it was their natural route from the ridge on which they were encamped to the *Shephelah* ('Valley') and to Ekron. (1 Sam. xvii. 1-52.) These various notices combine in pointing to Tell es-Sâfieh as the site of Gath. And there is still another passage of Scripture history also tending to the same conclusion. When the *Ark* was captured by the Philistines, it was taken to the temple of Dagon at Ashdod; but the inhabitants, when smitten with the plague, sent it to Gath; and the Gittites, for a similar reason, forwarded it to Ekron. (1 Sam. v.) These facts show that Ashdod, Gath, and Ekron were not far distant from each other, and probably that Gath was nearer Ashdod than any of the other royal cities. Now Ashdod is about ten miles west of Tell es-Sâfieh, and Ekron the same distance north by west. The

statements of most of the earlier geographers as to the position of Gath are not only confused, but contradictory, probably in some measure owing to the fact that there was more than one place of the same name. But there is one very clear notice given by Eusebius, and translated without comment or change—an unusual thing—by Jerome. It is as follows: 'Gath, from which the Anakim and Philistines were not exterminated, is now a village seen by such as go from Eleutheropolis to Diospolis, at about the fifth milestone.' The road from Eleutheropolis, now Beit Jibrîn, to Diospolis, or Lydda, must have passed some distance to the east of this tell, which would be distinctly seen on the left at about the fifth mile, just as Eusebius says." *

It was to Gath that David fled from Saul at Gibeah. Stopping at Nob, he obtained from the high priest Abimelech a supply of food and the sword of Goliath. Equipped with this he went boldly to Gath, feeling that he would be safe there from the anger of Saul, and hoping to escape recognition by the townsmen of Goliath. He was recognized, however, and his old enemies seemed ready to avenge the fate of their dead champion. In this emergency David had recourse to one of the artifices in which he was fertile. In the East madmen are, and it would seem always have been, treated with forbearance in pity for their misfortunes. David promptly "feigned himself mad in their hands," and, having thus gained a respite, succeeded in escaping from the city. He fled to the cave of Adullam, the character of the hill country through which he passed affording him ample means of concealing his route. He visited Gath a few years later, but he was then the leader of a powerful band, and the Gittites finding it to their interest to conciliate him, granted him the town of Ziklag, which lay to the southward, on the borders of the desert. (1 Sam. xxi., xxvii.) Here he dwelt until the death of Saul opened the way to a higher

* *Hand-Book for Syria and Palestine*, pp. 241, 242.

destiny. During his residence among the Philistines, he made many friends, and these stood by him faithfully when he was driven out of his kingdom by the rebellious Absalom. One of his most devoted friends was Ittai the Gittite. (2 Sam. xv. 19–22.)

After the reign of David Gath disappears from sacred history. The later prophets do not enumerate it among the royal cities of the Philistines. (Zeph. ii. 4; Zech. ix. 5, 6.) During the Crusades the hill on which it stood became a prominent point. In 1138, a fortress was erected upon it by King Fulco to hold in check the Mohammedan garrison of Askelon. The Franks called the place *Blanchegarde*. Saladin captured and destroyed the fort in 1191, but the next year Richard I. of England rebuilt it. The plain at the foot of the hill was the scene of many of the most daring and brilliant exploits of the lion-hearted king.

From Tell es-Sâfieh the road leads to the southeast, going direct to Beit Jibrîn. It is rougher and more difficult than that which has preceded it, winding through wâdies green with fields of growing corn, and crossing low stony ridges covered with a dark thorny growth of shrubbery. The limestone rocks are frequently marked with the entrances to caves, some of which are of great size, and all of which seem to be constructed on the plan of those at Deir Dubbân. In about an hour after leaving the site of Gath, the road passes the little hamlet of Dhikrîn, which stands on the side of a shallow wâdy. The entire region around the village is filled with caverns, some of which on the north side of the place have been converted into cisterns. On the south side of the village, on a high bank, is a roughly-built stone tower, circular in form, and loopholed. This is the citadel of Dhikrîn, and has proved a trusty defence against the attacks of the Bedawîn upon several occasions.

In a little more than an hour after passing Dhikrîn, Beit Jibrîn is reached. This village lies in a wooded valley shut in by low hills, and occupies the site of the ancient Eleu-

theropolis or Bethogabris. Nothing is left of the ancient city but ruins, the most important of which are the remains of the castle, once a strong fortress, located in an irregular open space, bounded by a wall of large square stones loosely put together, without cement, and now in ruins along almost its entire extent. A range of vaults runs along the inner portion of the wall, some of which are still perfect enough to be occupied as dwellings. The enclosure probably measured about 600 feet each way. In the centre of it stand the ruins of the castle, covering a space about 200 feet square. The gateway bears an Arabic inscription with the date A. H. 958 (A. D. 1551). The castle is now a mass of shapeless ruins, except on the south side, where one may see the walls and groined roof of a chapel.

The modern village clings closely to the ruins of the castle, and extends for several hundred yards "up the declivity formed by the junction of the ravine from the east with the main valley which runs nearly from south to north." Several of the houses are large and substantially built. These are the residences of the sheikhs of the Beit 'Azâzeh, which family has ruled this region for centuries. Ibrahim Pasha broke their power in consequence of their participation in the rebellion of 1834, but they are still ready to show their old-time rapacity and lawlessness, and hard stories are told of them.

In the main valley, about a mile from the village, are the picturesque ruins of a church formerly dedicated to St. Anne. The eastern wall alone stands, in which are the niche of the high altar, and that of a side chapel, but the entire line of the foundations may be traced.

The ground around Beit Jibrîn is excavated with numerous caves, which are the most remarkable in extent and character in Syria. Some of these lie in the western side of the main valley which approaches the village from the south between ridges of soft limestone. These caves resemble to some extent those at Deir Dubbân, but are much

larger, more extensive, and more carefully finished. "Besides domes," says Dr. Robinson, "there are here also long arched rooms, with walls in general cut quite smooth. One of these was nearly 100 feet in length, having along its sides, about ten feet above the level of the floor, a line of ornamental work like a sort of cornice. On one side, lower down, were two niches at some distance apart, which seemed once to have had images standing in them; but the stone was too much decayed to determine with certainty. These apartments are all lighted by openings from above. In one smaller room, not lighted, there was at one corner what looked like a sarcophagus hollowed out of the same rock; but it was too much broken away to enable us to speak positively. The entrance to the whole range of caverns is by a broad arched passage of some elevation; and we were surprised at the taste and skill displayed in the workmanship." *

These excavations are, beyond question, the most remarkable and extensive in Syria, and nearly equal in extent the Catacombs of Rome. "They are wholly different in style," says Dr. Porter, "from the rock-tombs of Jerusalem and the grottos of Petræa." The same writer is inclined to believe that the caves were constructed for dwelling-places by the Edomites who overran the whole of southern Palestine during the Babylonish Captivity, these people preferring them to dwellings above ground, because of their security and greater coolness during the hot summers. Dr. Robinson appears to entertain the same opinion.

The city which once stood on the site of Beit Jibrîn was originally called Betogabra, "the House of Gabra or Gabriel." In the beginning of the second century it is first mentioned by Ptolemy; and was, indeed, a comparatively modern city, for so old a land as Palestine. About the end of this century its name was changed to Eleutheropolis,

* *Biblical Researches*, Vol. II. pp. 51, 52.

“Free City,” which title is first seen upon its coins in the time of Septimius Severus (A. D. 202–3.) Eusebius, who is the first writer who uses the name in speaking of the city, says that it was in his day the capital of an important district, a large city, and one of the most flourishing places in Palestine. It was the seat of a bishop. Having passed into the hands of the Mohammedans with the rest of the country, it began to decline, and in A. D. 796 it was razed to the ground by them, and left desolate. The Greek language, disappearing from the region, gave place to the Arabic, and the site of the city began to be called *Beigebrin*, during the ninth century. The Crusaders erected a fortress on the site of the ruins to check the incursions of the garrison of Askelon, and intrusted the defence of the place to the Knights Hospitallers. Saladin captured it after the battle of Hattin and the fall of Askelon, in 1187, but it was retaken by Richard of England, and for half a century remained a possession of the Franks, when it finally passed under Mohammedan sway, and sank back into insignificance and ruin.

About a mile and a half from the site of Eleutheropolis, near the Church of St. Anne, is a singular tell, or hill, a truncated cone, evidently formed by the hand of workmen, so regular are its outlines. It is of a whitish color, and is a conspicuous object in the scene. Dr. Robinson identifies it with the ancient *Mareshah*, mentioned by Joshua as among the cities of the plain of Judah. (Josh. xv. 44.) Rehoboam fortified it after the revolt of the ten tribes (2 Chron. xi. 8), and its ruins were still existing in the days of Eusebius, it having been twice destroyed before the Christian era—once by Judas Maccabæus, and again by the Parthians in their war with Herod. Close by, in the valley leading to Beit Jibrîn, was fought the great battle between Asa, king of Judah, and Zerah, the Ethiopian. The Jewish army numbered 580,000 men, warriors of Judah and Benjamin; and the Ethiopians brought into field “an host of a thousand thousand, and three hundred chariots.” Yet notwithstand-

ing this immense disproportion, the Ethiopians were routed, and pursued to Gerar. (2 Chron. xiv. 9, 10.)

The camp for the second night is pitched at Beit Jibrîn, and the next day is occupied with the ride across the plain to Gaza. The time occupied is usually from eight to nine hours, but the road being good for the greater part of the way the journey is not so fatiguing as that of the second day from Beit Nettif. There are two routes, one leading a little to the north, and the other making a more southerly detour. The latter is usually chosen by the traveller, as the more interesting of the two, leading, as it does, by the sites of Eglon and Lachish.

For two hours after leaving Beit Jibrîn the road runs to the southwest, crossing first a series of low hills, and then a rocky region, and finally emerges upon the plain, which is not as fertile here as a short distance to the northward. Half an hour after entering the plain, a deserted village, called *es-Sukkarîyeh*, "the Sugary," is passed. Around the village lie traces of ancient foundations, composed of large hewn stones, broken columns of marble, and a well-preserved Corinthian capital. Some ancient city evidently stood here, but its name has been forgotten, and no traveller has yet been able to revive it, or to tell its history. In less than an hour from this point, the road passes a low hillock covered with a mass of ruins worn out of shape. This is 'Ajlân, the ancient Eglon, captured by Joshua, and assigned to the tribe of Judah. (Josh. x. 36; xii. 12; xv. 39.)

About three-quarters of an hour to the westward from 'Ajlân is Um Lakis, the ancient Lachish. The site comprises a low round knoll, overgrown with thistles, and covered with heaps of small round stones, and several broken columns.

Lachish was captured by Joshua on the same day that Eglon fell into his hands. (Josh. x. 34, 35.) The town was fortified by Rehoboam (2 Chron. xi. 9), and was subsequently besieged by the Assyrian army led by Sennacherib, who, while he lay before this place, sent the demand to

Hezekiah, which led to the remarkable events which are recorded in 2 Kings xviii; xix. "The plain near Lachish," says Dr. Porter, "was the scene of the fearful act of judgment," by which God punished the blasphemous Assyrian.

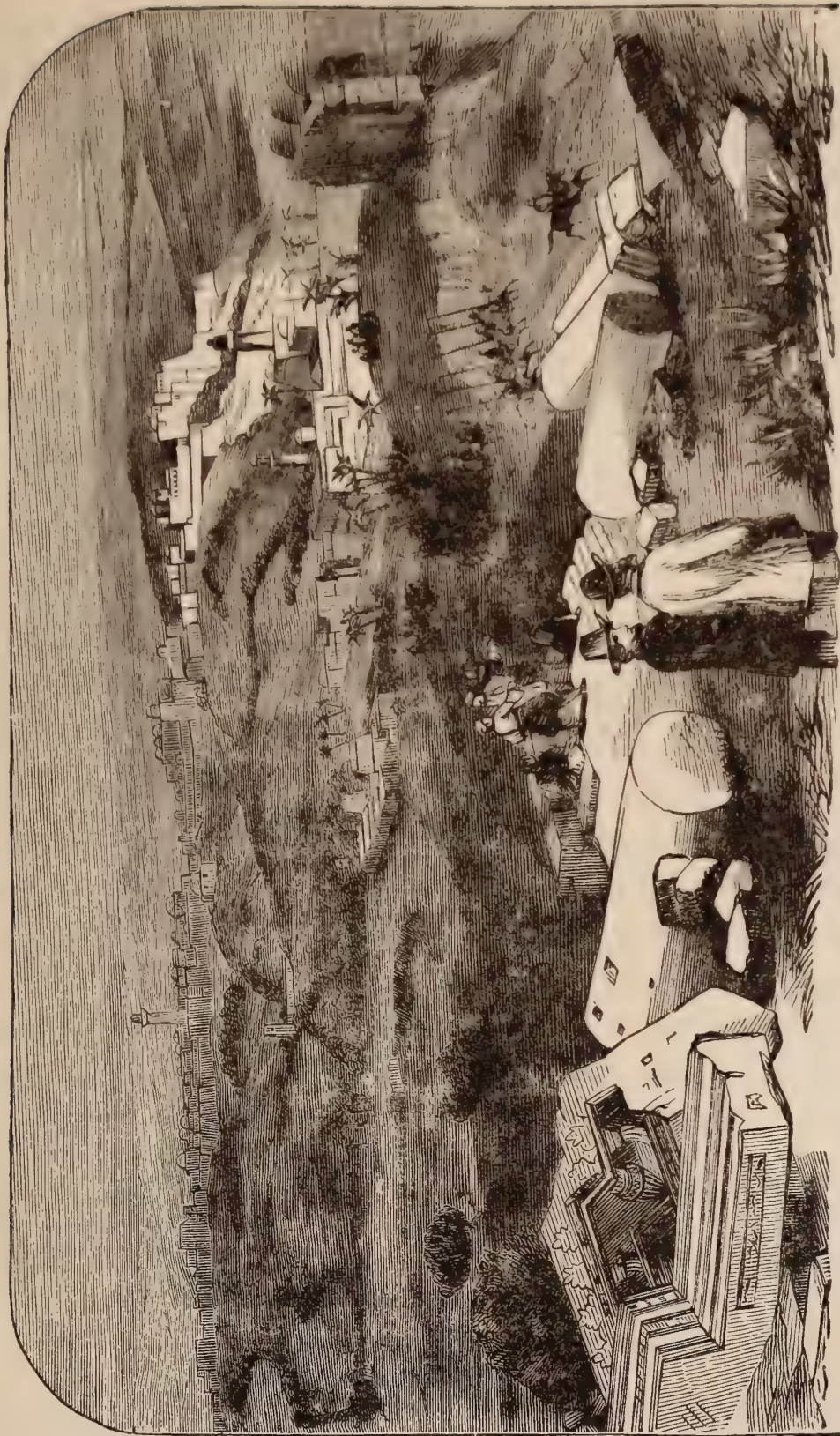
Dr. Robinson does not accept Um Lakis as the ancient Lachish, but adds that "except this spot, we were not able to find, either now or afterwards, the slightest vestige which might be referred either to Lachish itself or to the apparently neighboring city of Libneh." Dr. Porter, however, insists upon the identity of the two places. "This passage (Josh. x. 29-36) seems sufficient," he says, "to show that the present Um Lakis is, as the name would suggest, identical with the ancient Lachish. If we admit the identity of 'Ajlân with Eglon, the other cannot well be denied; and in several other passages of Scripture Lachish and Eglon are mentioned in such a way as shows that they were not far apart." (See Josh. x. 33, 35; xv. 39; xii. 11, 12.)

The road continues nearly due west from Um Lakis across the plain to Bureir, three-quarters of an hour distant. Bureir is a village of considerable size, and evidently a prosperous one. Cultivated fields and gardens lie around it, and give token that the traveller has now fairly entered the ancient granary of Palestine, and a few palm and willow trees near the well form a pleasing feature in the otherwise dreary landscape. A little to the south of the village a broad valley, with a dry torrent bed running through it, crosses the plain in a southwesterly direction. This is Wády Simsim, along the right bank of which the road runs for about thirty-five or forty minutes, until a point opposite the village of Simsim is reached. The village lies in a grove of trees, about a quarter of a mile north of the road, which here crosses to the left bank of the wády, and continues along it to Nijid, a quarter of an hour distant. A little below this the wády sweeps around to the right, and continues its course to the northwest to the sea near Askelon. The road keeps on in a southwesterly direction, over the high ridge

which borders the south bank of Wády Simsim, and descends easily to Beit Hanûn, about an hour from Nijid, crossing obliquely another wády, a tributary of Simsim, which flows off sharply to the north, covered as far as it can be seen to the southward with fertile corn-fields. Emerging from it, the road plunges into the broad sand-belt that borders the sea, and soon enters the olive groves of Gaza, which stretch far away to the northward, and rank next to those of Beyrout and Damascus, being the third in size and importance in Syria, and the largest in Palestine. From Beit Hanûn to Gaza is an hour and a half's ride, and about forty minutes after passing the former place the route falls into the Jaffa road, which it pursues to Gaza, and which lies on the western side of a line of low hills which bound the plain on the west towards the sea. On the left are the olive groves, and on the right the white sands stretch away to the sea, about an hour distant, rising in little hillocks, and spreading out in wide drifts. Trees and rows of bushes like hedges cover the sandy strip, their growth being due chiefly to the rains. "These sands," says Dr. Robinson, "seem only to need water in order to become fertile."

There is no fitting accommodation for the traveller in Gaza, and he must pitch his tents without the walls, amid the olive trees on the north of the city, and near the main entrance.

Gaza is one of the most ancient cities in the world, ranking in this respect with Damascus, Sidon, and Hebron. It is one of the first mentioned in the Old Testament (Gen. x. 19), and was originally inhabited by the Avim or Hivites of the family of Canaan, who were driven out by the Caphthorim, an Egyptian tribe allied to the Philistines. Later on it became one of the five royal cities of Philistia, and was held by a family of giants descended from Anak, whose immense stature and great prowess were observed and reported by the Hebrew spies, whose recital struck terror to



GAZA.

the hosts of Israel. Joshua conquered the cities in the vicinity of Gaza, but did not take that stronghold. (Josh. xi. 21, 22.) It was subsequently captured by the children of Judah (Judg. 1, 18); but was retaken by the Philistines, who in their turn conquered the Israelites and made them tributary. God raised up a champion for his people in the person of Samson, whose immense strength and indomitable courage made him an object of terror to all Philistia. He appeared at the end of the forty years' slavery of his people, and avenged them signally upon their oppressors. Gaza was the scene of one of his most famous exploits as well as of his tragical end. Chancing to venture into the city upon one occasion, he was discovered. The gates were shut, and his enemies waited exultantly until the morning in order to seize him and make a public spectacle of his death. At midnight, however, he "arose, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron." (Judg. xvi. 1-3.) When at last he was betrayed by Delilah into the hands of the Philistines, he was bound, his eyes were put out, and he was taken to Gaza and thrown into prison, and made to perform the menial office of grinding at a mill. At length, at one of their great festivals, the Philistines brought him into the great temple of Dagon, which was thronged to its utmost capacity, to make sport for them.

"He, patient, but undaunted, where they led him,
Came to the place; and what was set before him,
Which without help of eye might be assayed,
To heave, pull, draw, or break, he still perform'd
All with incredible, stupendous force." *

The Philistines, exulting over his humiliation, little dreamed that his greatest triumph was at hand, and placed him against the two pillars which formed the main support

* *Samson Agonistes*. By John Milton.

of the immense building, that he might lean against them and rest himself. Praying to God to give him his former strength once more that he might avenge himself upon his enemies for the loss of his sight, he grasped the pillars with his hands, and praying for death and vengeance, threw all his weight against the columns, "and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life." (Judges xvi. 21-30.) His kindred came down to Gaza and secured his body, and buried him near his birth-place. Notwithstanding this, however, the Mohammedans, who hold him in high esteem, point out his tomb at Gaza, and close by it is the site of one of the gates of the ancient city, from which, they say, he carried away "the doors."

Gaza bore its part in the wars which marked the period of the Judges and the reigns of Saul and David. It was subdued by David and became the southern border city of the Israelitish kingdom in this quarter, continuing so during the reign of Solomon. The Philistines were very troublesome to the successors of Solomon until Hezekiah smote them unto the borders of Gaza. (2 Kings xviii. 8.)

The situation of Gaza was one that made it of the highest military importance. It lay upon the borders of the desert, where the great road from Egypt to Assyria entered the Philistine plain. It commanded the entrance to both the desert and the plain, and was a prize for which the great monarchs of the East eagerly contended. To the Egyptians its possession gave a safe entrance into Palestine and Syria. Once masters of it, the Assyrians held the key of Egypt. In the days of Jeremiah it was captured by one of the Pharaohs, and was seized and strengthened by Cambyses upon his advance into Egypt. The Persian conqueror is said to have left his treasures here before entering upon his march to the Egyptian frontier. For five months Gaza opposed a successful resistance to the all-conquering

Alexander the Great. It was at length taken by storm, its brave defenders being put to the sword, and their wives and children sold into slavery. Alexander brought in people from the surrounding country to supply the city with fresh inhabitants. During the Maccabæan wars it was fortified by Bachides the Syrian. Jonathan burned its suburbs, and Simon captured the city. It resisted Alexander Janæus in a siege of a year (about B. C. 76), and was destroyed by him. It was rebuilt by the Roman general Gabinius, and was subsequently given by Augustus Cæsar to Herod the Great. Upon the death of Herod it was assigned to Syria. About A. D. 65, Gessius Florus being procurator, Gaza was partially destroyed by the Jews. After the fall of Jerusalem it was a place of considerable importance.

It seems that a Christian church was established at Gaza at a very early day. Eusebius states that one of its bishops, Silvanus, suffered martyrdom in the reign of Diocletian, about A. D. 285. In spite of the efforts of its zealous bishops, however, Gaza remained devoted to its idolatry, and as late as the fifth century contained as many as eight temples dedicated to the worship of heathen gods. "By the influence of Eudoxia, wife of the Emperor Arcadius, the Bishop Porphyrius was invested with authority to demolish these temples, and was furnished with means to erect a Christian church, which was dedicated in A. D. 406, and named after the Empress." About the end of the sixth or beginning of the seventh century, Antoninus Martyr visited Gaza, and describes it as "splendid and delicious," and says that its inhabitants were "noble, liberal, and friendly to strangers."

In 634 the Roman armies were defeated by the Moham-medans, and Gaza fell into the hands of the latter. In 796 it was destroyed during a war among the Arab tribes. When the Crusaders reached Palestine they found Gaza in ruins and deserted. In 1152 they fortified the hill on which the principal portion of the modern town stands, and intrusted the defence to the Templars. A town of consider-

able size sprang up around the fortress, which was sacked by Saladin in 1170. He failed, however, to carry the castle. The battle of Hattin and the surrender of Askelon in 1187 made him master of Gaza also. It surrendered to Richard of England shortly afterwards, but was quickly regained by the Mohammedans, in whose possession it has since remained.

The modern town stands upon the site of the ancient city, about three miles from the sea, and resembles a group of large villages rather than a continuous city. The principal portion stands on a broad-topped hill. Here are grouped the great mosque (which Dr. Robinson believes to have been the Christian church erected by the Empress Eudoxia), the government buildings, and the dwellings of the principal inhabitants. The houses of this quarter are built entirely of stone, and are in a tolerable state of repair. The remainder of the city consists of hovels built of the commonest and coarsest materials, mere mud huts, densely populated, and not overclean. Here and there the minaret of a mosque rises above the general level, but there is nothing attractive or interesting about the place. The great mosque on the hill rises above all, easily distinguished by its peaked roof and lofty octagon-shaped minaret. The interior of this building is divided into nave and aisles by ranges of Corinthian columns, and has a recess twenty feet deep at the upper end for the great altar. The city has no gates, no fortifications or defences of any description, which seems strange, considering that its position on the desert frontier renders it particularly exposed to the attacks of the Bedawîn. Dr. Porter says that the secret of its exemption from these raids lies in the fact that "the inhabitants are themselves half freebooters, half receivers, whom the Bedawîn deem it more politic to conciliate than to plunder."

The population of modern Gaza is given at 15,000, about 300 of whom are Christians, the remainder Mohammedans. In this respect it outranks Jerusalem. It is also a place of

considerable trade, as it lies upon the caravan route from Damascus to Cairo, and is the rendezvous for all the Arab tribes of the great desert to the south of it. The bazaars are well stocked with all the necessities and many of the luxuries of Arab life. Caravans from the north stop here, the last town before entering the desert, to replenish their supplies, and those coming from Egypt reach Gaza exhausted, and are obliged to refit here before continuing their journey. The principal trade of the city is in soap, which is sent in large quantities to Egypt across the desert. "Latterly a large trade in wheat, barley, and sesamum has sprung up with Europe, shipped mostly from Jaffa. With a harbor at hand, and a government to protect from the Bedawîn, Gaza would rapidly rise in importance."

Traces of the ancient city lie around on every hand. The hill on which the great mosque stands is a mass of *débris*, and broken columns and arches, and traces of ancient foundations are met with in every part of the present city. These traces are found along the sands towards the sea for more than a mile and a half from the present town, and this has led Dr. Keith and some others to believe that the ancient city stood nearer the sea than the modern town, which they think has been driven farther to the eastward by the shifting sands. This is a mere conjecture, however, and cannot be accepted in the face of the evidence for the present site. The ancient city had a port, called Majuma, traces of which may still be seen along the shore. It was converted into a free city by Constantine, and called Constantia, in the hope of rescuing it from the idolatrous influences of Gaza. It may be that the remains mentioned by Dr. Keith as existing between the modern town and the sea, are those of structures, a kind of suburb, perhaps, which connected ancient Gaza with its port. The present harbor consists of a mere roadstead with a bad anchorage, and the surf is so heavy that no boat can approach the shore except in the calmest weather.

The best view of Gaza is obtained from a small wely, about a mile from the town, upon the brow of the hills which separate the fertile tract around the town from the great plain. The whole of the straggling town, its suburbs, gardens, and groves of olives, apricots, mulberries, and palm trees, hedged by dark lines of prickly pear, may be seen to the westward, with the broad rolling waste of sands stretching away beyond to the Mediterranean. Toward the south runs the white meandering line of the great camel-track to Egypt, marking the route pursued by the greatest conquerors of old, and disappearing at length in the ravine of Wády Sherí'ah. To the north and northeast the great plain stretches away, bounded by the horizon and the distant mountains of Judah. Dr. Porter thinks the hill on which the wely (called Mukâm el-Muntâr) is situated, is the hill to which Samson carried the gates of Gaza.

From Gaza the road to the north is one of the best in the Holy Land, and passes for the most part through a pleasant country. A day is sufficient for rest after the long pull from Jerusalem, and for seeing the town and its sights. Those whose time is limited, and who have mastered the art of travelling, will find half a day ample for these purposes.

From Gaza the traveller may turn northward along the coast to Jaffa—passing through the entire length of ancient Philistia, and visiting its principal cities and most interesting sites—and return to Jerusalem by the road from Jaffa to that place. Though the way lies through the chosen resorts of the Arab tribes of the plain, they are a peaceable set, and the only protection needed is a “mounted irregular,” who can be had on application to the Governor of Gaza for the modest sum of a dollar a day. The gorgeous uniform of this brilliant warrior constitutes his own protection and the traveller's. It is known throughout the plain, and woe to the Arab who lifts hand against him over whom the protecting ægis of the Pasha of Gaza is outstretched. A firman from the Commander of the Faithful himself is not so po-

tent in these parts as the gay trappings of the cavalier who represents the power of the Pasha. Besides, the fellow is a good guide, being well acquainted with the country, and fairly earns his wages.

The baggage mules are sent forward from Gaza, by the usual road to Mejdél, which is the first camping-place on this part of the journey, while the traveller, unencumbered, makes a considerable detour towards the sea, in order to visit the site of Askelon, following the Jaffa road to the point where he joined it in coming from Beit Jibrîn, and then turning to the left, and striking across the country, for about half an hour, with the sand dunes with their scanty grass and thin growth of olives on the left, and a dry wâdy on the right, to Wâdy Simsim, which is here crossed by a good bridge of modern construction. A little beyond the bridge is the village of Deir Ethneid, nestling in a rich growth of fig trees and bordered by large hedges of cactus. Beyond this village the road crosses another wâdy, and mounts to a less fertile region than that around Deir Ethneid, bordered on the right and left by low bare ridges, with a dreary-looking village clinging to the eastern ridge, and called Beit Jerj'a. Still going northward, the road soon reaches the large village of Burbârah, a thrifty-looking place, with a mosque of considerable size, and well-kept gardens and orchards. The village lies in one of the most fertile portions of the plain, and is literally embowered in a mass of green, cactus hedges, fig orchards, olive groves, and gardens growing thickly within its limits, while to the eastward broad fields stretch away towards the hills. On the west, however, the scene is different. There the sand is steadily moving inland, encroaching year by year upon the village, and covering its gardens and orchards in its silent and irresistible advance. Here are to be seen trees in full bloom, the trunks entirely covered by the sand as high as the branches, or standing in the midst of circular holes worn by the action of the wind beneath their boughs. In other places only the

tops of the trees can be seen above the sands; and in others still, mounds of sand, pyramidal in shape, show where the trees have been entirely buried. "It was affecting, as I passed through this place in 1858," says Dr. Porter, "to see an old man shovelling back the fresh-blown sand from a cucumber bed, and erecting a temporary barrier of bushes, so as to let him get this last crop from the doomed soil."



ASKELON.

From Burbârah the main road continues northward, inclining a little toward the east, but the route to Askelon diverges from it, and strikes across the sands to the northwest, and in about an hour and a half the ruins of the ancient city are reached. One must dismount at the gate, for the interior can be explored only on foot.

Askelon, called by the Mohammedans, 'Askulân, occupied one of the finest sites in Palestine, standing immediately

upon the Mediterranean. A line of bold cliffs, from fifty to eighty feet high, borders the shore for about a mile, and from the ends a ridge of rocks sweeps around inland in a wide semicircle. The walls of the ancient city were built along the line of these heights, the city itself lying in the hollow within. The ground sinks from the semicircular ridge for about 200 or 300 feet towards the centre, and then rises again in a broad mound towards the sea. The line of the walls may still be traced, and their solid and massive character seen. Some powerful force must have been employed for their destruction, for they lie in huge broken masses, the cement with which the stones are joined having proved stronger than the rock itself, and holding them so firmly that the fractures are usually across the face of the rock. The principal gateway was situated on the eastern side at the apex of the semicircular ridge, and this is still the most convenient entrance to the area of the city. Climbing up through heaps of rubbish and stones, along which broken columns of marble and granite lie thick, one reaches a ruined tower on the left of the path, still of commanding height, from the top of which the best view is to be had of the site and the ruins.

From this tower the eye ranges over one of the saddest scenes upon the face of the globe. The once proud city has entirely disappeared, desolation reigns where its palaces reared their marble halls. The northern and larger portion of the site is cultivated. Gardens marked by the lines of rude stone fences and luxuriant with vines, pomegranates, figs, apricots, melons, and onions, cover this portion, in which the only ruin to be seen is the broken wall. The land is carefully irrigated and produces ample crops. The remainder of the site is in striking contrast with the bright green of the gardens. It is a dreary waste of white sand, which has drifted over the southern wall, and covers the ground within in deep eddies. Year by year it grows deeper, and advances farther westward, covering up the

ancient houses, and hiding the ruins from view. So surely is this being done, that not many years will elapse before the site of Askelon will have entirely disappeared. Looking over the dreary sand-heaps, and watching the wind whirl the fine white grains, sending them little by little to the eastward, one realizes the full force of the doom spoken by the ancient prophets twenty-five hundred years ago: "Ashkelon shall be a desolation" (Zeph. ii. 4); "Ashkelon shall not be inhabited" (Zech. ix. 5).

"A walk through the gardens and orchards that cover the site still shows us something of the former magnificence of the city. Proceeding from the gate towards the top of the central mound, now crowned with a ruinous wely, we observe traces of a street once lined with columns. At about 200 yards we have on the left a low area partially excavated, round which are from twenty to thirty large granite shafts, and several smaller ones of marble; some of them nearly covered with soil and stones. Not a solitary column stands upright, and not a building can be traced even in outline, though a few stones of a wall are here and there seen in their places. Deep wells are frequently met with, with kerb-stones of marble or granite; columns, mostly of granite, exist in vast numbers—scores of them may be seen projecting from the ruinous wall along the cliff over the sea, and some lie half buried in the sands below. Hewn stones are not so plentiful as one would expect. But this is explained by the fact that Askelon formed the chief quarry from which the materials were taken to build the ramparts and adorn the mosques of Acre. The houses and walls of Tâffa have also made large draughts on this place."

Askelon was one of the five royal cities of Philistia, and upon the conquest of Palestine by Joshua was allotted to the tribe of Judah, and held by it for a short time. It passed again into the hands of the Philistines, and remained in their possession during the whole period of the Jewish monarchy. It is frequently denounced by the Hebrew prophets, and its entire destruction predicted.

"From an early period Askelon was the seat of the worship of Derceto, or Syrian Venus. She was represented under the form of a fish with a woman's head, and was doubtless a female counterpart of Dagon. Diodorus Siculus gives a romantic account of the origin and peculiar form of this goddess. Askelon was famous for its onions, of which Pliny and other ancient authors speak in high terms; and our English word *scallion* or shallot is only a corruption of the Latin *Ascalonia*. It is singular, too, that onions are still largely grown on the site of Askelon, and are widely celebrated for their superior flavor." *

In the long wars which followed the death of Alexander the Great, Askelon was the prize alternately of the Ptolemies and the Seleucidæ, remaining finally with the latter. It formed a part of the kingdom of Herod the Great, who adorned it with baths, fountains, and noble buildings, and finally gave it to his sister Salome, who continued to reside there after his death. During the wars between the Jews and Romans the inhabitants warmly espoused the imperial cause, and the ancient hatred of the Philistine for the Hebrew seemed suddenly revived at this place. Frequent attacks were made upon its Jewish inhabitants, and in one of these 2500 Jews were put to the sword. The city itself was considerably damaged in these conflicts.

A Christian bishopric was established here from the fourth to the seventh centuries. The city passed into the hands of the Mohammedans upon the conquest of Palestine by them. It held out against all the efforts of the Christian forces for a period of fifty years after the capture of Jerusalem by the Franks; though the plain before its walls was the scene of one of Godfrey's most glorious victories over the Infidels (A. D. 1099), who were led by the Fatimite Khalif of Egypt. It was finally attacked in 1152 by Baldwin II., with a large force, aided by a strong fleet which assailed it

* *Hand-Book for Syria and Palestine*, p. 256.

from the sea. After a memorable siege of two months, the city was taken, a device of the garrison to destroy one of the Christian towers having resulted in the destruction of a portion of the wall. The assault was led by the Templars, but the garrison repelled it, and secured an honorable capitulation. It fell into the hands of Saladin along with the other cities of Syria and Palestine. Upon the approach of Richard of England in his memorable march along the coast in A. D. 1191, Saladin destroyed the fortifications to prevent Richard from becoming master of Askelon. Richard disappointed him, however, by holding on to the dismantled city and rebuilding its walls. In 1270 Sultan Bibars, that strange scourge of the East, completely destroyed its fortifications. It continued to be occupied by a feeble garrison until the seventeenth century, when it was deserted, and since then it has been without a single inhabitant, and the curse of the ancient prophets has been accomplished.

From the ancient city the road passes to the northeast, through the blooming gardens that lie beyond the walls, by the village of el-Jûrah, the modern representative of Askelon, which lies about 100 yards or more from the ancient site, across the desolate white sand dunes, and, turning eastward, runs direct to Mejdel, about three-quarters of an hour from Askelon, and about midway between the sea and the Jaffa road. The last twenty minutes of the ride is through a rich valley, well wooded and inviting in appearance.

Mejdel is one of the largest and most flourishing villages of the plain, pleasantly situated in a fine, rolling country, which resembles the West more than the East in its appearance, the palm trees being the only distinctively ornamental feature of the scene. The houses are substantially built of stone, and are larger than is usually the case in Eastern villages. The streets are wide, and may be called clean for a Syrian village. There is a good bazaar in the place, and the inhabitants bear the reputation of being steadier and more industrious than the majority of their countrymen.

Dr. Porter identifies Mejdél with *Migdal-gad* (Josh. xv. 37), and with Magdala, mentioned by Herodotus as the scene of Pharaoh-Necho's victory over the Syrians.

It is a ride of about two hours from Mejdél to Esdûd. For the first half hour the road passes through olive groves and cultivated fields, green and smiling, and affording a pleasant contrast to the sand ridges which begin a few hundred yards to the left of the road, and stretch away to the sea. But charming as is this region, it is doomed. The sands are moving swiftly upon it, and in a few years will have overwhelmed it. Half an hour from Mejdél, the village of Hamâmeh is passed, and beyond this the road, covered already with loose sand, lies through a region less fertile than that which has been described, and one not so well cultivated, and in about an hour and a half Esdûd is reached.

This is the site of the ancient Ashdod, "the city of Dagon," a royal city of the Philistines. It is now a village of mud houses, lying upon the eastern slope of a low flat hill. "On approaching it from the south we have in the foreground a lake, 400 or 500 yards in circumference—beyond it a large ruinous khân and modern wely—beyond these, the hill, its southern face covered by a multitude of diminutive gardens with stone fences, that look like sheep pens in the distance. Leaving the pond and the khân on the left, we advance to the village over a naked slope of threshing-floors and brick-fields. The site is beautiful and commanding. Groves of olives, figs, and palms adjoin it on the east and north, covering the sides of the hill, and stretching along the undulating ground at its base. The plain, too, unfolds itself before us till it meets the dark mountains of Judæa."

Esdûd is a modern village, with nothing ancient about it. There are very few traces of the ancient city here, and it may be said that the stronghold of the Philistines has left no trace behind but its name.

Ancient Ashdod was one of the five royal cities of Philistia,

and was assigned at the Conquest to the tribe of Judah. (Josh. xiii. 3, xv. 47.) The Hebrews, however, do not seem to have obtained possession of it at any time. It was to Ashdod that the Ark of the Covenant was taken after its capture in the disastrous battle near Ebenezer. The Philistines placed the Ark in the Temple of Dagon—which probably stood on the summit of the hill, and before the idol which was in the temple, and left it there over night.

“And when they of Ashdod arose early on the morrow, behold Dagon was fallen on his face before the Ark of the Lord. And they took Dagon and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the Ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him.” (1 Sam. v. 1, 4.) Alarmed by this shameful humiliation of their god, the Philistines hastily sent the Ark to Gath.



DAGON.

King Uzziah dismantled Ashdod and built several towns in the plain around it. The place shared the denunciations pronounced against the cities of Philistia by the Hebrew prophets. The Jews after their return from the Captivity married wives of Ashdod, and their children spoke a mongrel dialect. (Neh. xiii. 23, 24.) About B. C. 650 the town was besieged by Psammetichus, king of Egypt, and

had the honor of opposing to the Egyptians the longest siege known to history, which extended over a period of twenty-nine years.* The town was entirely destroyed during the wars of the Maccabees, but was rebuilt by Gabinius, the Roman Prefect of Syria. It formed a part of the kingdom of Herod the Great, and was left by him to his sister Salome, together with Askelon. The Greeks and Romans called the town Azotus, and as such it is mentioned in the New Testament. Philip the Evangelist repaired here after the baptism of the Ethiopian eunuch. (Acts viii.) It became the seat of a Christian bishop very soon after the establishment of Christianity in the empire, and also held this rank during the existence of the Latin kingdom.

From Ashdod the road leads up the plain, passing at first for some time through one of the most fertile regions along the coast. This is a shallow valley or depression, two or three miles in width, with the dry bed of a winter torrent running through its centre. Several large villages lie along its course, and it is cultivated throughout its entire extent.

From the village of Burka, about forty minutes from Ashdod, the road runs almost due north to Yebna, about two hours farther on, passing through several villages, and to the left of a number of others. On the east is the green plain, dotted with villages; on the west the sands stretch away to the sea.

Yebna is an unimportant place, situated on a gentle hill, about two miles from the sea, and on the west bank of Wády Surâr. It is a modern village, retaining very few traces of antiquity, except a church, which is now used as a mosque. It derives its interest from being the modern representative of the ancient Jabneh or Janmia (2 Chron. xxvi. 6), which was captured and dismantled together with Ashdod by king Uzziah. It is also probably identical with

* *Herodotus*, II. 157.

Jabneel. (Josh. xv. 11.) Josephus frequently mentions it. After the spread of Christianity it was the seat of a bishop. The Jews also had a famous synagogue and school here. The Crusaders supposed it to be identical with Gath, and fortified it under the name of Ibelin.

From Yebna there is a road to Jaffa along the sea-shore, the distance being about three hours and a half. This is the ancient direct route, and was much used in old times by those going from Jaffa to Askelon and Gaza. Our route turns abruptly to the eastward from Yebna, across a low naked ridge, filled with caverns, which is passed by a wády near its southern end, close by which is the village of Mug-hâr. Dr. Porter supposes that this ridge is the "Mount Baalah" of the border of Judah, between Ekron and Jabneel. (Josh. xv. 11.) In an hour and twenty minutes after leaving Yebna, 'Akir is reached.

'Akir, the ancient Ekron of the Bible, was the most northern of the five royal cities of the Philistines. It is at present a modern village, of about fifty houses, on the northern side of Wády Surâr, and does not possess any trace of antiquity except two very old wells. The plain to the southward is very fertile, but the immediate surroundings of the village are dreary and bare. The place derives its only importance from being the last of the Philistine cities to which the Ark of the Covenant was taken, and from which it was sent back to the Israelites. It is not difficult to trace the route of the kine which drew the new cart in which the Ark was placed, and which were permitted to choose their own course, as a test whether the plague with which the Philistines had been smitten was sent by God. The kine, "lowing as they went," evidently descended the hill from the town to the wády, and followed its windings to the opening in the distant hills, which can be plainly seen about ten miles to the southeast, and through which lies the ancient and modern road to Bethshemesh. (1 Sam. v., vi.)

From 'Akir to Ramleh the road lies across a dreary up-

land district, where a low ridge crosses the plain from east to west. The soil is sandy, the vegetation scanty and coarse, and the wind from the sea sweeping through the dry weeds and bushes stirs them with a strangely mournful sound. Ramleh itself lies in the midst of olive groves and orchards, and is a pleasant sight to the traveller approaching it from any quarter after a long ride over the hot sands. Gardens and fields enclosed by hedges of cactus lie in and around the town; the houses are well built as a general rule; the streets are comparatively clean; the buildings lie more apart than is usual in the East, and altogether Ramleh has an air of prosperity which is simply delicious in this land of sloth.

The town is modern, or comparatively so, scarcely any of its ruins belonging to an earlier date than the Crusades. One of the principal buildings is a Gothic church, used as a mosque, and fast going to ruin. The Latin Convent, near the edge of the town, is one of the largest in Syria, but its occupants are few in number, consisting of Spanish and Italian monks. It was erected in the early part of the eighteenth century, and the monks declare that it stands on the site of the house of Nicodemus, the Pharisee who came to Jesus by night. There are a series of extensive vaults on the north side of the town, which the good fathers ascribe to the Empress Helena. Drs. Robinson and Porter, however, believe that they were intended for cisterns.

About a quarter of a mile west of the town, on a slight hill, stands a beautiful tower, in an excellent state of preservation. The ruins of a large quadrangular structure lie around the foot of the tower. The height of the tower is about 120 feet; the architecture is Saracenic; the shape square; and the workmanship substantial and tasteful. It is built of solid masonry, and the sides taper up several stories to the top. A narrow winding stair within leads up to an open gallery, which encircles the outer wall a few feet below the top. "Twenty-three years ago," says Dr. Thompson,

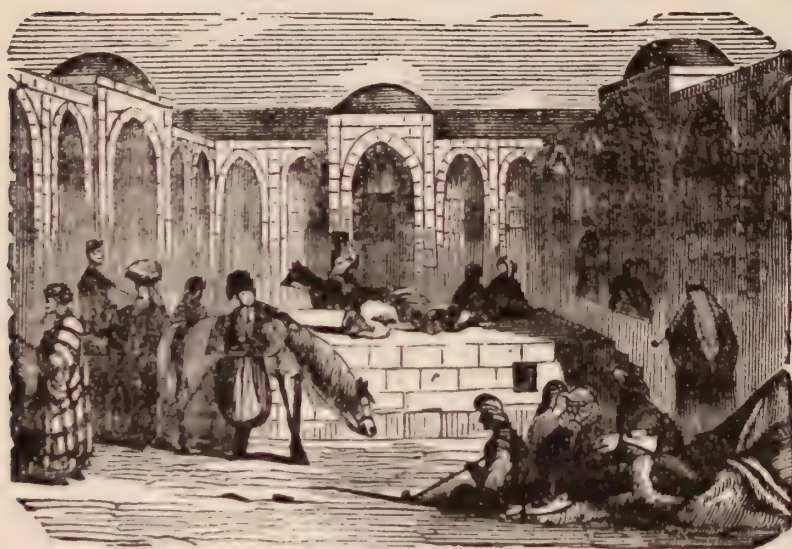
writing in 1858, "after this tower had been rudely shaken by an earthquake, which cracked nearly all the houses in Ramleh, and threw down many, I ascended to see if it had been injured; but it stood precisely as before, not a rent or crack from bottom to top, and thus it has stood a hundred earthquakes uninjured."

The ruined structure at the base of the tower was an ancient *khân*, or inn, one of those which were numerous in the more prosperous days of this part of Palestine, and the tower is believed to be that of a mosque which was attached to the *khân*. "Most of the great *khâns* in Syria had their mosques and minarets," says Dr. Porter, "and a few of them may still be seen near Damascus, as at Kuteifeh, S'as'a, etc." The prosperous times alluded to are probably as recent as the last half of the last century, "when Jaffa was abandoned on account of the pirates, for in those days the trade of Syria and Palestine was carried on overland. . . . That was the time when the long lines of *khâns*, *caravan-serais*, and castles were needed and maintained. But no sooner did the sea, freed from pirates, offer a cheaper conveyance, than this entire system was abandoned. Commerce sought the nearest ports along the coast, and was thence shipped to its destination. Hence all these *khâns* have gone to ruin, and those great highways are deserted."

The view from the tower is very extensive and beautiful. "In the east the frowning mountains of Judah rose abruptly from the tract of hills at their foot; while on the west, in fine contrast, the glittering waves of the Mediterranean Sea associated our thoughts with Europe. Towards the north and south, as far as the eye could reach, the beautiful plain was spread out like a carpet at our feet, variegated with tracts of brown, from which the crops had just been taken, and with fields still rich with the yellow of the ripe corn, or green with the springing millet. Immediately below us the eye rested on the immense olive groves of Ramleh and

Lydda, and the picturesque towers and minarets and domes of these large villages. In the plain itself were not many villages; but the tract of hills, and the mountain side beyond, especially in the northeast, appeared as if studded with them; and as now seen in the reflected beams of the setting sun, they seemed like white villas and hamlets among the dark hills, presenting an appearance of thriftiness and beauty which certainly would not stand a closer examination." *

The Arab historian Abulfeda states that Ramleh was founded early in the eighth century by the Khâlif Suleiman,



SYRIAN CARAVANSERAI.

after he had destroyed Ludd, and this is the statement of William of Tyre and others. Occupying a position at the point where the road from Jaffa to Jerusalem crosses the great caravan route from Da-

mascus to Cairo, Ramleh soon became a place of importance. It was surrounded by a strong wall with a gate facing each of the cardinal points of the compass when the Crusaders marched inland in 1099. The inhabitants abandoned the place and fled at the approach of the Christian army, which occupied the town. A great festival was held by the Christians in honor of St. George, who was a native of Ramleh, and who was believed to have rendered them substantial aid at Antioch. He was subsequently chosen as the patron saint of "merry England." The town was an

* Dr. Robinson.

important point during the Crusades, as it commanded the junction of two of the principal roads of the Holy Land. In 1187, after the battle of Hattin, it fell into the hands of Saladin. In 1191, the Mohammedans destroyed the castle upon the approach of Richard of England, but the king entered the town, and established his head-quarters there. The surrounding plain witnessed many of his heroic exploits. In the famous truce between Richard and Saladin, it was stipulated that the plain and coast from Tyre to Jaffa, including half of Ramleh and Lydda, should remain in possession of the Christians. Ramleh passed wholly into the hands of the Crusaders in 1202, and was held by them until 1266, when Sultan Bibars captured it, since which it has been a Mohammedan city. A few centuries ago the monks began to propagate the legend that Ramleh is identical with the Ramah of the Old Testament, and the Arimathea of the New.

The population of the modern town numbers about 3000, of whom about 1000 are Greek Christians.

Ludd, the ancient Lydda, or Diospolis, is a forty-five minutes ride from Ramleh, and the road between the two places is like an English country lane, passing for the entire distance between orchards and gardens. Ludd is situated amid a large grove of olive trees which extend around it in every direction, but is a much dirtier and a worse built and a poorer town than Ramleh. Neither are the gardens and fields which surround it as well cultivated. The place is insignificant, its only interest lying in its ruined Church of St. George and in its history.

The ruins of the church lie near the southern edge of the town. They are still imposing, and show that the edifice must have been quite large. At the eastern end a portion of the walls and the arch over the great altar are still standing, but the western end is more perfect, and has been built into a mosque which is adorned with a tall minaret. Nothing of the intervening portions of the ancient church remains but the fragments of several columns and one lofty, pointed

arch on the south side of the principal aisle. The width of the church is about seventy-eight feet, the length, as well as can be ascertained, over one hundred feet. It was built of a pale, yellow rock, found in the quarries on the road to Jerusalem.

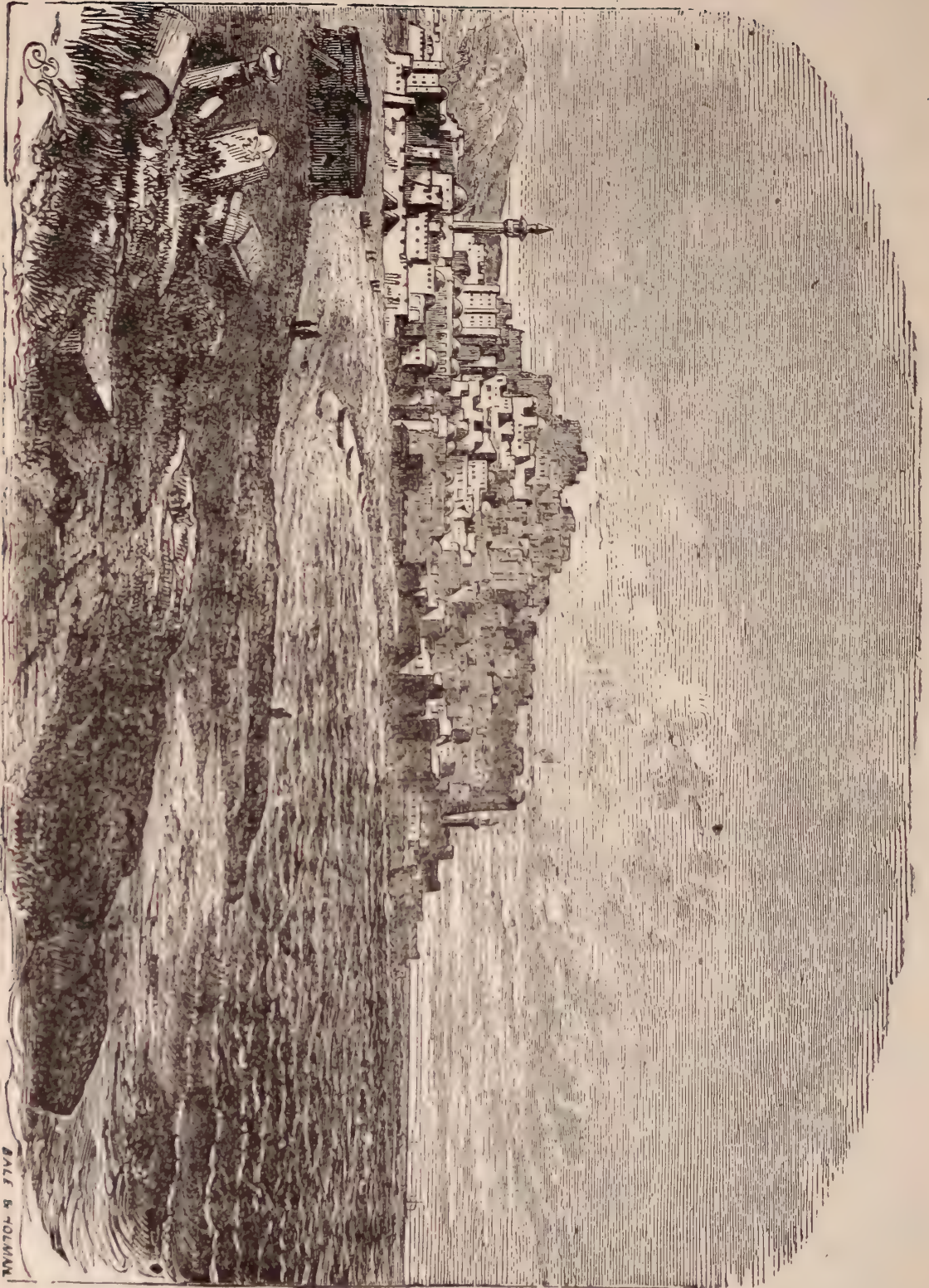
Lydda, called in the Old Testament Lod (1 Chron. viii. 12; Ezra ii. 33; Neh. xi. 35), was a city of Benjamin, and was occupied by that tribe. After the Captivity the Jews returned to it. It was the scene of the healing of the paralytic Æneas by the Apostle Peter. Peter was still here when Dorcas died at Joppa, and here the messengers found him, and brought him to the little Christian band at Joppa. (Acts ix. 32-38.) Some years after this Lydda was destroyed by Cestius Gallus in his march from Cæsarea against Jerusalem, at the beginning of the great war. It appears to have revived soon afterwards, and was called by the Romans Diospolis. Later on it became the seat of a bishop. It is still the nominal see of a Greek bishop, who resides, however, at Jerusalem. The Emperor Justinian is believed to have erected the great church over the grave of St. George, who was a native of Lydda, and suffered martyrdom under Diocletian in Nicomedia, near the close of the third century. His body was conveyed to his native place. The town was burned by the Saracens in the early part of the eighth century, but the Church and Convent of St. George escaped destruction. They were destroyed, however, upon the approach of the Christian army in the First Crusade, but the Crusaders rebuilt the church and established a Latin bishopric at Lydda. Upon the advance of Richard of England, Saladin destroyed both church and town. According to some writers, Richard restored the church, but this statement has been doubted by competent authorities. Subsequently the western part of the church was converted into a mosque.

Lydda forms the camping-place for the night, and affords a pleasant rest under its green trees. From Lydda there is

a road going up to Jerusalem by the pass of Bethhoron, but we turn off to the left, and make a detour of between three and four hours in order to visit one of the most famous, as well as one of the best known places, in Palestine—the ancient city of Jaffa. The ride is across a dull, uninteresting plain, over which a vigorous vegetation grows in spite of the sands. At length the orange groves are reached, and through them the traveller rides on to the Jerusalem gate, and by it enters the ancient city.

Jaffa, or Yâfa, as it is called by the Arabs, possesses one of the finest locations in the East. It stands immediately upon the shore of the Mediterranean, whose waves wash its walls. It lies upon a rounded hill, which slopes towards the sea on the western side, and is encompassed on the land side by groves of oranges, lemons, citrons, and apricots, which are unsurpassed and scarcely equalled by any in the world. From a distance it presents a massive and commanding appearance, but upon approaching it one finds that the houses are crowded close together; that the streets are narrow, crooked, dark and dirty. The houses are built along the sides of the steep hill, as if each were trying to crowd the others towards the top, on which sits the castle looking down over the entire city. The houses seem terribly rickety to one from over the sea, and it is hard to resist the impression that if one of them should break loose it would send the whole mass sliding down into the sea. Around the town runs a strong wall, pierced with two gates only—one towards the plain, and the other overlooking the “harbor.” A few old guns are mounted on the rampart facing the sea. The castle, though imposing in appearance, would offer but a feeble resistance to a well-planned attack.

In spite of its dirt, in spite of its hot, close, crowded houses, Jaffa is a busy place. It is the one port of Southern Palestine, as it was of ancient Judæa, and it is the place at which nine-tenths of the pilgrims and visitors to the Holy Land enter the country. It is a port in some respects, and yet in



JAFFA OR JOPPA.

DALE & TOLMAN

one it hardly deserves the name, for it has no harbor. The French and Austrian steamers call here weekly, but as there is no harbor, they are obliged to lie out a mile or two from the shore, and land their passengers, mails, and freight in small boats. This can be done only in mild weather, and oftentimes they are obliged to pass and repass without being able to hold any communication with the town. A slight increase of wind will oblige a steamer to "up anchor," and run out to sea, for this is an ugly coast, upon which no sailor cares to be caught by foul weather. The so-called harbor of Jaffa affords no accommodation whatever for ships of any kind. It consists of a strip of water some fifty feet wide and about five or ten feet deep, sheltered towards the sea by a low and partly submerged ridge of rocks. It has two entrances, one on the west, about ten feet wide, and the other on the north, a few feet wider. Only small boats can enter here, and these require the most skilful management. As the boats come dancing in from the steamers in the offing, the utmost precision in steering is necessary to clear the entrance. A few feet either way from the channel, and the boat would be hurled by the breakers upon the rocks, without hope of escape for any of its occupants. Yet they come and go from year to year with comparatively few accidents.

Once within the ledge of the rocks, and in smooth water, the boat makes for the Water Gate of the city, a mere aperture in the wall about six feet square, level with the street of the city, and about five feet above the water line. It can be used only in calm weather, for "a breeze from the west frisks the foam into the doorway, blinding the aga on duty, drenching the poor donkeys, preventing the porters from either loading or unloading the boats. Through this small cutting in the rampart everything coming in to Palestine from the west—from France and England, from Egypt and Turkey, from Italy and Greece—must be hoisted from the canoes; such as pashas, bitter beer, cotton cloth, negroes, antiquaries, dervishes, spurious coins and stones, monks, Mus-

covite bells, French clocks, English damsels and their hoops, Circassian slaves, converted Jews, and Bashi Bazouks; hauled up from the canoes by strings of Arabs; men using their arms for ropes, their fingers for grappling-hooks, their scanty robe—a sack tied round the waist with a strap or sash—for a creel, a table, a kerchief, anything you please, except a covering for their limbs. In like manner, all waste and produce going out of the country for its good or evil—maize, dragomans, oranges, penitent friars, bananas, olives, soldiers on leave, Frank pilgrims, fakeers, consuls, deposed pashas—must be shot from that tiny port-hole into the dancing boats, like Jonah into the sea. When a steamer hails in the road, this hauling up, this shooting out of goods and men, goes on for hours at a stretch.”*

The population of Jaffa is estimated at about 5000. Of these 1000 are Christians, 150 Jews, and the remainder followers of the Prophet. Its trade is increasing every year, as it is the only point along the southern coast at which steamers can call, and is within easy communication with Jerusalem by a tolerably good road. The constant passage of pilgrims and travellers through the city adds much to its trade. The leading European nations and the United States have consulates located here, and an enterprising firm have erected a comfortable hotel in the city, conducted on the plan of similar establishments in Europe. Its present prosperity dates from about the middle of the last century. “Mr. Arutin Murad, our consular agent at the time,” says Dr. Thompson, writing in 1858, “told me that the present city was then not a hundred years old. In consequence of the pirates which infested this coast during the early life of his father, Jaffa was entirely deserted, and the inhabitants retired to Ramleh and Lydda. He himself remembered when there was only a single guard-house, occupied by a few soldiers, who gave notice to the merchants in Ramleh

* *The Holy Land.* By Wm. Hepworth Dixon, p. 12.

when a ship arrived." * Jaffa has also a large trade in fruit and soap, and a growing trade in silk.

The Jerusalem Gate is the only entrance to the city from the land side, and is always crowded. Just within it is a fountain inscribed with Arabic legends, and adorned profusely with carvings. The gateway is a lofty tower pierced with a noble arch, and flanked by the city walls. "In the gateway itself sits the *cadi*, judging causes in the presence of donkey boys, *fellahîn*, and Franks. This man is fined, that man is flogged; but there is little noise in the court, no bill of exceptions, and no thought of an appeal. The heat makes every one grave; the very soldiers on guard are dawdling over pipes, and the collectors of duty are dozing in the shade."

Beyond the gate is a broad open space, lying between the walls and the ditch which extends along the line of the ramparts, and upon it are erected a number of sheds and booths. This is the bazaar of Jaffa, in which is held a kind of perpetual fair, where one may buy nearly everything that is to be obtained in the East. Here congregate the strangest crowds to be seen in Southern Palestine. "A house on the left is of planks; one large hut, used for a *café* and exchange, has a wooden frame; but most of these booths are made of canvas stretched upon a frame of poles. Near the great tank, in which, when you go to drink water, you may happen to find a camel lapping, an Arab bathing, and a girl filling jars for domestic use, stands a house of stone and mud, a sort of pound, in which a sheikh who dares not ride into the town may stable his mare. Under the light roofs of these sheds a merchant buys and sells; a barber tells stories and shaves Moslem heads; a muleteer munches his black crust; a wayfarer breathes his hookah, paying a *para* for his *jebilé* and fire; an Arab haggles over the price of a carbine, a length of cotton, an Indian bamboo; a donkey-boy sucks

* *The Land and the Book*, Vol. II. p. 274.

his bit of sweet cane; a famished negro gobbles up his mess of oil and herbs. All these men of swarthy race—some of them sheikhs from the desert, some of them slaves from Cairo and the Soudan; all bearded and bare-legged; these wearing armlets and earrings, those wearing green shawls or turbans, a sign of their saintly rank—plod ankle-deep in the sand, each grain of which is hot as though it had been swept from a furnace to their feet. Piled up around them are heaps of fruit, such as very few gardens of this earth can match. Grapes, oranges, tomatoes, Syrian apples, enchant the eye with color. Figs, peaches, bananas, imprison the sunshine of summer days. Plums dazzle you with bloom. What mounds of dates, what mountains of melons! And through all these crowds of men, through all these lanes of fruit, winds the track of the camel and the ass, the pilgrim and the monk, the pasha and the prior, from whatever point of the compass they may chance to come. And so it has always been, and always must be, in this suburb of the Jerusalem Gate. Dorcas bought fruit in this market, drew water at yon well. St. Peter walked in from Lydda along this sandy path. Pompey, Saladin, Napoleon, rode through this litter of sheds and stalls.” *

Beyond the ditch lie the orange groves and fruit orchards. They are very extensive and profitable, and are carefully cultivated, irrigation being practised for this purpose. Water can be obtained in every garden, and at a moderate depth. “The entire plain,” says Dr. Thompson, “seems to cover a river of vast breadth, percolating through the sand en route for the sea. A thousand Persian wheels working night and day produce no sensible diminution, and this inexhaustible source of wealth underlies the whole territory of the Philistines down to Gaza at least.” The apparatus used for raising water is very simple. “A wide cog-wheel is carried round horizontally by a mule with a *sweep*. This turns a

* *The Holy Land*, pp. 11, 12.

larger one perpendicularly, which is directly above the mouth of the well. Over this revolve two rough hawsers, or thick ropes made of twigs and branches twisted together, and upon them are fastened small jars or wooden buckets. One side descends while the other rises, carrying the small buckets with them; those descending empty, those ascending full, and as they pass over the top they discharge into a trough which conveys the water to the cistern. The length of these hawsers and the number of the buckets depend, of course, upon the depth of the well, for the buckets are fastened on the hawser about two feet apart. The depth of the wells in Jaffa varies from ten to forty feet."

The gardens are a very popular resort in the spring, when the fruits are ripening. People come out from the city, and spread their mats under the trees, and smoke, drink coffee, chat, sing or sleep, as suits them, until the approach of evening drives them within the walls again. The gardens and groves are very profitable also. Dr. Thompson was informed by the American Consul that the proprietors with care could clear a profit of ten per cent. on the capital invested, clear of all expenses. The oranges of Jaffa are considered the best for exportation of any in the East.

Jaffa is one of the oldest cities in the world. Pliny mentions a tradition that it was built before the flood, though he does not say how it escaped the general destruction. It was assigned to the tribe of Dan upon the conquest of the land by the Israelites, and is mentioned in Joshua under the name of Jappho. (Josh. xix. 46.) It was the only port of the Israelites upon the Mediterranean coast, and it was the place to which the rafts of cedar and pine intended for the Temple at Jerusalem were shipped by Hiram from the Phœnician ports. (2 Chron. ii. 16.) The materials used in the construction of the second Temple by Ezra were also brought by sea from Tyre and Sidon to Joppa. (Ezra iii. 7.) The prophet Jonah took ship at Joppa for Tarshish, in his fruitless effort to flee "from the presence of the Lord," and it

could not have been very far off the coast that the prophet was thrown into the sea and swallowed by the fish. (Jon. i.) Joppa was also the scene of the miracle wrought by the Apostle Peter in raising Tabitha, or Dorcas, from the dead. After this Peter remained some time at Joppa, dwelling in the house of "Simon the tanner." The house is still shown on the side of the city next the sea, but one must exercise his discretion in accepting the site as genuine; there can be no question that the house is modern. While residing with Simon, Peter was engaged one day in praying on the house-top; and there had the remarkable vision by which God made manifest to him His will that the apostle should break through the bounds of his Jewish prejudices, and embrace all mankind in the great work of salvation. (Acts ix., x.)

The secular history of Joppa is equally interesting. It suffered severely during the Maccabæan wars, the sympathies of its people appearing to be with the Syrians. They once threw 200 Jews into the sea, and this drew upon them the direful vengeance of Judas Maccabæus, who seized the town and burnt a portion of it, together with the Syrian fleet lying off the place at the time. Pompey deprived the Jews of Joppa, and included it in the government of Syria, but Cæsar restored it to the Judæan crown. Cestius Gallus burned it, and put 8000 of its inhabitants to the sword at the outbreak of the Jewish War of Independence. After this the place became the rendezvous for a band of pirates and outlaws, who built them a number of ships, and made themselves a terror to the whole coast. One of the first acts of Vespasian (A. D. 67) upon reaching Palestine, was to send a force to break up this "nest of pirates." It is believed Joppa became the seat of a Christian bishop during the reign of Constantine. It passed into the hands of the Mohammedans in 636. Godfrey of Bouillon captured it previous to the attack upon Jerusalem, and it was an important post in the hands of the Christians. In 1188 its

fortifications were destroyed by Saladin, and shortly after rebuilt by Richard of England, who was ill here for some time. In 1253 it was occupied by Louis IX. of France, but soon passed into the hands of the Mohammedans. Its history is insignificant from this time until near the close of the last century, when the Mediterranean being swept clear of pirates, Jaffa rose once more into prominence as the one port of Southern Palestine.

Just as it was recovering its trade, it was attacked on the 4th of March, 1799, by the French under Napoleon. In two days the walls were breached, and the town carried by assault. About 2000 or 2500 of the garrison, chiefly Albanians, retreated to the citadel and some adjacent mosques, and offered to surrender "unconditionally, according to some historians; on condition of their lives being saved, according to others. . . . What was to be done with two thousand five hundred prisoners? To dismiss them was to furnish the enemy with certain recruits; and to detain them was to keep useless mouths. For two days their fate was in suspense; on the third, March 9th, 1799, they were formed into columns, and placed in the centre of a large square battalion, commanded by General Bon, who ordered them to take the road to the sea. They saw the doom that awaited them, and marched on in silence with the dull resignation of fatalism. When they arrived at the sand-piles, they were divided into small platoons, and put to death by the musket and the bayonet. The original copy of the order for the execution, in which General Bonaparte recommends that in shooting these poor wretches, 'care should be taken that *not one of them should escape*,' still exists. Happily for the honor of human nature, this order was not executed without protests and murmurs, and several chiefs of brigades, Colonel Royer among others, positively refused to undertake the execution of it." *

* *The History of Napoleon the First.* By P. Lanfrey, Vol. I. pp. 389, 390.

From Jaffa we go up to Jerusalem by the road traversed by the vast majority of modern visitors. It lies directly across the plain to Ramleh, a ride of four hours, where most travellers spend the night at the Latin Convent, giving the next day to a long pull of nine or ten hours through the mountain passes to the Holy City. By starting from Jaffa in the afternoon, the convent can be reached by sunset, in time for the evening meal, and a lounge and a pipe on the roof before retiring to rest.

The ride across the plain is hot and uninteresting, being alike in all its essentials to that from Lydda to Jaffa, the two roads being indeed but a few miles apart. The monks, in spite of the constant arrivals of travellers, and the fact that their hospitality is a source of profit to them, are slow about opening the convent gates, and it takes hard pounding with stones, and many calls given with all the strength of Arab lungs, to bring the porter to the entrance. Then the gate is opened slowly and with as much caution as if the good fathers expected a whole Bedawîn tribe to force their way in, and the instant the traveller and his beast are fairly inside the heavy door is slammed to and locked with an alacrity that is surprising.

Many are the visitors who come to pass the night within these walls. They hail from all parts of the world, and come upon all imaginable errands. "A mixed and voluble society sits down to dinner in the cool, dim convent-room," says Hepworth Dixon, describing his visit to the place, "most of the men being ecclesiastics, papas and padres, monks and friars, with appetites which Angelo, kindly and over-fed, smiles unctuously to see. . . . Some of us have ridden from Jaffa, some from Jerusalem, and some from Gaza since morning dawned. . . . English and Arabic, Russian and Rumaic, Armenian and Italian rattle round the board, while the handy fathers are serving up the stewed olives and fowls, the green figs and cheese, the roast eggs and watermelons; every one talking, no one listening; the riot growing louder

when our hosts have replaced the poor thin fluid on the table by a strong aromatic Cyprus wine. . . .

"Eight or ten friars are lounging on the convent roof; some finishing their prayers; some smoking cigarettes; some grinning over the wall at a colony of dogs, which are improving the cooler hour by fighting and making love. The Jew has gone to his cell, the Armenians are pacing their whitewashed court. Though the sun is still up, many of the guests are making ready for bed, for the horses are to be saddled at one, and the caravan is to move at two o'clock, so as to pass by El Kubâb, the most dangerous point on the road, by dark, reaching Lâtrôn, the ancient Modin, by the hour of dawn.

"The air is warm, and the spirit languid. Ishmael sets me a stool, a narghiley, a cup, under a canopy of vines, and on a clap of the hands brings coffee and the charcoal fire. Two or three stragglers lounge on the convent roof, inhaling the Lebanon leaf and watching the sun go down into the sea. Half an hour after sunset Ramleh seems asleep, the silence being unbroken save by the drone of an insect or the snarl of a restless dog. Putting away the pipes, we take a last turn on the roof, a last peep over the wall. The fathers are issuing out of chapel, and going to their cells. The dogs have crawled away under the prickly pears. The fire of the far west is fading into green and gray. A string of camels, led on by an ass's colt, is bobbing into the town. A veiled figure pauses for an instant at our convent gate, and then flits by. The fans of a large palm tree sway and sigh; the tower of the White Mosque shines like a jewel in the dusk; and the evening star throbs slowly into lustrous life." *

From Ramleh the road leads to the southeast, across the plain to Lâtrôn, at the base of the hills. In an hour after leaving the convent the traveller passes the village of Kubâb,

* *The Holy Land*, pp. 31-34.

a considerable place, which enjoys an evil reputation, and which most persons pass by as quickly as possible. Three hours more across the plain, over which a fair rate of speed can be maintained, and one reaches Lâtrôn, which stands on a rocky hill to the right of the road, about an hour from the mouth of the defile which can be seen opening into the dark mountains beyond. The summit of the hill is covered with the ruins of a large and strong fortress, and at its foot is the half-ruined village. From the hill-top the eye ranges over a wide extent of the plain as far as Tell es-Sâfieh (Gath) on the south, and to the Mediterranean on the west, whose blue waters are unbroken by a single sail. Ramleh and Jaffa are both in sight. To the north are the mountains of Ephraim, and to the northeast Beth-horon, the scene of so many exploits of Jewish valor, towers towards the clouds, looking down upon the home of the illustrious hero whose great deeds it witnessed.

Lâtrôn occupies a strong position, and was no doubt fortified at a very early day to command the mountain pass which leads from the plain to Jerusalem. The name is derived from that given to the place by the monks, *Castellum Boni Latronis*—"Castle of the Good Thief," from the tradition that this was the site of the castle of the Penitent Thief, according to some, of his birth-place, according to others. It is beyond a doubt the *Castellum Emmaus* of the Crusaders—the fortress which they erected near Emmaus to control the wâdy through which the Jerusalem road enters the mountains. Its greatest claim to honor, however, arises from its identity with the ancient Modin, the home of the Maccabæan heroes, and their place of burial. In full sight to the northeast is Beth-horon, the scene of one of the great victories of Judas. Simon erected at Modin a lofty monument with seven pyramids, which could be distinctly seen from the sea. The identification of the place is due to Dr. Robinson.

About a mile northeast of Lâtrôn, and in full view of it, is

the village of 'Amwâs, or Emmaus, or Nicopolis, which was a place of considerable importance during the Asmonæan wars, and which bore a prominent part in that struggle. It is also interesting because of the belief formerly entertained by Christian writers that it was the Emmaus mentioned by St. Luke (xxiv. 13-15), to which the two disciples were going from Jerusalem when the Saviour appeared to them on the day of His resurrection. It is now agreed by commentators that this could not have been the place. St. Luke says it was "three-score furlongs" from Jerusalem, and that the disciples walked from the Holy City to Emmaus and back the same afternoon. This village is one hundred and sixty furlongs, or twenty miles, from Jerusalem, and this would have made the total distance walked by the disciples in a single afternoon *forty miles*—a manifest impossibility.

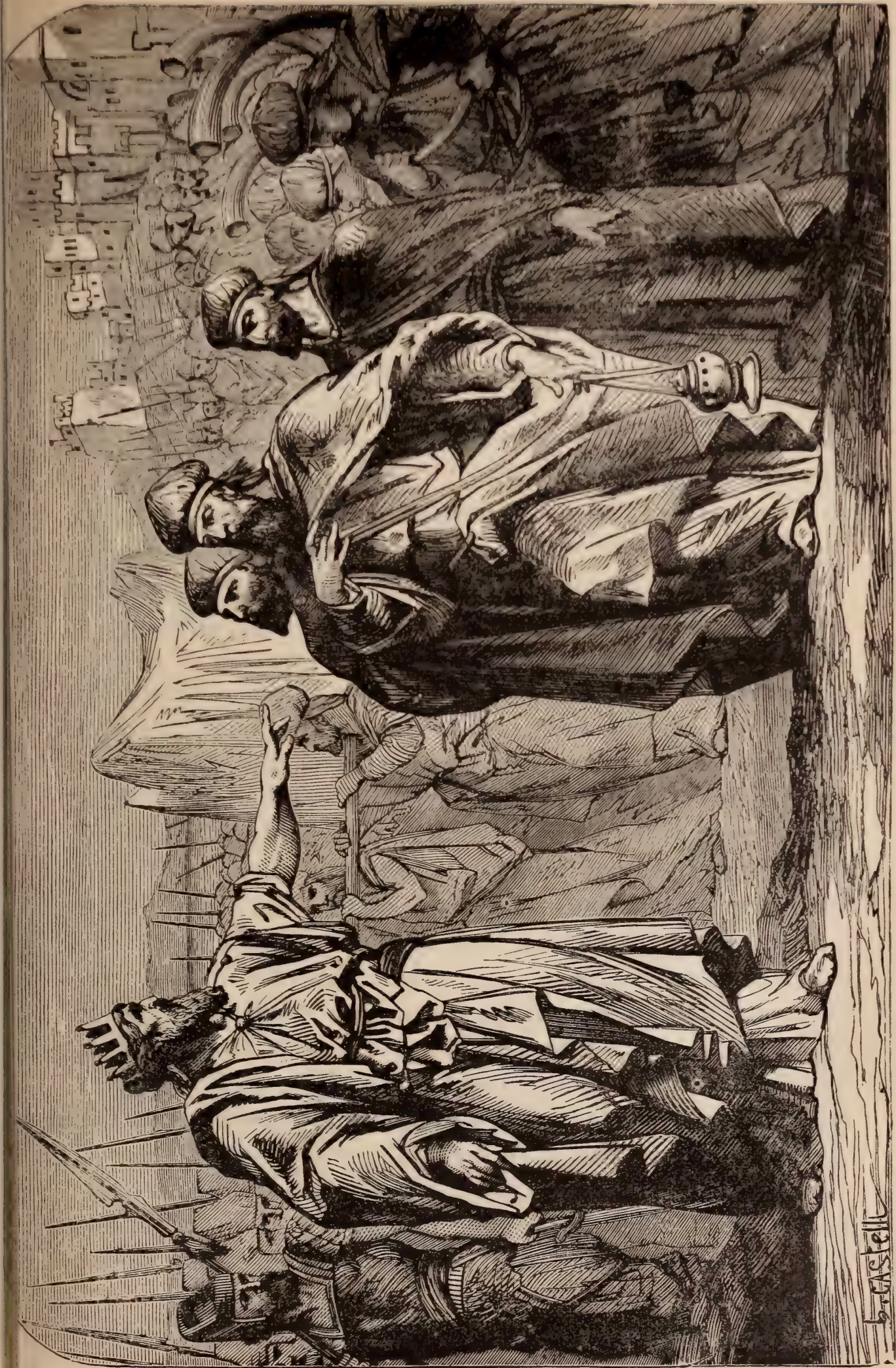
Two miles east of 'Amwâs is the village of Yalo, which lies on a prominent ridge overlooking the valley of Merj Ibn 'Omeir. This is the ancient Ajalon (Josh. xix. 42), a town belonging to the tribe of Dan. The valley upon which it looks down is the "Valley of Ajalon," the scene of Joshua's great victory, to enable him to secure which the day was miraculously lengthened. (Josh. x. 12.)

From Lâtrôn the road runs direct to the mountains and plunges into a wild deep gorge called Wâdy Aly. The entrance is known as Bâb el-Wâdy, "Gate of the Wâdy." Just before reaching the ravine the road passes a decaying building, evidently the remains of a Crusaders' tower, called for some unknown reason, Deir Eyûb, "Job's Convent." At the mouth of the wâdy there is a wretched caravanserai—a mere rough shed kept by a peasant, at which pilgrims and persons going up on foot to Jerusalem can find rest and refreshment.

Wâdy Aly is a wild, weird glen, whose sides rise up high overhead, and through which runs the Jerusalem road—a mere track straggling through the thick underbrush and

over stones upon which the animals find it hard to secure a footing. It is literally no road at all, and no traveller who has ever passed over it will forget it. At every mile the ravine grows wilder and lonelier, and the ascent more difficult, as one climbs slowly from the plain to the high level of the mountain region around Jerusalem. Not a human being or sign of a habitation is to be seen. Only a few corn patches, a few olives and vines on the terraces upon the hill-sides tell that the land is inhabited. The wády is strangely silent, and as one proceeds, the silence grows oppressive. The turns are so sharp, so sudden, and the foliage so thick that there are scores of places in which the robber might lurk unseen until his rifle was at the traveller's breast. But the road is safe, and being much used, few Arabs are bold enough to attempt violence along it. At length, after two hours steady toil, the break-neck path is surmounted, the summit of the pass is reached, and Wády Aly is left behind at the ruin of Beit Fejjôl, which is passed on the left, with Sarís, a little hamlet, with a garden and a well, on the left. The road then mounts to a higher ridge for about three-quarters of an hour, and then descends along the side of a precipitous valley, so abruptly that the animals can scarcely keep their footing. "In front rise two peaks; to the right Sôba; to the left, Beit Nakûbeh. Below, the valley spreads itself broad and open; a white track running through it like a stream; domes and mounds of earth rising round it, and appearing to enclose it in their arms." Some distance below is seen a bold and pretty hamlet clinging to the mountain side, and which is soon reached.

This is Kuryet el-'Enab, the ancient Kirjath-Jearim. It stands on the right bank of the wády, and is one of the most picturesque places in Palestine. It is well built, the houses being of stone, and constructed with more care than is usual in the East. Olive trees and vines grow thickly along the terraces which stretch away from the village, and the thick green of the trees and luxuriance of the foliage forcibly



DAVID BRINGS UP THE ARK OF GOD TO JERUSALEM.

recall the ancient name, "Village of Forests," by which the place was known to the Hebrews. Equally well does it merit its modern name, "Village of Vines." Several of the houses lie close together, and from their size and strength might easily be taken for a fortress. These are the residences of what is left of the family of the once famous robber chieftain Abu Ghaush, of whom more anon. An old Gothic church, deserted but not ruined, adjoins the village. The style is very plain, but is chaste and massive, and the building might be restored to its former uses. The walls are immensely thick, and the building would answer for a fortress as well as for a temple. The church was founded by the Crusaders, and a Franciscan convent attached to it, both said by some writers to have been dedicated to St. Jeremiah; but the convent has disappeared without leaving a trace behind. The church is now a cattle-shed and a rope-walk.

Kuryet el-'Enab was always a famous village. Centuries ago it was one of the cities of the crafty Gibeonites who beguiled Joshua into a league with them, and was known as Kirjath-Baal, "Village of Baal." It marked the southwest corner of the territory of Benjamin, and was reckoned among the towns of Judah. When the Ark was sent from Ekron to Bethshemesh, the men of the latter place were smitten with a plague for their impious curiosity in looking into it, and at once sent to the inhabitants of Kirjath-Jearim to come and take it away, which was done, and here it remained in the house of Eleazar for twenty years, when David carried it in triumph up to Jerusalem. (1 Sam. vii. 1.) There has been some difficulty in comprehending why the Ark was sent to Kirjath-Jearim, when Bethshemesh was a Levitical city, and the former place was inhabited by the Gibeonites. "Perhaps," says Dr. Porter, "they thought that, as death seemed to follow it everywhere, they would let these poor slaves be the sufferers; or perhaps a priestly family of note had settled on the 'hill' above Kirjath-Jearim,

to whose care it was thought best to consign the sacred shrine. We are told they 'brought it into the house of Abinadab *in the hill*, and sanctified Eleazar his son to keep the Ark of the Lord.' "

Dr. Thompson is of the opinion that Kuryet el-'Enab was the Emmaus of the New Testament, but while the evidence is strongly in favor of this site it is not conclusive. "Josephus," he says, "states that Cæsar, after the destruction of Jerusalem, gave Emmaus, a village, *sixty* furlongs from the city, to eight hundred of his soldiers whom he dismissed from his army. This I believe to be identical with the Emmaus of St. Luke. I regard with respect the tradition that the Emmaus of Luke is Kuryet el-'Enab, which Dr. Robinson identifies with Kirjath-Jearim. It is the right distance from Jerusalem, and would be a very appropriate situation to plant a colony of disbanded troops, for they would command the road from the seaboard to Jerusalem. The two things do not clash, for Kuryet el-'Enab may be both Kirjath-Jearim and Emmaus, and it renders the place more interesting to find it not only the resting-place of the Ark, but, long after, of Him who was infinitely greater than the Ark." *

In later years the place obtained an evil name as the haunt of the notorious bandit chief Abu Ghaush, who, from this mountain lair, kept the surrounding country in terror, levying his exactions right and left, and holding the lives and property of the people, right up to the gates of the Holy City, subject to his lawless will. No one could venture through this ravine, or down the Wády Aly, or reach the Holy City from the plain without his safe-conduct, not even a body so numerous as a caravan. The Pasha of Jerusalem found it to his interest to be on good terms with him. Two Pashas who ventured to think differently were shot dead by his hand in the midst of their attendants. For

* *The Land and the Book*, Vol. II. p. 308.

nearly half a century the bold robber had his way. At last even the sluggish government of the Sultan was obliged to interfere. An overwhelming force, commanded by an officer of nerve, was sent against him, and Abu Ghaush was seized, together with his principal men, and some of the members of his family, and sent as prisoners to Constantinople, in 1846.

From Kuryet el-'Enab the road winds down into the glen, which it crosses, and ascends the slope on the opposite side. The splendid peak of Sobâ is constantly in sight to the right, and on its summit is a ruined fort, said to have been one of Abu Ghaush's strongholds. Climbing still higher, Kustul, a ruined castle standing on the summit of a considerable hill, is passed to the right, and the road descends rapidly into a small ravine which flows off into Wâdy Beit Hanîna, and passes along it to the eastward through pleasant groves and gardens to its junction with Wâdy Beit Hanîna. At the point of junction, on the end of the ridge, stands the village of Kolonieh, a pretty collection of flat-roofed cottages, embowered in the smiling orchards and vineyards which line the terraced hill-side. Above the houses rise the dark hills, and in the valley below the olive groves stretch away into the distance. Far down the valley to the southward can be seen the thriving village of 'Ain Karim, with its Franciscan Convent of St. John in the Desert, marking the traditional site of the birth-place of John the Baptist.

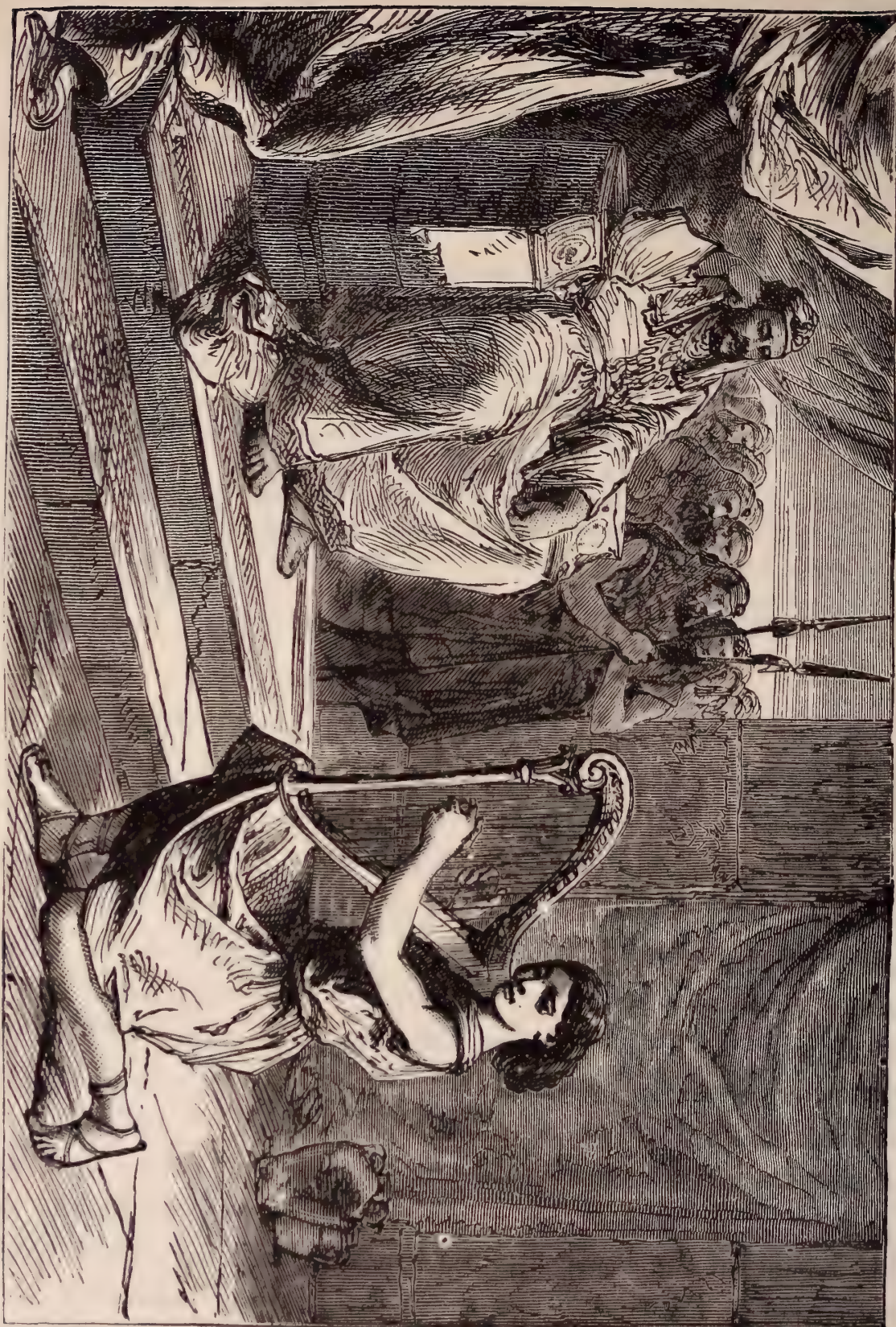
The road now turns into Wâdy Beit Hanîna, and ascends it for half an hour or more, passing through vineyards and fig orchards, interspersed with olive trees. It then mounts to the high table-land around the Holy City, and for about an hour lies along this dreary plateau—as bleak and forbidding a region as can be found in all Judæa. At the end of this time the long stretch of wall enclosing the minarets and domes of the Holy City comes in sight. The ravine of Hinnom is soon reached and crossed, the Jaffa Gate is passed, and our feet once more “stand within thy gates, O Jerusalem.”

CHAPTER V.

THE MOUNTAINS OF BENJAMIN.

A visit to the country of Benjamin—Ascent of Scopus—Anathoth—Birth-place of Jeremiah—Aspect of the Country—Wâdy Fârah—Ancient Geba—March of the Philistines—Jonathan's Adventure—A Great Victory—Wâdy es-Suweinit—Michmash—The site of Ai—The Rock Rimmon—Taiyibeh—Ancient Ophrah—Ephraim—Bethel—Jacob's Vision—The Covenant Renewed—Change of Jacob's name—Jeroboam's Sacrifice—A Message from Jehovah—Story of the Disobedient Prophet—The Prophecy fulfilled—Beeroth—The League between the Gibeonites and Israel—Eastern Craft—Punishment of the Gibeonites—Ram Allah—A Christian Village—A Wild Road—Bethhoron—The Pass—Upper and Nether Bethhoron—View from the Sheikh's House—Joshua's Victory—Aid from Heaven—Exploit of Judas Maccabæus—Last Victory of the Jews—Gibeon—The Modern Village—History of Gibeon—Neby Samwil—The Present Village—Not Ramah—View from the Summit—Ancient Mizpeh—Gathering of the Tribes—The Road to Jerusalem.

LEAVING Jerusalem by St. Stephen's Gate, the road to Anathoth runs for a short distance along the side of the Valley of Jehoshaphat, and then crossing the ravine winds up the rocky side of Scopus, the western projection of the Mount of Olives. For two days the route we are to follow in this examination of the ancient sites lies entirely in the territory of Benjamin, amid the hills and passes of that daring tribe, and by some of the most famous scenes of sacred history. The way is rough and toilsome, and to accomplish the journey in two days one must undergo considerable fatigue; but at every step some object of deep interest presents itself to arouse the mind and sustain the body against the labor it is called upon to perform. There are few more interesting journeys undertaken by the modern traveller; few which afford a more perfect satisfaction to the student of the Bible. Most travellers send their camp and baggage direct from Jerusalem to Bîreh, the ancient Beeroth, in order to find it ready for



DAVID PLAYING BEFORE SAUL.

them upon their arrival there in the evening, and to be free to extend their researches into regions where animals encumbered with baggage would cause too much delay.

Upon reaching the summit of Scopus, a fine view spreads out before the eye. The city lies to the southward, glittering in the fresh beams of the morning sun, the dreary upland ridges of Benjamin stretch away to the north, and the conical peak of Taiyibeh, the ancient Ophrah or Ephraim, rises against the distant horizon. The long white outlines of the valleys which break down from the hills towards the Jordan seam the country toward the east and northeast; and to the west the view is broken by ranges of mountains. The scene is grand, but desolate beyond expression.

The ridge of Scopus is crossed, and the road winds through rugged wádies and over stony ridges, until 'Anâta, the ancient Anathoth, distant from Jerusalem about an hour and a quarter, is reached. The village—a mere hamlet of some eighteen or twenty houses—lies on a broad ridge, and in the midst of a few fields of sterile-looking land, in which grow a few hardy fig and olive trees. It is a poor, struggling village, unlike its ancient predecessor. A portion of an ancient wall, constructed of large hewn stones, some massive foundations in the modern houses, a cistern hewn in the rock, and some broken columns, are all that is left of ancient Anathoth. The view from the hill-top is extensive, ranging as far as the Jordan Valley and the Dead Sea, and the mountains of Gilead and Moab beyond. To the westward the pointed summit of Tuleil el-Fûl (the Gibeah of Saul) can be seen.

Anathoth was a town of Benjamin, and was allotted to the Levites as a city of refuge. (Josh. xxi. 18.) It was the place to which Solomon banished Abiathar the priest for his attempt to raise Adonijah to the throne of David. (1 Kings ii. 26–35.) The prophet Jeremiah was born here, and it was here that the word of the Lord first came to him. It was

his home until the persecution he was subjected to forced him to take refuge in Jerusalem. (Jer. i. 1.)

From Anathoth the road descends abruptly to a blasted wady utterly devoid of any signs of life. On a rugged hill to the right is a ruin now called 'Almî, the ancient Alemeth or Almon, a Levitical city of Benjamin. (Josh. xxi. 18.) The road then climbs the hill on the opposite side of the ravine, on the top of which is situated the village of Hizmeh, which resembles Anathoth very much in its location and general appearance. The country all around has a dull, grayish hue, indescribably desolate and depressing in its aspect. The villages so closely resemble the rest of the landscape in coloring that at a distance it is difficult to distinguish them. Very few trees are to be seen on the ridges, and but few more in the valleys. The sun blazes down fiercely upon the open country, scorching the rocks, and sending a blinding glare up from the bleak hill-sides.

The path winds from Hizmeh into Wady Fârah, a wide, uninteresting valley, but which, some miles farther to the eastward, becomes one of the wildest and most picturesque defiles in Palestine. It is occupied by a set of the most untrustworthy Arabs in the country. The road passes at a little distance from some large heaps of rectangular stones rudely piled together, and called Kubûr el-'Amâlikah, "the Tombs of the Amalekites." "There is nothing about them," says Dr. Porter, "to suggest the idea of sepulchral monuments, or even of great antiquity." From this point the road mounts the hill by a long, winding rocky slope, and in about three-quarters of an hour more arrives at Jeb'a, the ancient "Geba of Benjamin."

Geba is only a small village of half-ruined houses, among which are scattered a few traces of ancient ruins, the principal of which are the remains of a square tower, almost solid, and a small building which seems to have been a church. But the magnificence of the situation makes up for the absence of ruins. The village lies upon a low conical

mound on the summit of the broad ridge which shelves down toward the Jordan Valley, with a rich sloping plain covered with fields of grain at its eastern base. The windings of the ravines towards the river can be distinctly seen, with the line of dark green foliage marking the course of the Jordan in the great valley to the eastward, and which is so distinct in the clear atmosphere that one can hardly realize that it is twenty miles distant. It seems but a mile or two away.

Geba was a city of Benjamin, and was assigned by Joshua to the priests. (Josh. xxi. 17.) It was on the northern border of Judah, opposite Michmash, from which it was separated by a wide valley, a description of which corresponds to the situation of Jeb'a. When the Philistines occupied Michmash, Saul and Jonathan held Geba* against them. Michmash can be seen on the opposite side of the ravine, a little more than a mile distant, nestling among the rocks. While lying there the Philistines sent out three foraging parties to strip the surrounding country. One went towards Ophrah, now called Taiyibeh, and just visible on the northern horizon; another went towards Bethhoron, to reach the country on the west; while the third took the eastward route to the "Valley of Zeboim," or the plain of the Jordan. From their camp at Geba, Saul and Jonathan could watch these parties as they went out upon their errands of destruction, unable to prevent them or to afford assistance to the districts threatened by them.

* "In all these passages (1 Sam. xiii. 15, 16; xiv. 5, 16), the English version wrongly has *Gibeah*. In the first three the Hebrew reads *Geba*; and the same should evidently be read in chap. xiv. 16. Elsewhere also there is some confusion in the writing of these two names, *e. g.*, in Judg. xx. 10, 33, Geba is obviously put for Gibeah; comp. vers. 4, 5, 9, 36. This arose probably from the copyists, who might easily thus interchange the masculine and feminine forms of the same word. The error of the English translators is less easily to be accounted for."—Dr. Robinson's *Biblical Researches*, Vol. II. p. 441.

Soon after this the Philistines removed their camp from the village to the *Pass* of Michmash, or, in other words, advanced about half a mile to the brow of the wády which separates Michmash from Geba—the Wády es-Suweinîl. Saul, conscious of his weakness, and rendered timid by it, retreated to the “uttermost part” of Geba, by a “pomegranate tree which is in Migron.” It would seem that he withdrew to a point which secured his retreat into Wády Fârah, from which he could withdraw to Gibeah, where the high priest was. Migron, “the Precipice,” was evidently some cliff overlooking Wády Fârah. Nothing then lay between the two armies but the Wády Suweinîl, “the Passage of Michmash,” which the Philistines appeared about to force. While the armies lay facing each other, Jonathan and his armor-bearer crossed the ridge on which Geba is situated, and, unknown to the king, entered the Philistine lines for the purpose of reconnoitring their position and strength. On the way Jonathan resolved to change his reconnoissance into an attack, trusting that the very suddenness and unexpectedness of the assault would demoralize the enemy, and give him an advantage, and relying upon Jehovah to assist him in his desperate undertaking. He and his armor-bearer climbed up the northern cliffs of Wády Suweinîl on their hands and feet, and reached the heights occupied by the Philistines, whom they at once attacked, slaying twenty men at the first onset. The surprise with which the Philistines beheld this bold manœuvre was changed into a panic by a sudden earthquake which shook the ground under their feet. In dismay they turned and fled, and the Israelites, taking courage, crossed the valley, and pursued them through the mountains of Ajalon into the plain, with great slaughter. (1 Sam. xiii., xiv.)

Beyond Geba the route descends by a rugged zigzag track into Wády es-Suweinîl, here a deep, broad, and rocky valley, which contracts a few hundred yards to the right into a narrow ravine from which the sides rise up al-

most perpendicular. This was the scene of Jonathan's adventure, and answers well to the description given in the sacred narrative. The road up the northern side of the ravine is steep and toilsome, and is surmounted with difficulty, and in near an hour after leaving Geba Mukhmâs is reached. It is an insignificant hamlet, "situated on a shelving ridge between two shallow wádies." "The country around it has a most forbidding aspect. Huge gray rocks raise up their naked crowns, hiding every little patch of soil; and the gray huts of the village, and the gray ruins that encompass them, can scarcely be distinguished from the gray rocks. The abundance of massive foundations, with here and there broken columns among them, and of large rock-hewn cisterns and magazines, show that Michmash was a larger and stronger place than either Anathoth or Geba."

Michmash is first mentioned in the account of Saul's wars with the Philistines, and he appears to have held it with a garrison of 2000 men, together with Bethel. (1 Sam. xiii. 2.) The Philistines, upon being driven from Geba by Jonathan, concentrated their forces, and compelled the Israelites to abandon Michmash, which they occupied. (1 Sam. xiii. 5.) Then followed Jonathan's adventure, and the great victory of the Israelites, as has been related. Michmash was inhabited by the Jews after the Captivity. (Neh. xi. 31.) Jonathan Maccabæus made it his residence during the troublous times in which he ruled over Judæa.

From Mukhmâs the road crosses a rolling country, rocky and sterile, and broken at frequent intervals by the openings of cisterns and caverns, and turning to the westward descends to a ravine, a branch of Wády Suweinît, which falls into that wády from the direction of Deir Duwân. Another ravine, Wády el-Medîneh, falls into it from the west, and "between the two is a long high ridge extending backward to the plateau eastward of Bethel." At the base of this ridge are several quarries and a number of rock-hewn

tombs. The summit is covered for a considerable extent with ancient ruins. Dr. Porter identifies these ruins with the ancient city of Ai, of the Old Testament. (Josh. vii.) About half an hour to the north of the ruins is a large village called Deir Duwân, and about the same distance to the south a smaller one called Burka. The ruins lie along the summit of the ridge for over half a mile, and consist of ancient foundations, large stones, covered cisterns, and some open reservoirs excavated in the rock.

Ai was one of the most ancient places in Palestine, and is mentioned in the description of Abraham's second camping-place after he entered the land, which is described as on "a mountain on the east of Bethel, having Bethel on the west, and Hai on the east; and there he builded an altar to the Lord, and called upon the name of the Lord." (Gen. xii. 8.) The city was twice attacked by Joshua, and upon the last occasion was taken by stratagem, and destroyed, and its king hanged. (Josh. vii., viii.) The town was subsequently rebuilt, and was standing in the days of Isaiah.

From the ruins of Ai to Bethel the direct distance is but three-quarters of an hour; but a most interesting detour of three hours enables the traveller to visit two other cities of importance. These are the sites of Rimmon and Ophrah, whose sharp peaks can be distinctly seen to the north. The road leads up the wâdy to Deir Duwân, a thriving village situated amid fine groves of olives and figs growing in the stony wâdy, and giving token of the skill and industry with which the ground here is cultivated. The road from this place to Rummôn, a mile and a half distant, is one of the steepest and most dangerous in Palestine, and one must be content to go slowly over it. It lies across Wâdy el-Mû-tîyah, a rough gorge several hundred feet deep. On the opposite side is Rummôn, the ancient "rock Rimmon," situated on a steep, bare and forbidding-looking hill, from which one can see the wâdy winding away to the eastward. The ravine is called el-Asas, farther east its name is changed

to es-Sik, and finally it is called Nâ'imeh, under which title it breaks into the Jordan Valley a short distance north of Jericho. The village is a rough-looking place, possessing few traces of antiquity; but there can be no doubt that it is the "rock Rimmon" on which the six hundred Benjamites, the last remnant of that once powerful tribe, took refuge, and remained for four months, until the anger of their brethren, which they had aroused by their criminal conduct, had subsided. (Judg. xx., xxi.)

Leaving Rummôn an open plateau is crossed, and in about three-quarters of an hour Taiyibeh, situated on a lofty and commanding conical-shaped hill, is reached. This peak rises from the highest ridge that has yet been reached during the journey. Its summit is crowned by the ruins of a tower, from which a magnificent view of the surrounding country is obtained. On the west and north of the hill are fertile basins green with olive and fig trees, and upon the surrounding hills are also many olive trees. Towards the east the eye ranges over a large part of the Jordan Valley to the Dead Sea and the mountains beyond Jordan. The course of Wâdy Zerka, the ancient Jabbok, can be distinctly traced. To the southward Jebel Fureidis, the "Frank Mountain," beyond Bethlehem, can be seen. The houses of the modern village extend down the side of the hill from the ruined tower. The inhabitants are all native Christians of the Greek faith. They number about three or four hundred souls.

Dr. Robinson identifies Taiyibeh with the ancient Ophrah of Benjamin, which Eusebius and Jerome locate five miles east of Bethel, which corresponds with the location of this place. Dr. Robinson also inclines to the opinion that Ophrah was identical with the city of Ephraim, which Abijah, king of Judah, captured from Jeroboam with Bethel and Jeshanah. (2 Chron. xiii. 19.) He also identifies it with the Ephraim of the New Testament, to which the Lord Jesus retired with His disciples after the raising of Lazarus; and

from which He returned to Jerusalem by crossing the Jordan and going by way of Peræa to Jericho. (John xi. 54.) Close by the village are the ruins of a small church dedicated to St. George, which is believed to have been built by the Crusaders.

From Taiyibeh the distance to Beitîn, about five miles, may be traversed in an hour and a half, the road being tolerably good between the two places.

Beitîn, the ancient Bethel, is one of the most interesting places in Palestine, and yet until identified by Dr. Robinson was unknown to travellers. It stands "upon the shelving point of a low rocky ridge between two converging valleys, which unite below it, and run off southward into Wády Suweinit." All around it rise higher hills, except on the south side, yet its elevation is so great that from its highest point the great Dome of the Rock at Jerusalem can be seen. The entire surface of the ridge is covered with the ruins of the ancient city, embracing an area of three or four acres. A number of ancient foundations, together with the ruined walls of houses and other buildings, the remains of a large square tower on the northwestern side, opposite which are the ruins of a Greek church, enclosed by the foundations of a larger and more ancient structure, large stones, broken columns, and mounds of rubbish, make up the relics of the ancient city. In the western valley is a ruined reservoir, one of the largest in Palestine, 314 feet long by 217 feet wide, built of massive stones. The bottom is a bed of grass, in which are two fine springs of excellent water.

Bethel was one of the places to which Abraham came in his southward journey through the Land of Promise. His camp was pitched on the hills to the east of it, and his cattle and flocks no doubt often drank from the fountains just mentioned. Two generations later it was the scene of the remarkable confirmation of the promise made by Jehovah to Abraham. Jacob, fleeing from the just anger of Esau to his mother's kindred in Mesopotamia, came to Bethel—a



JACOB'S VISION.

wanderer and a fugitive in the scene of the glorious promises to which he was heir. When night came on, weary with fatigue, he threw himself upon the ground, like many a modern Arab, and, taking a stone for his pillow, fell asleep. In his slumbers he was visited by God in a dream, which showed him a radiant stairway extending from the dull earth where he slumbered to the glittering gates of heaven. Upon this stair angels were passing to and fro, some descending on their errands as "ministering spirits" upon earth, and others returning from their earthly missions to lay their reports at the foot of the throne—a most beautiful illustration of the providence of God. To this vision was added one of God Himself, who graciously renewed to Jacob the covenant He had made with Abraham. "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." Dedicating himself and all that should belong to him to Jehovah, he set up a pillar in memory of his vow, consecrated it with oil, and called the place BETH-EL, "the House of God." The ancient name was Luz, which from this time disappears from history. (Gen. xxviii. 10–22.) Thirty years later Jacob, having been reconciled with Esau, came again to Bethel on his way to Hebron, where Isaac was still dwelling, and here he received a renewal of God's promises, and had his name changed by the Almighty to Israel. Here also Deborah, Rachel's nurse, who had been also Rebekah's nurse, died, and was buried; and it was after leaving Bethel, and in the vicinity of Bethlehem, that the beloved Rachel herself died in giving birth to Benjamin. (Gen. xxxv.)

During the sojourn of the Israelites in Egypt, a royal city of the Canaanites sprang up here. (Josh. xii. 16.) At the conquest Bethel was assigned to the Benjamites (Josh. xviii. 22); but it was conquered and occupied by the tribe of Ephraim (Judg. i. 22). It was included in the northern

kingdom after the rebellion of the Ten Tribes, and became a point of great importance, as a fortress on the frontier of the new kingdom of Israel and a point of menace to Judah, and also as a sanctuary. Jeroboam erected here a temple, which he meant should rival in magnificence that of Jerusalem. He deposed the Levites and drove them from their cities, and appointed priests from the lowest of the people. He proclaimed a great feast at Bethel, and proceeded to burn incense on the altar which he had erected, in impious defiance of the God of Israel. In the midst of his blasphemous ceremony he was startled by the sudden appearance of a prophet of God, come from Judah, who cried in tones of stern denunciation, "O altar, altar, thus saith the Lord: Behold a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. . . . This is the sign which the Lord hath spoken: Behold the altar shall be rent, and the ashes that are upon it shall be poured out." Enraged at this interruption king Jeroboam endeavored to seize the prophet upon the spot, but his hand was instantly withered, so that he could not draw it back. Still undismayed he commanded the bystanders to seize him, and instantly the altar was split asunder, and the ashes were poured out. Jeroboam was now stricken with terror, and he humbly entreated the prophet that he would pray God that his hand should be restored. The prayer was offered and answered, and the king's hand was restored. The king then urged the prophet to accept his hospitality; but the latter refused, saying, "It was charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn thou by the same way thou camest." With these words he left Bethel by a route different from that by which he had come. Alas for him! Though he refused the invitation of the king of Israel, he was not proof against the false representations of the old prophet whom he met by the way. He violated his orders,

and was punished. "A lion met him by the way, and slew him." (1 Kings xiii.)

In spite of the curse pronounced upon Bethel, it would seem that a number of the prophets gathered there, for they appear on the scene when Elijah passed through the place on his journey to the plain of the Jordan, from which he was to pass to Heaven. (2 Kings ii. 3.) It became noted for its idolatry, however, and so great was its wickedness that its name was changed from Bethel, "House of God," to Bethaven, "House of Idols." (Hos. x. 5-8.) In the reign of Josiah, king of Judah, the prediction made to Jeroboam was fulfilled. The king having purged Jerusalem of its idolatrous practices, went to Bethel, now a part of the southern kingdom. He broke down and burnt the high place, the altar and grove that had grown up around them for the worship of Astarte, and literally fulfilled the prediction of the disobedient prophet by taking the bones of the priests out of the sepulchres and burning them upon the altar, while he spared the remains of the prophet and of the other who was buried with him. The priests who still dared to perform idolatrous rites, and the wizards and necromancers, shared their fate. (2 Kings xxiii. 15-20.)

Bethel was once more a city of Benjamin after the Captivity. (Ezra ii. 28.) In the Maccabæan wars it was fortified by Bachides the Syrian, for Antiochus. Vespasian captured it upon his approach to Jerusalem. By the fourth century of the Christian era it had sunk into a small village. Dr. Porter thinks that the present ruins are not older than the time of the Crusades. Gazing upon them, one can understand the full force of the denunciation of the prophet Amos, "Bethel shall come to naught." (v. 5.) To naught indeed has it come. It is a heap of deserted ruins, with not an inhabitant near, and its very site is disputed by antiquarians.

From Bethel the road ascends to higher ground on the west, and then drops into a little glen, rocky and lined with tombs, which leads into a wide cultivated valley, in which,

at a distance of some twenty minutes from the smaller glen, is a fountain called 'Ain el-'Akabah, which bubbles up from the base of a high cliff. The road follows the course of the valley, and in twenty minutes after passing the fountain reaches Bîreh, a large village, with a population of about 800 Mohammedans and three or four Christian families. The town lies on the bold crest of a rocky ridge, and stands out so conspicuously that it can be seen for a long distance from the north and south. It is shut in by the hills in the other directions. Ruins of the ancient town are to be seen on every hand in and around the modern village. They consist of massive foundations and large hewn stones. A portion of a Gothic church is still standing—the walls, the eastern apse, and the sacristy. The edifice was built by the Knights Templars during the Crusades. The village belonged to that order during the existence of the Latin kingdom. A large ruined khân, once a hospice, stands on the southern side of the village. An old mosque with a dome lies just beyond the khân, and under it is a fountain, whose waters give freshness to a beautiful grass-plot, where the traveller may pitch his tent and pass the night. The water was anciently conducted from the fountain under the mosque to two large reservoirs a little below, near the base of the hill. These are in ruins now.

Bîreh occupies the site of Beeroth, one of the four cities of the Gibeonites, whose superior cunning saved them from the destruction with which the all-conquering Israelites visited the Canaanites. Alarmed by the capture of Ai, they determined to entrap Joshua into a league with them, and thus secure by stratagem an exemption from the fate which awaited them. They accordingly sent an embassy to the Israelitish camp at Gilgal, and prepared it in such a manner as to deceive the Hebrew leaders as to the location of their country. They “took old sacks upon their asses, and wine-bottles, old, and rent, and bound up; and old shoes and clouted upon their feet, and old garments upon them; and



JOSHUA AND THE GIBEONITES.

all the bread of their provision was dry and mouldy." Thus, presenting the appearance of men who had come on a long, weary journey, the Gibeonites went down the pass leading to the Jordan Valley, to the Israelitish camp at Gilgal. Upon being asked whence they were, and who they were, they answered Joshua, "We be come from a far country; now therefore make a league with us." Joshua, at first inclined to suspect them, reminded them that they might be inhabitants of Canaan, upon the conquest of which Israel was determined, and that in such case a league would be impossible.

The Gibeonites at once appealed to the evidences they had brought with them. "This our bread we took hot for our provision out of our houses on the day we came forth for to go unto you; but now, behold it is dry, and it is mouldy: and these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey." Joshua and the elders were convinced. They did not seek counsel of the Lord, but acted upon the evidence offered by the Gibeonites, and entered into a league of peace and alliance with them. The envoys had scarcely departed from Gilgal when Joshua learned that the Gibeonites were inhabitants of the country bordering upon the Jordan Valley, and that he had been deceived. Nevertheless the covenant was kept by the Israelites. They spared the lives of the Gibeonites and respected their cities, but made them "hewers of wood and drawers of water," or slaves to the Israelites, and such they remained until the overthrow of the Israelitish kingdom. The league embraced the cities of Beeroth Gibeon (now el-Jib), Kirjath-Jearim (now Kuryet el-'Enab), and Chephirah (now Kefîr). (Josh. ix.)

The traveller who would reach Jerusalem by sunset must make an early start from Bîreh, for it is a long and a tiresome ride, and due allowance must be made for halts to rest both man and beast. From Bîreh to Râm Allah, a large Chris-

tian village about twenty minutes distant, the road is a mere goat-track, and runs through stony fields, and across the ridge which forms the dividing line between the waters which flow into the Mediterranean and those which empty into the Jordan. The village lies on high ground, and commands an extensive view over the great plain to the sea, long stretches of which can be seen to the westward. The white sand-hills south of Jaffa are also distinctly visible. With a good glass the tower of the White Mosque and the olive groves at Ramleh can be seen. Râm Allah is a neat-looking village, and its vineyards which cover the terraces around it, and its fig orchards, appear to be carefully cultivated. The houses are well built and are clean, and the new church has a neat and tasteful appearance. On the whole, the village offers a pleasant contrast to the Moham-medân towns; and it may be said in general terms that wherever Christianity, even in its lowest forms, has obtained a preponderating influence in the towns of Palestine, the moral and material improvement of the people is sure to manifest itself in such outward signs as are visible here.

After passing Râm Allah, the traveller enters a better country. The rocks are not so numerous, and olive trees and vegetation become more plentiful. Fertile valleys are seen here and there in the direction of Gibeon, and the hills, especially those on the right, begin to be covered with shrubbery. In half an hour after leaving Râm Allah the village of Beit Unia is passed, situated in the midst of olive trees, on the summit of a hill. The route lies through this village, where one may notice some traces of ancient habitations, and suddenly plunges by a steep and dangerous path down to the bottom of a deep, wild mountain gorge, called Wády el-Hammân. The road crosses the valley frequently, ascending each side by turns for a little way, and then plunging down again. "But the splendor of the scenery," says Dr. Porter, "soon begins to draw attention from the difficulties of the way; and, leaving the horse to guide himself, the eye

instinctively glances at each new feature the winding ravine exhibits. The banks rise several hundred feet overhead—here in long, steep acclivities, clothed with dwarf oak, hawthorn, and other shrubs, intermingled with aromatic herbs and gay wild flowers (it was spring when I visited it); there in natural terraces formed by long belts of naked cliffs, in which the limestone strata are laid regular as masonry. Occasionally the glen expands a little, leaving room for a clump of olive trees; but it is usually so narrow that the winter torrent must have difficulty in forcing its way through.”

An hour's ride through the ravine, and the road ascends the left bank, and in a little while reaches the village of Beit 'Ur el-Fôka, on the extreme end of a long ridge, which, beginning near Beit Unia, descends gently to the westward. It is a small, ancient-looking village, though of comparatively modern date. The country around it is rocky, showing few evidences of, and offering still fewer opportunities for, cultivation. The principal house is that of the sheikh, who, for a slight *bakhshish*, permits travellers to ascend to the roof, from which a magnificent view is obtained. On the north, a short distance away, is the ravine by which we have come from Beit Unia, and on the south another wâdy equally deep falls into the first at the extreme point of the ridge on which the village stands. The valley formed by the junction of the two ravines is called Merj Ibn 'Omeir, and flows off to the westward through low spurs of hills to the great maritime plain. Its windings can be distinctly traced from the roof of the sheikh's house, from which the view also ranges over the mountains of Ephraim on the north, and those of Benjamin and a part of the hills of Judah on the south. To the westward the plains of Sharon and Philistia stretch away to the northern and southern horizons, with the blue line of the Mediterranean beyond them. Ramleh and Lydda are in sight, and to the northwest, nestling among the hills, is an old castle, called Ras Kerker.

The village of Beit 'Ur el-Fôka occupies the site of the ancient Upper Bethhoron, and the valley which runs from it into the western plain, and which is now known as Merj Ibn 'Omeir, is the famous Pass of Bethhoron. At the far end of the valley, seated among the rocks on a low hill, can be seen the village of Beit 'Ur et-Tahta, marking the site of the ancient Nether (or Lower) Bethhoron. On the south side of the valley is a long low ridge, upon which stands the village of Yâlo, the site of ancient Ajalon. The Roman road from the sea led up through the Pass of Bethhoron to Jerusalem. One of the roads from Jaffa to Jerusalem leads by way of Lydda up this pass. It is much easier, though longer, than the route by Ramleh up the Wâdy Aly.

Bethhoron first comes into notice in the wars of Joshua. A powerful alliance of the five kings of Canaan having been formed against the Gibeonites, the latter summoned Joshua to their aid, in accordance with the treaty he had made with them. By a forced march from Gilgal up the Wâdy Kelt, Joshua reached the vicinity of Gibeon, where the allies were encamped before sunrise, and the first rays of the morning revealed to the astonished Canaanites the dense columns of the Israelites defiling through the mountain pass into the plain to attack them. The Canaanites were routed and driven westward through the pass of Bethhoron with great slaughter. They succeeded in reaching the pass ahead of the Israelites, and supposed they were safe from pursuit; but while they were rushing down the heights which lead to the valley, "the Lord cast great stones from heaven upon them unto Azekah, and they died; they were more which died with hailstones than they which the children of Israel slew with the sword." Joshua, following in hot pursuit, seems to have reached some point near the village of Yâlo, from which he could behold the fleeing masses of the enemy struggling through the pass. The close of day was near at hand, and night would stop the pursuit; but a few hours more of daylight would make the destruction of the enemy

sure. Then ensued the remarkable scene which has given rise to so much controversy in modern times. "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the Valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like it, before it or after it, that the Lord hearkened unto the voice of a man; for the Lord fought for Israel." The Amorites fled down the pass to the plain, and then along the base of the mountains toward their cities, Jarmuth, Eglon, and Lachish, which lay far away to the south. Jarmuth was the nearest city, and Joshua succeeded in cutting off the five kings from this place. They took refuge in a cave at Makkedah in the Valley of Elah (Wády Sumt). Joshua secured the cave and continued the pursuit, which was kept up until the Israelites "had made an end of slaying" their enemies. "From Bethhoron to Jarmuth by this route is about twenty-five miles, a distance that could not have been accomplished by the wearied armies in less than seven or eight hours." The Israelites encamped for the night at Makkedah, and the five kings were brought out of the cave and hanged by order of Joshua. (Josh. x.)

The pass of Bethhoron (which is about four miles in length) was also the scene of the great victory of Judas Maccabæus over the Syrian army. (1 Macc. iii. 13-24.) In the last desperate struggle for Jewish freedom, the army of Cestius Gallus was terribly defeated in this pass, and driven back to Cæsarea in disgrace; and it is a singular coincidence that the last Jewish victory was won on the spot where the first had been gained.

The pass and the towns of Upper and Nether Bethhoron were within the territory of Ephraim, and lay just beyond

the northern border of Benjamin. The Upper Bethhoron was strongly fortified by Solomon, as it commanded the pass through which the principal road from Jerusalem to the sea ran. (2 Chron. viii. 5.)

The route runs from Bethhoron to the southeast, following the line of the old Roman road, which leads up the side of the ridge to the summit. It is imperfect near the town, and can scarcely be traced, but grows better as the crest of the ridge is neared. When the summit is gained it can be easily traced in long sections which are almost perfect for a distance of about two miles along the plateau. On the right of the ridge along which the road runs is a ravine called Wády Suleiman, through which a camel-track ascends from Ramleh to El-Jîb. Nearly two hours after leaving Bethhoron, the eastern end of the ridge is reached, and from this point one sees suddenly and for the first time the green plain in the midst of which stands El-Jîb, with the lofty hill of Neby Samwîl rising beyond it to the southward. Looking back to the westward, the village of Upper Bethhoron is still in sight. The road descends gently from this point, and soon enters the pleasant plain.

This is one of the richest and most inviting plains in Palestine, presenting the appearance of a fine meadow, covered with grass, and lined near the hill with vineyards and olive groves which climb for a little distance up its sides. In the centre of this plain stands an isolated hill, "composed of horizontal layers of limestone—here and there forming regular steps, in some places steep and difficult of access, and everywhere capable of being strongly fortified." The village lies upon the summit of the hill, and is irregularly built up. The houses are generally ancient, and among them is a massive edifice, which appears to have been at one time the citadel of the place. There is a large fountain in a cave on the eastern side of the hill; the cave is excavated in such a manner as to form a subterranean reservoir. An open reservoir, now in ruins, lies among the olive trees below it.

El-Jib is identical with the ancient Gibeon, the royal city or principal town of the confederacy which beguiled Joshua into a league with it; and it was from this point that the embassy was sent to Gilgal. In the plain below the hill the five Amorite kings were encamped when Joshua attacked and drove them towards Bethhoron. The city was afterwards assigned to Benjamin, and was made a Levitical city, its old inhabitants becoming the slaves of the conquerors. After Saul destroyed Nob, the Tabernacle was removed from that place to Gibeon, where it remained until placed in the Temple at Jerusalem. When Abner endeavored to compel Judah to accept Ishbosheth, the son of Saul, as king, in place of David, a civil war ensued, towards the close of which the two armies advanced to this plain, and encamped on opposite sides of the "Pool of Gibeon," which was



CITY OF REFUGE.

made memorable by the skirmish of twelve men of Benjamin and twelve of Judah. Each man seized his adversary by the throat with one hand and ran him through with his sword with the other; so that all of them fell down dead together. (2 Sam. ii. 12-16.) A decisive battle immediately took place in the plain, in which the Benjamites were utterly beaten. The triumph of Judah was saddened by the death of Ashael, the brother of Joab, and nephew of David, who was killed by Abner. (2 Sam. ii. 18, 24.) It was also "at the great stone which is in Gibeon" that Amasa was slain by his cousin Joab. (2 Sam. xx. 8, 10.)



JONATHAN'S WARNING TO DAVID.

Gibeon is also famous as the place at which Solomon, immediately upon his accession to the throne, offered "a thousand burnt-offerings to the Lord." Here God appeared to him in a dream and gave him the gift he had asked for—"wisdom and understanding," adding graciously "riches and honor," which he had not sought. (1 Kings iii. 4-15.)

Close by El-Jîb, and separated from it by the green plain referred to, is the most conspicuous object in the surrounding country—the lofty hill of Neby Samwîl, which rises between 500 and 600 feet above the plain of Gibeon, and towers above the surrounding hills, commanding a wide sweep of country, and embracing one of the most extensive views in the Holy Land. The sides are broken in many places by rocky cliffs, in others they are cultivated in terraces, covered with a fine growth of fig trees and vines. A winding path leads from El-Jîb to the summit, the ascent requiring about half an hour. The summit of the hill is covered by a wretched little village of a dozen or more houses, constructed of ancient materials, and presenting a most dilapidated and squalid appearance. On the western side of this hamlet stands a deserted mosque, once a Latin church, from whose crumbling minaret one may look down upon the finest view to be had from any point in Southern Palestine. The mosque is regarded by Jews, native Christians, and Mohammedans as covering the tomb of the prophet Samuel, but the tradition which identifies Neby Samwîl with the Ramah, or Ramathaim-Zophim of the Old Testament, is incorrect. There are many traces of former dwellings upon the hill, and it was evidently the site of an ancient town.

From the minaret of the mosque one may look down upon nearly the whole of Central Palestine. To the north the view is bounded by the distant hills; with the peak of Taiyibeh rising against the horizon. Nearer still are Ataroth ('Atâra) and Beeroth (Bîreh), with Gibeon and its pretty plain immediately below the hill. Ramah of Benjamin (the modern er-Râm) and Gibeah of Saul (Tuleil el-Fûl) are seen

to the east and southeast of Gibeon. The Jordan Valley cannot be seen. It lies too deep in its vast depression among the hills which shut it in, but the outline of the mountains of Gilead and Moab can be distinguished upon the eastern horizon. To the southeast is the deep gorge of Wády Beit Hanîna, with a gray ridge rising beyond it, over which Jerusalem is seen. The city appears from this height to be situated in a valley. Still farther to the southeast are the Frank Mountain and Bethlehem, beyond which the country breaks down towards the Dead Sea. On the west is the Philistine plain, with the Mediterranean, and on a clear day one may easily distinguish Ramleh, Lydda, and Jaffa.

Such a commanding site as Neby Samwîl must necessarily have been one of great importance to the ancient Jews, and must have been crowned by a town or fortress. During the sixth century a tradition arose that it was the ancient Ramah, the birth-place and burial-place of the prophet Samuel; but Dr. Robinson has clearly shown that this is impossible. He identifies the hill with Mizpeh. "The position of this city," he says, "is nowhere described, neither in the Old Testament nor by Josephus; and we only know that it must have lain near Ramah of Benjamin; since king Asa fortified it with materials brought from the latter place. The name, too, which signifies 'a place of lookout, a watch-tower,' implies that it was situated on an elevated spot. . . . Further; the writer of the First Book of Maccabees describes Mizpeh as situated 'against Jerusalem,' implying that it was visible from that city (1 Mac. iii. 46); a description which is true of Neby Samwîl. Eusebius also and Jerome describe Mizpeh as lying near to Kirjath-Jearim, which must have been on the west of Gibeon, probably at Kuryet el-'Enab; and this too points to Neby Samwîl rather than to any other hill." * Dr. Porter indorses the conclusion of Dr. Robinson.

* *Biblical Researches*, Vol. II. p. 460.

When the outrage upon the Levite's wife by the inhabitants of Gibeah roused the Israelites to a righteous indignation, they assembled at Mizpeh to hear the terrible story of the Levite, and there they recorded their memorable vow never to return home until they had punished the crime. They sent to Gibeah and demanded the surrender of the criminals. The demand was refused, and the whole tribe of Benjamin sustained the refusal. Then ensued the terrible war of extermination which left but 600 of the Benjamites to bewail their mad folly. (Judg. xx.) The tribes again assembled here at the call of Samuel, to march against the Philistines, over whom they obtained a decisive victory. Samuel then took a stone and set it up between Mizpeh and Shen, "and called the name of it *Ebenezer*, saying, Hitherto hath the Lord helped us." (1 Sam. vii. 6-12.) A third time the tribes assembled here, this time to choose a king. Saul having been chosen by lot was brought forth, "and when he stood among the people, he was higher than any of the people from his shoulders and upward." Then the very earth shook with the loyal shout, as it rolled down the mountain side—"God save the king!" (1 Sam. x. 17, 24.) During the Captivity, Mizpeh was the residence of Gedaliah, the Chaldæan Governor, appointed by Nebuchadnezzar. Here he was assassinated by the Jews. (2 Kings xxv. 25.) The Crusaders believed the site to be the ancient Shiloh, and erected a church and a convent on the summit of the hill. The church is probably the mosque already described.

From the summit, the route lies down the eastern side of Neby Samwîl into the ravine of Wády Beit Hanîna, which takes its name from the village of Beit Hanîna, lying on a rocky ridge, about a mile to the left. The traditional site of David's combat with Goliath is close by, but the true site is far away in Wády es-Sumt. The route follows the wády for a short distance, and then ascending to the left bank, falls into the old Roman road, and proceeding by the Tombs of the Judges, enters Jerusalem by the Damascus Gate.

PART V.

NORTHERN PALESTINE.

CHAPTER I.

GENERAL VIEW.

Definition of the term—Political divisions—Mountainous region—The inheritance of Ephraim—Importance of the tribe and its territory—Character of the country—The Mountain Plains—The Mountain Passes—Fertility of the Land—Sacred Places of Ephraim—Restlessness of Ephraim—Formation of the Northern Kingdom—Shechem made the Capital—Actual condition of the Kingdom of Israel—The Assyrian Conquest—Samaria—Origin of the Samaritans—Hostility between the Jews and the Samaritans—History of the Samaritans—The Plain of Esdraelon—Character of the Plain—Its present appearance—The Kishon—Issachar's Lot—The great battle-field of Palestine—Historic memories—Fertility of the Plain—Galilee—Inheritance of the Northern Tribes—Gradual alienation of these tribes from the Israelitish nation—Rise of the Province of Galilee—Upper and Lower Galilee—Scenery of the Galilee Mountains—The Jordan Valley—The Lakes of Tiberias and Huleh—Character of the Inhabitants—Galilee in the days of Christ—Its mixed population, and Gentile character—The Scene of the Labors of Christ—The Maritime Region—The Plains of Sharon and 'Akka.

IN Northern Palestine we include all the Promised Land lying north of the kingdom of Judæa, from the northern boundary of Benjamin and Dan to the rise of the great Lebanon chain. In this region lay the ancient kingdom of Israel, the northern kingdom established by Jeroboam. Originally the Israelitish monarchy embraced the whole region, but after its destruction by Shalmaneser and Sargon, its territory was divided into two provinces which were never harmonized again. These were Samaria and Galilee. The former comprised the mountainous region—the central portion of Palestine—which extended from the northern border of Benjamin and Dan to the great plain of Esdraelon, which breaks the country from

the Mediterranean to the Jordan; the latter embraced the plain of Esdraelon, and the hilly region north of it to the slopes of Lebanon. Along the sea lay the maritime plains of Sharon and Akka, divided by the bold headland of Carmel. Northern Palestine is a much more attractive country than Judæa, being more abundantly wooded, better watered, more fertile, and more inviting to the eye than the southern kingdom. Its general characteristics have already been described in another chapter.

The mountainous region, which is a continuation northward of the hills of Judah and Benjamin, extends from the northern limits of the southern kingdom to the vicinity of Shechem, where it descends easily to the broad plain of Esdraelon. The northern border of this region is easily traced. It consists of a range of hills which commences at Mount Carmel on the west, runs for a while to the southeast, and then turning abruptly to the east, extends across the country to the Jordan Valley. The region thus described constituted the inheritance of the powerful house of Joseph, the tribe of Ephraim and the half tribe of Manasseh. Ephraim held the greater portion, bordering upon Benjamin and Dan, and stretching from the Jordan to the sea; while Manasseh occupied the region lying between the Carmel range and the sea, its southern boundary running north of Mount Ebal, from the sea to the Jordan.

The country embraced in this region, and known generally as the mountains of Ephraim, is one of the most important, as well as one of the most beautiful sections of the Promised Land. The mountains are bold and commanding along the southern portion, but the country becomes more open to the northward, and while there is everywhere a lack of the natural wood, which makes the bare hills painful to a western eye, the barrenness and dreariness of Judæa are absent from the landscape here. The hills assume a more varied aspect, and the general appearance of the country is more cheerful than that of the region south of it. Plains of

good soil occur, becoming more frequent to the northward. Vegetation grows more abundant, and water is more frequent in the same direction, and at last in the vicinity of Nabulûs the landscape is as verdant and charming as in many parts of Europe. The valleys improve to the northward also. They are not the rocky gorges of Southern Palestine, swept by a mountain torrent in winter, and dry and desolate in the hot season; but are broader and shallower than any the traveller from the south has yet encountered. Nearly all have permanent springs of good water, and



EASTERN WELL.

through many of them perennial streams flow. If the mountains were covered with the natural wood which once clothed them, or were cultivated as carefully as of old, the country would be indeed charming. But the absence of natural wood, even in the rich district towards Carmel, where the mountains break down into the plain of Sharon, constitutes a defect which nothing can supply.

Towards the plain of Esdraelon, the mountains fall gradually, and from a lower level than those bordering upon Benjamin. Consequently the passes in this direction are

not as steep as those of the south. Beth-horon was the most difficult mountain pass within the limits of Ephraim. "As the central hills of Palestine terminate on the east and west in the maritime plain and the Valley of the Jordan, so on the north they descend through long broken passes to the edge of the great plain of Esdraelon. Valleys of considerable depth, though never contracted to defiles, lead down from one to another. Here and there they open into a wider upland plain. One such is that called the plain of Sanur, out of which rise, like the isolated rocks from the Carse of Sterling, several steep hills, the most commanding summit being crowned by the strong fortress of Sanur. Through these passes, occasionally guarded by strongholds, the lines of communication must have run between the north and the south; in these passes, 'the horns of Joseph, the ten thousands of Ephraim, and the thousands of Manasseh,' were to repulse the invaders from the north. Manasseh, extending along the whole of this ridge, and then stretching across the Jordan to join the pastoral division of the same tribe, which reached into the distant hills of Bashan and Gilead, was the frontier and outpost of Ephraim. The chief historical importance of the western portion (of this tribe) lies in its occupation of the Passes of Esdraelon. They are very little known; and in speaking of them, almost all travellers are compelled to draw conclusions from the one well-known descent from Sebaste through Sanur to Jenin. But the general nature of the ground cannot be doubted. Whenever the plain of Esdraelon has been occupied by hostile forces, it must have been from the hills of Manasseh that they were overlooked. On this turns the whole history of the great hero of Manasseh, Gideon, who among these hills was raised up to descend on the Midianite host."*

From the Jordan and from the west the passes are more laborious, and more easily defended against an invading

* *Sinai and Palestine*, p. 243.

force. Hence we find the territory of Ephraim exempted from attacks from these quarters. That territory was secured on the north by the interposition of the half tribe of Manasseh between Ephraim and the plain of Esdraelon. Before Ephraim could be attacked, Manasseh must be overcome, and this was the actual course of events. When the last great blow was struck which destroyed the northern kingdom forever, it was from the direction of Esdraelon, and it was through the passes leading from that plain that the conqueror advanced.

The country of Ephraim and Manasseh was anciently very fertile. The broad valleys by which it is broken, and the mountain-sides themselves, were carefully cultivated, and yielded rich returns to their possessors. Water was abundant, and vast flocks and herds were maintained with ease. The hills were then well wooded, the entire region resembling in this respect the green and bushy slopes of Carmel. In this it was always the superior of the southern kingdom.

Another difference between the possessions of Joseph and Judah lay in the location of the towns. In the south the summit of a hill was the natural site for a town. On the southern border of Ephraim this rule was observed, but towards the north exceptions to it began to multiply. Shechem lay in a valley, and other towns were similarly situated.

Ephraim also contained some of the most sacred places of the Promised Land. Shechem, hallowed by its associations with Jacob, the great father of the race, and the burial-place of Joseph, lay within its limits, and above it were Ebal and Gerizim, the mounts of the curse and the blessing. Shiloh also formed a part of Ephraim, so that when the final separation of the nation came, the northern tribes could claim a superiority over Judah in the number of their Holy Places, each of which was consecrated by the most ancient and indisputable traditions of the race.

It was, indeed, a goodly land into which the children of Joseph entered upon the conquest of Canaan: one that fulfilled in the most literal sense the blessing of Moses: "Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof." (Deut. xxxiii. 13-16.) Yet in spite of their admirable situation in the very heart of the country they had come to conquer, Ephraim and Manasseh were dissatisfied. Upon the first division of the land they demanded more territory than had been assigned them, dwelling haughtily upon their strength and importance, and upon the blessing that had been pronounced upon them. They received leave to extend their conquests towards the sea, and to embrace within their limits the ridge of Mount Carmel, afterwards occupied by Manasseh. "I am a great people," was their proud claim. "The hill is not enough for us."



WINE PRESS.

Judah and Joseph were the first thought of in the division of the land, and to them were assigned what were considered the most desirable portions of it. The children of Joseph were quick to assert their importance, and they secured for Benjamin, over whom their influence was paramount, a share of their good fortune in the allotment of the land. Children of the same mother, Joseph and Benjamin clung to each other, and it is not until a late period of Hebrew history that we find the latter tribe casting its fortunes with Judah.

The influence and importance of the tribe of Joseph are not sufficiently dwelt upon by the majority of writers. Judah is made to overshadow everything. It was not until a late period, however, that the authority of Judah was established, nor was it then recognized or submitted to with satisfaction by the northern tribes. At the first, and for a period of more than four hundred years, Judah was outweighed in the counsels of the nation by Joseph and Benjamin. Joshua, the conqueror of Canaan, was an Ephraimite; Gideon and Jephthah were of the tribe of Manasseh; and Saul, the first king, a Benjamite. "It was not till the close of the first period of Jewish history that God 'refused the tabernacle of Joseph, and chose not the tribe of Ephraim: but chose the tribe of Judah, even the Mount Zion which He loved.' "

"The 'mountain' was theirs—the mountains of Ephraim'—and to their secure heights even the members of other tribes wandered for shelter and for power. Ehud the Benjamite, when he armed his countrymen against Moab, 'blew his trumpet in the mountain of Ephraim,' as in the rallying-place of the nation, 'and the children of Israel went down with him from the mount (into the Valley of the Jordan), and he before them.' Deborah, though, as it would seem, herself of the northern tribes, 'dwelt between Ramah and Bethel, in Mount Ephraim.' Tola, of Issachar, judged Israel in Shami in Mount Ephraim. Samuel, too, was of 'Ramathaim-Zophim of Mount Ephraim.' " *

Ephraim was the leading spirit of the house of Joseph. Haughty and overbearing, the people of this tribe beheld with unconcealed jealousy the authority transferred to Manasseh in the person of the illustrious hero and greatest of the Judges, Gideon. The initiative was generally taken by Ephraim in all the measures which concerned the two tribes. Manasseh appears to have yielded very readily to

* *Sinai and Palestine*, p. 227.

this supremacy, following the lead of Ephraim without question. "The wealth of their possessions had not the same immediately degrading effect on the tribe of Ephraim that it had on some of its northern brethren. Various causes may have helped to avert this evil. 1. The central situation of Ephraim, in the highway of all communications from one part of the country to another. 2. The position of Shechem, with the two sacred mountains of Ebal and Gerizim, and of Shiloh, and further of the tomb and patrimony of Joshua. 3. There was a spirit about the tribe itself which may have been both a cause and a consequence of these advantages of position. That spirit, though sometimes taking the form of noble remonstrance and reparation (2 Chron. xxviii. 9-15), usually manifests itself in jealous complaint at some enterprise undertaken or advantage gained in which they had not a chief share."

During the period of the Judges and the reign of Saul, the discontent of Ephraim manifested itself in murmurs; but the danger to which the entire nation was exposed by the hostility of the Philistines and the other nations bordering upon the Land of Israel, compelled the Ephraimites to suppress their feelings for the time, and do their part in the common defence. When the arms of David had subdued the enemies of Israel, and won peace and security for the nation, then the old jealous discontent of Ephraim blazed up again. Solomon's reign, though splendid and prosperous, was still very hard upon the nation. Immense sums were exacted from the people by the king for the construction of his great works, and the maintenance of his luxurious court; and the most sacred feelings of the people were outraged by the gross idolatry and sensuality of Solomon. A feeling of general discontent manifested itself, in the midst of which the old grievance of Ephraim seems to have revived. Solomon appears to have recognized the evil, and he sought to avert it by killing Jeroboam, whom he had placed at the head of the house of Joseph, and who had been designated

by a prophet as the head of the impending revolt. Jeroboam escaped, however, to reappear as the recognized leader of the northern tribes when the mad folly of the son and successor of Solomon enabled the Ephraimites to precipitate the rebellion that had been so long gathering strength. A separation ensued, a civil war being prevented only by the express command of God. The long-cherished desire of Ephraim was gratified by the elevation of Jeroboam to the throne of the new kingdom of Israel, to which all the tribes but those of Judah, Simeon, Benjamin, and Dan gave their adhesion.

But though supported by the bulk of the nation, the kingdom of Israel in actual fact scarcely extended beyond the limits of the house of Joseph. The country to the north had never been really taken possession of by the Israelites. The northern tribes dwelt among the ancient inhabitants of the land, but were not its masters in the same sense that their more southern brethren were masters of the land they inhabited. The power of the Israelitish monarch rested lightly upon them, and grew feebler with each succeeding generation. The real strength of the kingdom lay in the territories of Ephraim and Manasseh.

From the very first the kingdom contained within it the elements of its destruction. A false religion was established, and the people were deliberately corrupted in order to make sure of their final separation from the kingdom of Judah. This drew upon the nation the doom to which it marched with singular recklessness.

The first capital of the kingdom of Israel was Shechem, chosen no doubt for its beautiful situation and venerable traditions. At a later period Jeroboam removed his residence to Tirzah, which there is reason to believe became the capital of the kingdom, though some authorities regard it as merely a royal pleasure residence. Omri built the city of Samaria, and transferred the capital to it, and this dignity it retained to the destruction of the kingdom. Jezreel was

most probably merely a royal residence, and does not appear to have been regularly occupied by the Israelitish kings.

The kingdom of Israel existed for 255 years after the revolt of Jeroboam, and had nineteen kings and seven dynasties, "not reckoning among the latter the ephemeral

usurpations of Zimri and Shal-lum. The last two of these dynasties perished with their founders, Pekah and Hoshea: three, those of Jeroboam, Baasha, and Menahem, had two kings each: the house of Omri numbered four kings in three generations: Jehu's, the longest of all, reigned for five generations from father to son, and all its kings died a natural



WOMAN RIDING ON AN ASS.

death except the last, Zachariah. Of the other kings only Jeroboam I., Baasha, Omri, Ahaziah, and Menahem had the same lot; the rest were slain by traitors or in battle, or died in captivity. Their character was even worse than their fate. Not one in the whole list is commended either for morality or piety: all were idolaters, and traitors to Jehovah. Even the zeal of Jehu ended in idol-worship, and

the patriotism of Hoshea was marred by disloyalty to God."

The Assyrian conquerors carried away into exile the inhabitants of the hill country of Ephraim and Manasseh. A portion of the southern border had already been attached to Judah by conquest or by the bond of religion under Hezekiah, and this was left undisturbed, but the depopulation of the remainder of the territory was complete. The tribes east of the Jordan had already shared this fate, and a large part of the inhabitants of the territory of Issachar and the hill country north of it had also been carried into Assyria, leaving behind only the remnant which afterwards formed the nucleus of the mixed population of Galilee. The deportation was complete. It extended to all the inhabitants of Ephraim and Manasseh except those who had become attached to Judah. That this was the case is shown by the subsequent ignorance of God exhibited by the Samaritans. (2 Kings xvii. 25-28.) "The ten tribes never returned to their land as a distinct people: and the contrast between their fate and that of Judah marks the favor of God to the house of David, and to the people who never entirely cast off His worship." *

The depopulation was the work of Sargon (about B. C. 721). Three generations later, Esarhaddon, who had most likely observed the land during his campaign against Manasseh, king of Judah, and had found it too valuable a possession to be permitted to remain uninhabited, repopled the region by transporting to it the inhabitants of other portions of the empire, "from Babylon, Cuthah, Ava, Hamath, and Sepharvaim." The new colonists settled in the country once occupied by Ephraim and Manasseh (about B. C. 677), which about this time began to be known as the province of Samaria, taking its name from the former capital of Israel. The colonists brought with them their idolatrous worship,

* Dr. Smith.



JOSHUA'S COVENANT WITH ISRAEL.

and the displeasure of God was manifested towards them in consequence of this. He sent among them numbers of lions, which had doubtless increased very greatly during the half century of desolation which had rested upon the land. The people at once ascribed the scourge to their ignorance of "the God of the land," and at their request the Assyrian monarch sent them one of the captive priests, who established himself at Bethel, and taught the people how to fear Jehovah. His teaching was full of error, but it was not tainted with the old idolatry of Jeroboam. The people accepted the new worship, but regarding it as merely local, set up their own gods also, and worshipped them, thus establishing the strangest compromise between truth and error on record, and which is thus described in the sacred narrative: "They feared Jehovah, and served their own gods."

Upon the return of the Jews from the Captivity, the Samaritans endeavored to unite with them in rebuilding the Temple, claiming to be converts to the religion of Jehovah. The Jews sternly repudiated the claim, and refused to allow them any share in their work, and in revenge the Samaritans threw many obstacles in the way of rebuilding of the City and Temple. Thus was begun a feud which grew with each generation until it culminated in the fanatical hatred so often referred to in the New Testament. To the Jew the Samaritan was an abomination, an unclean and a defiled being. To touch him was to be contaminated. The feeling of the Jew was well condensed in the bitter words, "Thou art a Samaritan and hast a devil." The Samaritans on their part returned these feelings with interest.

In the days of the Saviour Samaria proper was limited to the ancient territories of Ephraim and Manasseh, ending on the north at the southern border of the plain of Esdraelon. Through this territory no Jew would pass, though the most direct route from north to south lay through it. When the Galilee caravan came down to Jerusalem to the great feasts, the Jordan was crossed near the southern border of Esdrae-

lon, and the journey continued down the east side of the river to the ford near Jericho, where the river was passed again, and the journey completed by way of Jericho to Jerusalem. To have passed through Samaria, to have touched, eaten or drank anything used by a Samaritan, would have rendered an Israelite unclean, and unfit for participation in the ceremonies of his religion. Besides this, so bitter was the hatred existing between the two that the road through Samaria was unsafe for the Jew, and it was the part of wisdom for each to keep out of the other's territory. The Jew was conscious that he had a right to the superiority which he claimed. He was of the pure race of Abraham, and however he had fallen from his high destiny, he had never sunk so low as the Samaritan. His were the promises. Jehovah was his God. However he may have neglected Him he still recognized the duty of worshipping Him according to His revealed will. Jesus Himself, while condemning the uncharitable feeling of the Jew, bore witness to the truth that "Salvation is of the Jews," and declared the greater excellence of the Jewish worship.

Samaria formed a part of Herod the Great's kingdom. During the war for Jewish independence, the Samaritans, strange to relate, made common cause with the Jews in their efforts against the Romans. "Roman oppression must indeed have weighed heavily, if the indignation it excited could overpower the rooted animosity of Samaritan and Jew, and set them in arms together against the same enemy. The Samaritans had not openly joined the revolt, but stood prepared with a great force on the sacred mountain of Gerizim,—for most of their strong cities were garrisoned by the Romans. Vespasian determined to anticipate and suppress the insurrectionary spirit which was evidently brooding in the whole region. Cerealis was sent with 600 horse, and 3000 infantry, who suddenly surrounded the foot of the mountain. It was the height of summer, and the Samaritans, who had laid in no provision, suffered grievously from

want of water ; some actually died of thirst ; others deserted to the Romans. As soon as Cerealis supposed that they were sufficiently enfeebled, he gradually drew his forces up the side of the mountain, enclosing the enemy in a narrower compass, as in the toils of a skilful hunter. He then sent to them to throw down their arms, and promised a general amnesty. On their refusal, he charged them with irresistible fury, and slew the whole, to the number of 11,600." *

The Samaritans, as a people, however, escaped the doom of the Jews, and continued to exist in their country until the reign of Justinian, when they were driven into rebellion by the severe laws of that emperor. The rebellion was suppressed, and measures were taken to compel them to abandon their faith. The laws were made more severe and oppressive, and seem to have had the effect desired, for the Samaritans about the time of Justin begin to disappear as a people, and figure no more in history. A remnant of them is still to be found at Nablûs, where they preserve their ancient belief and customs.

Though the plain of Esdraelon formed a part of Lower Galilee it will be more convenient to speak of it as a separate portion of Palestine. In the Old Testament the plain is called the Valley of Jezreel, a name derived from the old royal city of Jezreel, which occupied a commanding site near the eastern extremity of the plain, on a spur of Mount Gilboa. The Greeks called it the plain of Esdraelon, which term is the Greek equivalent of the Hebrew Jezreel, and the name has been adopted by modern geographers in preference to the more ancient title. With Josephus it is merely "the great plain." It extends entirely across Palestine, from the Mediterranean to the Jordan, and separates the mountainous region of Central Palestine from the hills of Galilee. On the south the heights of Carmel and Samaria break down gradually into the plain, while on the north

* *Milman's History of the Jews*, Vol. II. p. 269.

the Galilean hills rise slowly from the plain until they reach the great Lebanon range. On the west that portion of the plain which borders the sea is known as the plain of 'Akka, or Acre, and will be referred to again under that title. The main body of the plain is triangular in shape, and rises gradually from the Mediterranean to an altitude of 400 feet. It is from thirteen to fourteen miles long on the north side, seventeen on the east, and twenty on the southwest. "It consists of an uneven plain, running right from the shores of the Mediterranean Sea on the west, to the Valley of the Jordan on the east. Its central and widest portion reaches straight across without interruption from the hills of Samaria to those of Galilee. This is what, for the sake of distinction, may be specially termed 'the plain of Megiddo.' On the west and the east, though never losing its free and open character, it is broken and contracted. On the west it is narrowed into a pass, through which flows its only stream, the Kishon; and beyond this the plain opens out again round the Bay of Acre, watered by a stream of shorter course, the Belus, descending from the hills of Galilee immediately above. On the east it rises into a slight elevation which forms the water-shed of the country,—a peculiarity which it shares with the vale of Shechem and the vale of Cœle Syria, where the rise which divides the streams is equally imperceptible. From thence on the one side descends the Kishon; its winding course, from which it derives its name, indicating at the same time the almost uninterrupted level through which it passes. On the other side, towards the Jordan, descend three branches having much the same relation to the main body of the plain as the 'legs,' as they are called, of Como and Lecco bear to the main body of the Lake of Como. Each of these branches is bounded by nearly isolated ranges, rising out of the plain itself, namely, Mount Gilboa, that commonly called Little Hermon by English travellers, but 'Dûhy,' by the natives—and Mount Tabor, which is an offshoot from the hills of Galilee.

The southernmost of these branches is a cul-de-sac. The central branch makes a rapid descent to the Jordan, and is more properly known by the name of the 'Valley of Jezreel,' which, in its Greek form of 'Esdraelon,' has been communicated to the whole plain. The northernmost branch, between Little Hermon and Tabor, also descends to the Jordan, but, in so doing, opens to the northeast into a side plain, as it were, distinguished by a mountain called the



DANCING DERVISHES.

Horns of Hattin,— enclosed between the hills of Galilee and those which immediately skirt the sea of Tiberias." *

The plain is very fertile, and yields an abundant return to the labor bestowed upon it wherever it is cultivated. But little labor is expended upon it, however, for it is one of the principal ranges of the Bedawîn, and no man can expect to reap

here that which he sows. In an hour the rovers of the desert may sweep away the entire product of his labor. In contrast with its great fertility is its desolation. There is not a village upon its entire surface, except in the eastern branches. Fear of the Bedawîn and the insecurity which attends everything in Palestine outweigh the natural advantages which it offers. Such villages as are found along its

* *Sinai and Palestine*, pp. 327, 328.

course differ from those of Judæa and Samaria, in that they lie upon the slopes of the ranges "which intersect and bound the plain, or else on slight eminences arising out of it," resembling in this respect the towns of Philistia. Like the rest of Palestine the plain is conspicuous for its lack of natural wood. Such olive trees as are found upon it are an artificial growth. The sides of Mount Gilboa and Little Hermon are almost entirely bare, but Carmel on the southwest and Mount Tabor on the northeast are well wooded.

The disappearance of the woods from the plain appears to have affected its water supply very materially. The Kishon, now a mere winter torrent, a few miles above its mouth, was evidently a more extensive stream at some former period. "Not improbably in ancient times," says Dr. Robinson, "when the country was perhaps more wooded, there may have been permanent streams throughout the whole plain, like that which still runs eastward along the middle arm; and even now, in ordinary seasons, during the winter and spring, there is an abundance of water on the plain flowing westward to form the Kishon. The large fountains all along the southern border furnish at such times more powerful streams, and all the water-courses from the hills and along the plain are full and overflowing. During the battle of Mount Tabor between the French and the Arabs, April 16th, 1799, many of the latter are expressly said to have been drowned in the stream coming from Debûrieh, which then inundated a part of the plain."

One source of the river appears to be in the vicinity of Mount Tabor, but water flows along it only in the winter and spring. In the summer this portion of the stream is a mere torrent bed. For about seven miles from the point where it enters the sea, however, the stream is never-failing. This perennial stream is fed by the waters which flow out from the roots of Carmel—the "vast fountains called Sa'adiyeh, about three miles east of Haifa, and those apparently still more copious described by Shaw as bursting

forth from beneath the eastern brow of Carmel, and discharging of themselves 'a river half as big as the Isis.' "

When swollen with the winter rains, the Kishon is a deep and a rapid torrent from near the foot of Mount Tabor to the sea. The bottom is of soft mud, and this renders the fords dangerous and uncertain. One can easily understand how it was that the stream swollen by the sudden and fierce storm which burst over it during the great battle between Deborah and Barak and Sisera, should sweep away the horses and chariots and warriors of Sisera. (Judg. v. 20, 21.) From the point where the stream becomes perennial, it winds in a deep, tortuous bed which it has worn in the soft soil to the Mediterranean, which it enters at the lower end of the Bay of Acre, about two miles east of Haifa, flowing out between banks of loamy soil about fifteen feet high, and about fifty to sixty feet apart. That part of the Kishon at which the prophets of Baal were put to death by Elijah was no doubt immediately below the spot on which the sacrifice had been offered on Carmel. "This spot is now fixed, with all but certainty, as at the extreme east end of the mountain, to which the name is still attached of El-Maharakah, 'the burning.' "

The great plain constituted the inheritance of Issachar, its northern portion lying along and forming the southern frontier of Zebulun. The richness of the plain and its exposed character had a fatal effect upon Issachar. The tribe became demoralized by it, and, brought into constant contact with the nations whose great highway lay through the plain, lost in time their purely distinctive character of Hebrews, and "for the sake of this possession, consented to sink into the half-nomadic state of the Bedawîn who wandered over it—into the condition of tributaries to the Canaanite tribes, whose iron chariots drove victoriously through it." Only twice do the people of Issachar seem roused to a sympathy with their brethren of the other tribes, or show anything like the ancient Hebrew spirit: once when the invasion of Sisera forced them to rally to the side of Deborah

and Barak; and again when they were among the first to send to David, upon his accession to the throne, the choicest products of their land, "for there was joy in Israel." The prophecy of Moses was strikingly fulfilled in the history of this tribe: "Rejoice, Issachar, in thy *tents*. . . . They shall suck of the abundance of the seas, and of treasures hid in the sand."* Not less keen was the prophetic vision of Jacob: "Issachar is a strong ass couching down between two burdens: and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute." (Deut. xxxiii. 18, 19; Gen. xlix. 14, 15.)

The fertility of the plain might have demoralized a more stable people than the children of Issachar. When better wooded and watered, and more thoroughly cultivated, its yield was immense, and it was the granary of a large part of Palestine. Its present appearance bears indisputable witness to its ancient wealth. "Every traveller has remarked on the richness of its soil—the exuberance of its crops. Once more the palm appears, waving its stately tresses over the village enclosures. The very weeds are a sign of what, in better hands, the vast plain might become. The thoroughfare which it forms for every passage, from east to west, from north to south, made it in peaceful times the most available and eligible possession of Palestine." Issachar, as has been stated, never obtained peaceful possession of the plain. He was never able to drive out the Canaanites, and his lazy and sluggish disposition induced him to purchase peace at the hands of the various marauding tribes which were attracted to his territory by the richness of his crops, by the payment of tribute, a course which merely encouraged further exactions.

The plain of Esdraelon is conspicuous in the history of

* The sand along the river Belus was manufactured into excellent glass by the Phœnicians.

Palestine as the great battle-field of the country. It is the natural base from which an attack would be made upon the mountains of Central or Northern Palestine; the natural position which would be occupied for defence by an army driven from the mountains. The nations of the low country, whose strength lay in their chariots, would necessarily seek to bring on a battle in the plain, where their chariots could be used, and the mountain tribes would as naturally attack an invading force here, in order to prevent it from penetrating to the mountains, and thus relieve their own ter-



THE SYRIAN OX.

ritory from the presence of a hostile force. Thus the plain became the scene of numerous encounters, upon some of which depended the fate of the entire country.

Yet, in spite of this, it is a singular fact that none of the battles which attended the conquest of Canaan by Joshua were fought in the plain of Jezreel or Esdraelon. With a single exception, all occurred in the south, in a region in which the Israelitish infantry could atone for their lack of chariots or cavalry. The exception referred to—the battle of Merom, Joshua's third and last great victory over the

Canaanites—was fought on the banks of Lake Hûleh, far to the north of the plain of Esdraelon. The great plain did not rise into prominence as the battle-field of the nation until the Canaanites had recovered from the demoralization into which Joshua's victories had thrown them. Then the encounters which occurred here were defensive battles on the part of the Israelites, actions forced upon them by the invading armies of other nations. The very first of these engagements—the battle between Israel under Deborah and Barak, and the forces of Jabin, king of Hazor, commanded by Sisera—resulted in a great victory for Israel. The next encounter was the decisive victory of Gideon over the wandering hordes of the desert that had swept in upon the rich plain like a great wave from beyond Jordan. It was one of the most glorious triumphs that ever adorned the history of the Israelitish nation.

But victory was not always to render the plain dear to Israel. Here occurred also two of the most crushing defeats in all Hebrew history. On the slopes of Mount Gilboa occurred the fatal battle in which the armies of Israel were overthrown by the Philistines, and in which Saul and Jonathan were killed. In the central portion of the plain, on the very scene of the great victory over Sisera—"the plain of Megiddo"—fell the heroic Josiah, king of Judah, in his vain encounter with Pharaoh-Necho. Judah mourned for Josiah with sore grief, "and the prophet Zechariah employs the mourning at Megiddo as a type of the more wholesome sorrow of Judah in the day when God shall pour out upon them the spirit of grace and prayer as a preparation for His final destruction of all the nations that come up against Jerusalem; and his imagery is adopted in the visions of the Apocalypse. On the very scene of the two most signal defeats of Israel and Judah by their most inveterate enemies, the Philistines and Egypt, the seer beholds the mystic 'battle of Armageddon,' which avenges all such defeats by the final

overthrow of the kings of all the world in the great day of God Almighty." *

The defeat of Josiah is the last great battle upon this plain mentioned in the Bible. Since that event other conflicts have occurred to maintain the ancient renown of the great field of arms. During the Crusades the decisive battle of Hattin occurred here, and in 1799 a battle between the French under Napoleon I. and the Arabs was fought at the foot of Mount Tabor.

Nearly all the associations of the plain of Esdraelon are connected with the Old Testament. Yet there is one event which occurred upon it which connects it inseparably with the life and labors of Him who was the mightiest and highest of all the illustrious characters that once trod its soil—the Lord Jesus Christ. He must have crossed the plain repeatedly in the course of His journeys among the people to whom He was sent. Once as He went up the now barren slope of Little Hermon, He met a mournful procession winding down the hill-side from the little town of Nain, bearing to the grave the body of a young man, “the only son of his mother, and she was a widow. . . . And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier: and they that bare him stood still. And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother.” (Luke vii. 12–15.)

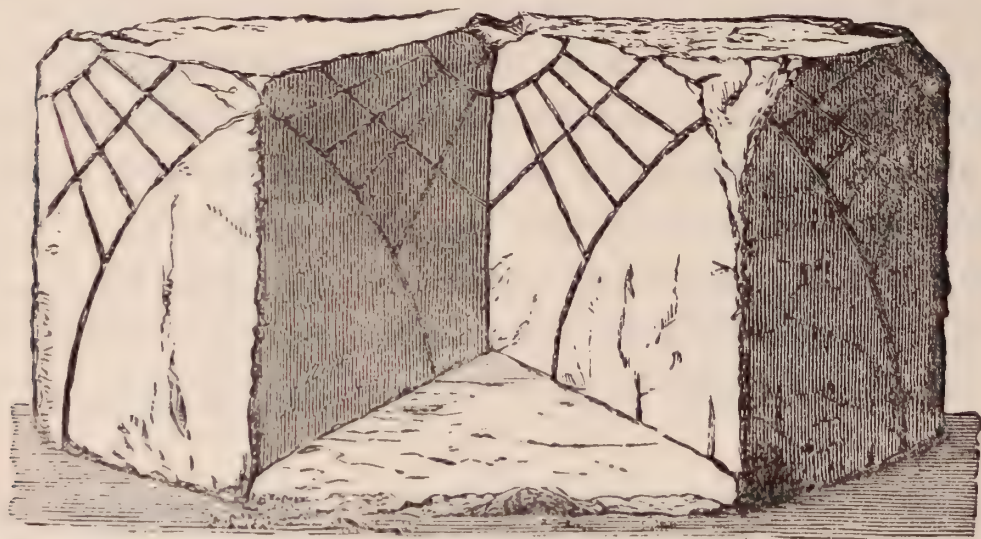
The province of Galilee began at the southern border of the plain of Esdraelon, and extended to the northern border of Palestine at Dan, its northern boundary running from Dan westward to the territory of the Phœnicians. The Jordan and the lakes of Tiberias and Merom formed its eastern border, and on the west it was anciently bounded by the sea as far north as the Ladder of Tyre, and beyond

* *Old Testament History*. By Dr. Wm. Smith, p. 500.

that by the Phœnician territory. Later on, the plain of Acre, which formed the territory of Ptolemais, formed its western limit south of the Ladder of Tyre. The province was divided into Upper and Lower Galilee. Lower Galilee included the plain of Esdraelon, "with its offshoots which ran down to the Jordan and the Lake of Tiberias;" and the whole of the hill country to the north of it to the foot of the mountain range. It reached to the modern village of Jenîn, which lies on the extreme southern verge of the plain, and stretched across the country from the plain of Acre to the eastern shore of the Lake of Tiberias. It was one of the richest and most beautiful sections of Palestine, and one of the most famous. Tiberias, the stately city of Herod, Tarichæa, Sepphoris, and Nazareth were within its limits. Upper Galilee was a bolder, wilder country. Its southern border ran "along the foot of the Safed range from the northwest angle of the sea of Galilee to the plain of 'Akka." Capernaum, which lay upon the north shore of the lake, was in Upper Galilee. This district is called "Galilee of the Gentiles," in the Old and New Testaments. (Isaiah ix. 1; Matt. iv. 15.)

The country rises from the plain of Esdraelon in ranges of low, wooded hills, the roots which the great Lebanon chain spreads out towards the plain, until the southern limits of Upper Galilee are reached. Then the hills give place to bolder and more commanding mountains, which soon reach their greatest elevation in the magnificent ranges of the Lebanons. They are in striking contrast with the hill country of the south, being greener and more beautiful, covered with natural wood, and in every way more attractive. "So few travellers visit the interior of the Galilean mountains, that their beauty and richness is almost unknown. M. Van de Velde, who, contrary to the usual course, entered Palestine from the north, contrasts them favorably even with the rich valley of Samaria. 'It suffered,' he says, 'in my case from my having entered the rocky mountains of Ephraim from

the much finer and truly noble Galilee.' And this beauty distinguishes Galilee even from other parts of Lebanon. 'It struck me,' says the same traveller, 'that between Sidon and the Castle of Belfort the land was almost destitute of trees. The bare gray hills had impressed me with a sense of desolation, in spite of the many villages in that part of the land. In the district in which I have travelled—the Belad Besharah—it was exactly the contrary; a scanty population, but a land rich in beauty and fertility; a thick wood of oaks and other trees continued for a considerable way, now over heights, again through valleys, but everywhere characterized by a luxuriance of verdure by which you can



ANCIENT SUN-DIAL.

recognize at once the fertility of Naphtali's inheritance and the demolition of the cities. For it was only here and there that we saw a village from afar, whereas, were the population large, this wood would have been greatly cleared.'

"It is one peculiarity of the Galilean hills, as distinct from those of Ephraim or Judah, that they contain or sustain green basins of table land just below their topmost ridges. Such are those which the traveller sees from the summit of Tabor or farther north from the slopes of Hermon. Such apparently was that ancient sanctuary, the birth-place of Barak—known only by its significant name, and its selection as the northern city of refuge, corresponding to Shechem in central, and

Hebron, in Southern Palestine, the only historical name of these secluded tribes—Kedesh-Naphtali, ‘the Holy Place of Naphtali.’ Such, too, although less elevated, was the Roman capital of Galilee—Dio Cæsarea, or Sepphoris, situated in the green plain of Buttauf in the hills immediately above Acre.

“But such above all is Nazareth. Fifteen gently rounded hills ‘seem as if they had met to form an enclosure’ for this peaceful basin—‘they rise round it like the edge of a shell to guard it from intrusion. It is a rich and beautiful field’ in the midst of these green hills—abounding in gay flowers, in fig trees, small gardens, hedges of prickly pear; and the dense rich grass affords an abundant pasture.” *

The most remarkable feature of the whole district is the mountain lake through which the Jordan flows, and which is commonly called the Lake of Tiberias. It lies in a deep depression, 700 feet below the level of the Mediterranean, and around it the mountains rise up on every side save at the north, from which shore the beautiful and fertile plain of Gennesaret spreads away. The lake is about thirteen miles long and about six broad. The water is clear and sweet, and abounds in fish as in the days of old. The scenery is bleak and monotonous, and the country thinly settled. In the days of the Saviour the region of this lake was the most densely populated part of Palestine. No less than nine cities stood on its shores. The Jordan enters it through a marsh and its northern end, and flows out at its southern end, the bed of the lake constituting in reality only a deeper section of the Jordan Valley.

North of the lake lies a rugged country extending from the heights of Safed to the base of Mount Hermon, a series of green hills and undulating plains which soon enter the enclosure formed by the two lines of Anti-Libanus. At the north Hermon rears its snow-capped crest, marking the

* *Sinai and Palestine*, pp. 353, 354, 356, 357.

limits of the Promised Land, and farther north are the towering peaks of Lebanon. On the slopes of Mount Hermon lie the sources of the Jordan, which, flowing sluggishly through the plain at the foot of the mountain, forms the marshy reservoir of Lake Merom or Hûleh, from which it pours a stronger flood into the Sea of Galilee, three hundred feet below. At the source of the river stood the frontier



WOMEN WITH DISTAFFS.

city of Dan, the northern limit of the Israelitish dominion, and the border of Galilee.

This rugged upland district was divided at the Conquest between the tribes of Issachar, Zebulun, Asher, and Naphtali. Issachar's lot has been described. Zebulun lay north of him, his territory extending from Carmel to the Lake of Tiberias, the southern border (now but imperfectly known)

running south of Nazareth, and evidently following the line of hills on the north of the plain of Esdraelon. Asher and Naphtali lay north of Zebulun, their southern border extending from near Acre to the northwestern corner of the Lake of Tiberias. Asher possessed the plain along the sea north of Carmel—the plain of Acre—and his limits extended far into Phœnicia. He made no attempt to drive out the inhabitants, but remained in peaceful alliance with them, a circumstance which greatly aided in the subsequent demoralization of the tribe. His territory extended inland about eight or ten miles, about half the breadth of Palestine in this quarter. The northeast corner of the Promised Land was given to Naphtali, whose lot was next to the last one drawn. This territory lay to the east of Asher, and was shut in on the east by the possessions of Trans-Jordanic Manasseh. “The north terminated with the ravine of the Litany or Leontes, and opened into the splendid valley which separates the two ranges of Lebanon. . . . Thus Naphtali was cut off from the great plain of Esdraelon by the mass of the mountains of Nazareth; while on the east it had a communication with the Sea of Galilee, the rich district of the Ard el-Hûleh and the Merj Ayun, and all the splendidly-watered country about Banias and Hasbeya, the springs of Jordan. But the capabilities of these plains and of the access to the lake were not destined to be developed while they were in the keeping of the tribe of Naphtali. It was the mountainous country (Josh. xx. 7) which formed the chief part of their inheritance, that impressed or brought out the qualities for which Naphtali was remarkable at the one remarkable period of its history. This district, the modern Belad-Besharah, or ‘land of good tidings,’ comprises some of the most beautiful scenery and some of the most fertile soil in Palestine, forests surpassing those of the renowned Carmel itself; as rich in noble and ever-varying prospects as any country in the world.”

The situation of the inheritance of the three northern

tribes of this region had as marked an effect upon them as the possession of the plain had upon Issachar. It cut them off from their southern brethren, and loosened the bonds which had bound them to them in the days of the Wanderings and the Conquest. The southern tribes, secure in their lofty hills, were shut out from communication with the rest of the world. They were isolated to an extent which enabled them to preserve the Hebrew traits pure and undefiled. Not so with the northern tribes. They were cut off from their southern brethren, and thrown into direct contact with the former inhabitants of Canaan, with the Phœnicians, and with the nations whose highway from north to south lay through their possessions. They failed to drive out the inhabitants of the land, and settled down among them, mingling with them, and in the process of time became practically one with them. They were content with the lot that had fallen to them in the rich country in which they were located, and were careless of their southern brethren, in whose affairs they soon ceased to take part, and finally lost interest. Only once was there anything like an outburst of national feeling among them. When Sisera invaded the territory of Issachar, Issachar, and Zebulun and Naphtali rallied to the standard of Deborah and Barak, and displayed in the great battle which followed all the ancient Hebrew spirit. Asher took no part in the war, and after this all the northern tribes exhibited an indifference towards the southern tribes that grew with each succeeding year. Issachar's fulfilment of the prophecies concerning him has been told. As signally did each of the others accomplish their destiny. Asher was "to be blessed with children; to be acceptable to his brethren; and to dip his foot in oil." Clinging to the rich plain, and having no sympathy with the hopes and aspirations of his race, careless of their welfare, he grew rich and fat, and indeed dipped his foot in oil. Zebulun "rejoiced" in his "goings out," in the rich country along his southern border, and with Issachar "sucked of the abundance

of the seas, and of treasures hid in the sands." Naphtali, "satisfied with favor, and full of the blessing of the Lord," was to "possess the west and south"—a destiny which he accomplished in controlling the approaches to and the traffic of the Sea of Galilee. Ease, satisfaction with their own lot, and indifference to their brethren of the south were to characterize, and did characterize, each and all of these tribes. They soon ceased to be Hebrews in everything but name. The yoke of Judah and of Ephraim rested lightly upon them, and soon ceased to bind them at all. All the invaders from the north passed through their territory, the promiscuous races which have always occupied the Lebanon range mixed with them freely, the Phœnicians were their closest allies, and these influences were too strong for them. Solomon did much to alienate them from Israel when he gave twenty cities of the north to Hiram, king of Tyre (2 Kings xv. 29), and which were afterwards known as the "Gebul," or "Cabul,"—the "boundary" or "offscouring" of the two kingdoms, and at a later period as "the coasts (or borders) of Tyre and Zidon."

The territory of the northern tribes seems to have acquired its distinctive name at a very early period. The name of Galilee, though mentioned in Joshua (xx. 7), appears to have been originally confined to the district given to Hiram by Solomon. This was inhabited by strangers, and for this reason was called Galilee of the Gentiles. By degrees the name spread over the whole country north of Ephraim. The Galilee tribes were the first involved in the great transportation of the Hebrew tribes by their Assyrian conquerors. Large numbers of them were carried away before Ephraim and Manasseh were molested. Strangers increased in the district, and by the times of the Maccabees, Galilee contained only a few Jews in the midst of a large Gentile population. "In the time of the Christian era this original disadvantage of their position was still felt; the 'speech of the Galileans' 'bewrayed' them by its uncouth

pronunciation ; and their distance from the seats of government and civilization at Jerusalem and Cæsarea gave them their character for turbulence or independence, according as it was viewed by their friends or their enemies."

Galilee has scarcely an existence in the Old Testament history ; but in the New it springs up into sudden prominence. In the days of Christ it was a thriving province of the Roman Empire, one of the three provinces into which Palestine was divided. It was governed by a tetrarch, and during the ministry of Christ was ruled over by Herod Antipas (the son of Herod the Great), the same to whom Pilate sent Jesus in the hope of relieving himself of the responsibility of His sentence. The Galileans, though looked down upon by the Jews as inferior to themselves, were Hebrews of the Hebrews in their religious zeal. Proud of their descent from Abraham, zealous for the law, they were always ready to strike a blow at the hated Romans. While their more cautious brethren of Judæa hesitated and temporized, they were ready for war at any time, and when the war did come the Galileans proved that their admixture with the Gentiles had not extinguished the ancient Hebrew spirit, and that they were worthy descendants of the men who under Deborah and Barak had "jeoparded their lives unto the death in the high places of the field." Every year a long caravan of Galilean Jews went up to Jerusalem to the great feasts—to the Passover they went up in throngs—crossing the Jordan, and journeying through Peræa to Jericho, and thence up the wády to the Holy City.

Though despised by his Judæan brother, the Galilean Jew looked down with equal contempt upon the Gentiles among whom his lot was cast. He was the heir of the promises ; they were outsiders. He clung to his own race, and if there was Gentile blood in his veins, its source was so remote that it was no disadvantage in his own eyes ; only a Jew of Judæa could count it a blot. The Galilean Jew lived to himself, mingling with his Gentile neighbors in the daily affairs of

life, but holding proudly aloof in all things else. And so, though the "people of Galilee had become a mixed, they were not a blended community. Most of the reapers and sowers of grain were of Syrian stock; of the Canaanite rather than of the Arab branch. The vinedressers and husbandmen were mostly Jews. Many of the artisans, most of the traders dwelling in towns, were descended from those princes of Tyre and Sidon who had been driven by Alexander and Pompey from the sea. Other artisans and traders had come in the wake of foreign armies from Antioch, Alexandria and Rome. In cities which lay along the coast, like Ptolemais and Tyre, and in strong inland forts like Sepphoris and Gadara, lived the more supple and artistic Greeks; the workers in gold and marble, the rhetoricians and painters, the orators, dancers, amatory poets; the professors of every art, and, as the Jews considered them, the propagators of every vice. From Italy, from Gaul and Spain, a more robust, and perhaps a more licentious rabble, had been poured over the country to eat it up; legionaries, lawyers, gladiators, courtezans, charioteers, procurators and police. But the most picturesque figures in this picturesque group have still to be named. Through the midst of these peasants of the soil, these Jews of the hamlet, these Greek and Egyptian strangers of the city, roved the wild and pastoral tribes, the untamed children of Ishmael and Esau; men who still dwelt under their black tents, driving their flocks and herds from valley to valley, coming with the verdure, going with the dearth, and owning no allegiance to either Cæsar or to his tributary kings.

"These rival lords of the soil—Jew, Greek and Arab—never mixed with each other, never married, never dwelt together, never fused into one people, like the populations of Ulster, Canada, and the Cape; but kept in their own lines and their own tribes; each man fearing his neighbor as a foe; distinct in blood, in aspect, and in faith, like the Metuali and the Turk, the Maronite and the Druse, the Armenian

and the Frank, of the present day. No art of Greece was bright enough, no might of Rome was strong enough, to fuse and bind them. The lion could not persuade the lamb to lie down. The Jew would not bend in spirit. In dress, in custom, and in character, the native and the stranger were as rivals and offenders to each other; forbidden by law, and by habit which is stronger than law, to eat of the same dish, to drink of the same cup, to lie on the same bed, to walk with the same staff. A jar, a knife, a sack which a stranger touched with his fingers, became in the eyes of a Jew unclean. This dark and unsocial spirit had no existence among the blithe and radiant Greeks; it was a Jewish feeling, based on what the Separatist imagined to be his Sacred Law. But in order that two men shall not come together, it is only required that one shall fly from the other. A dozen generations of Greeks and Jews had lived in the same wádies of Galilee, and the people had grown no nearer in love and fellowship than they were on that day when one side stood red with triumph, the other lay crushed by defeat. Nor was a change in their relations likely to come about so long as the empire of Jewish law should last. How could it come to pass in a nation of Separatists? A Jew could not sleep in a Greek city; a Syrian was not suffered to enter a Hebrew door.

“Speaking then in a broad way of this mixed population of Galilee, it may be said that the Greeks lived in walled cities, the Jews in open towns, the Syrians in huts and sheds, the Arabs in nomadic tents.

“In such great cities as Ptolemais, Sepphoris, and Gadara, the public life was that of an Asiatic Athens, and the language of commerce, learning, and society, was Greek. In his own house, among his own family, a Jew might speak Aramaic, the old idiom of his race, the mother-tongue of Hebrew, as Anglo-Saxon is of English; that dialect of Abram and Laban, of Rachel and Leah, which in the time of the kings had become a learned language among Jews, as

Anglo-Saxon is now among Britons; but which the course of events had revived and extended until it had replaced among common people, for common uses, the more elastic and poetic idiom of David and Isaiah. Again, the Ishmaelites from beyond Jordan spoke a dialect of Arabic, which Haroun al Raschid would have been puzzled to translate, though Solomon would perhaps have been able to understand it; for that Hebrew tongue which Moses and the tribes had brought away from Egypt was not the language which Joseph and the eleven had carried to the Nile, but a fresh growth from the old tongue and the new country; an idiom which in its turn had begun to fall away after the Hebrews conquered Syria, until in the days after the Captivity and Return, it had wholly disappeared. In the Galilee of Christ, an Arab would have been able to read the Psalms more fluently than a Jew.

“The only tongue that could pretend to be a common vehicle for all these families was that of Greece. Every man of a higher grade than a hewer of wood and drawer of water, every man who had to move about the province, who had to deal with the stranger, to appear in a law court, to consult a physician, to discharge any public function, in fact, the merchant, citizen, priest, and courtier, was compelled to practise Greek. It was the only medium of the court, the college, and the camp. In the time when our Lord was a child at Nazareth, this noble language had that predominance in Galilee which English has acquired in Calcutta, French in Algiers, and Turkish in Stamboul.

“The gods of Galilee had been multiplied, but they had not been changed. The soldiers of Alexander and of Cæsar, tolerant as Pagans were of all local deities, had rather encouraged than repressed the religions which they found prevailing on the soil. Zeus and Aphrodite feared no rivals. Coming into this country with the phalanx and the legion, they had taken their places quietly in a pantheon large enough for all.

"Syria is the prolific soil of creeds ; the source from which has sprung nearly all the more vivid and enduring systems of the world. Phœnicia lent its gods to Egypt, Egypt to Greece, and Greece to Rome ; so that when Venus and Jupiter returned to Galilee in the wake of Cæsar, they were only coming home to their parent soil." *

It was in this Galilee, so thoroughly leavened with the Gentile leaven that pervaded it, that the greater portion of the life of the Lord Jesus Christ was passed, and the province which had been scarcely known in the Old Testament story rose suddenly into a prominence which it has never lost. Nazareth was the home of His childhood. Capernaum, on the north shore of the Sea of Galilee, was "His own city," His chosen residence during His labors, and there is not a spot upon the shore of the lake but is identified in some way with the gospel story. The Apostles, His carefully selected witnesses and companions, were Galileans. The Gospels of St. Matthew, St. Mark, and St. Luke are mainly occupied with the account of our Lord's acts in Galilee. St. John alone gives greater prominence to His life in Judæa.

There was a deep significance in all this. The mission of Jesus was to the world, and His redeeming work was to embrace all mankind. Galilee was the connecting link between the exclusive nation to which He belonged and the great world beyond it. It was in the highway between the nations of the old world, and was thronged with the keenest and most restless intellects of Palestine. Jesus was not to do His work in obscurity, but in the face of all men, so publicly that it could be discussed and tested by them. More than this, the toleration which was extended to the teachers of every faith in Gentile Galilee was a protection to Him in the exercise of His mission. In a community exclusively Jewish His work would have been hampered with innumer-

* *The Holy Land.* By Wm. Hepworth Dixon, pp. 119-122.

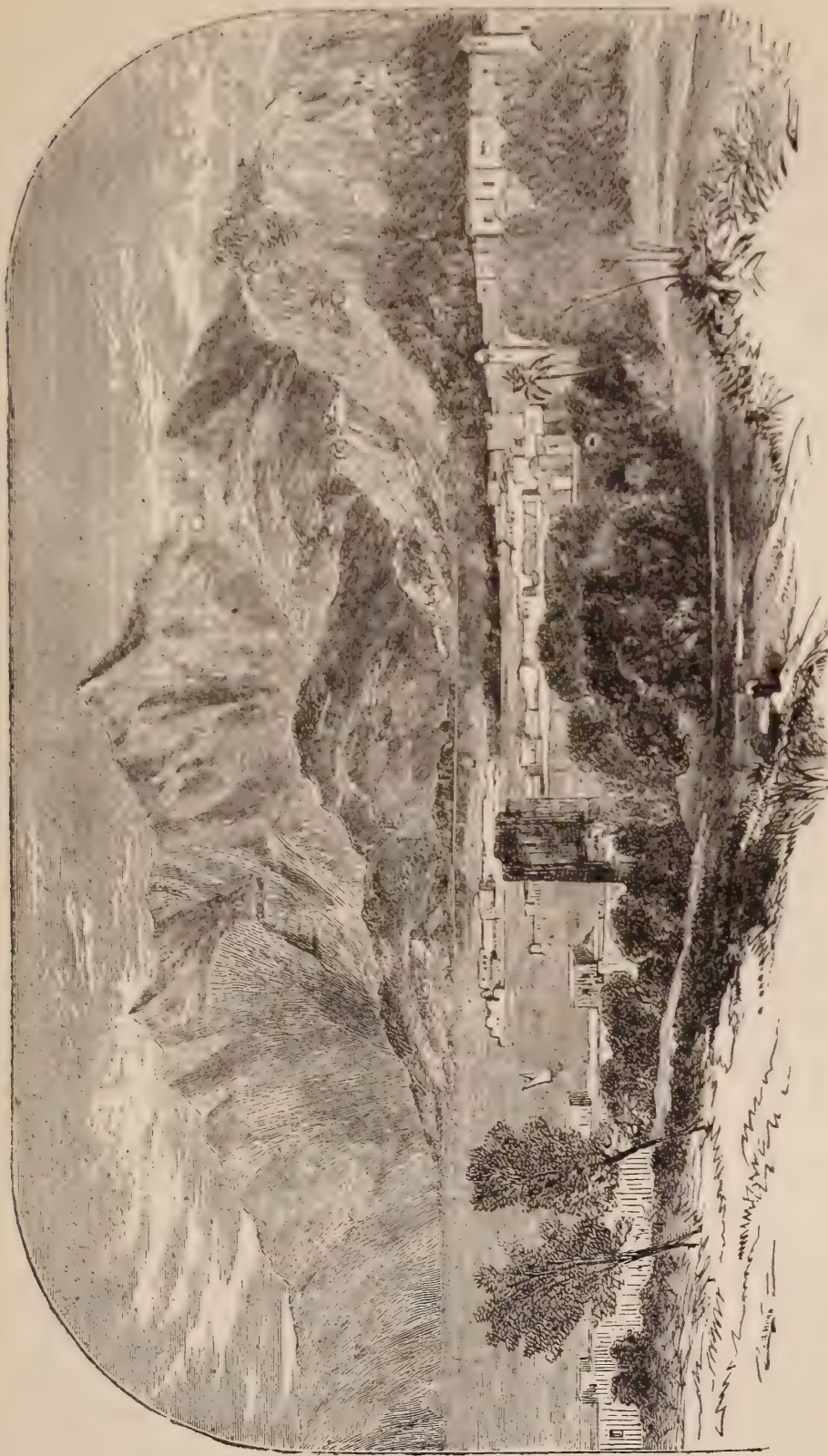
able difficulties, and every effort would have been made to prevent His name and His story from spreading abroad. In Galilee He could work on uninterrupted to the end, and could attract a more liberal as well as a more varied audience. When hard pressed by His enemies, He could find a convenient place of refuge by crossing the lake and seeking safety in Peræa.

“In that busy stir of life were the natural elements, out of which His future disciples were to be formed. Far removed from the capital, mingled with the Gentile races of Lebanon and Arabia,—the dwellers by the Sea of Galilee were free from most of the strong prejudices which in the south of Palestine raised a bar to His reception. ‘The people’ in ‘the land of Zebulun and Nephtalim, by the way of the sea beyond Jordan, Galilee of the Gentiles,’ had ‘sat in darkness,’ but from that very cause ‘they saw’ more clearly ‘the great light,’ when it came: ‘to them which sat in the region and the shadow of death,’ for that very reason ‘light sprang up’ the more readily. He came to ‘preach the gospel to the poor,’ to ‘the weary and heavy-laden’—to ‘seek and to save that which was lost.’ Where could he find work so readily as in the ceaseless toil and turmoil of these teeming villages and busy waters? The heathen or half-heathen ‘publicans,’ or tax-gatherers, would be there, sitting by the lake-side ‘at the receipt of custom.’ The ‘women who were sinners’ would there have come, either from the neighboring Gentile cities, or corrupted by the license of Gentile manners. The Roman soldiers would there be found quartered with their slaves, to be near the palaces of the Herodian princes, or to repress the turbulence of the Galilean peasantry. And the hardy boatmen, filled with the faithful and grateful spirit by which that peasantry was always distinguished, would supply the energy and docility which He needed for His followers. The copious fisheries of the lake now assumed a new interest. The two boats by the beach—Simon and Andrew casting

their nets into the water—James and John on the shore washing and mending their nets—the ‘toiling all night and catching nothing’—‘the great multitude of fishes so that the net brake’—Philip, Andrew, and Simon from ‘Bethsaida’ the ‘House of Fisheries’—the ‘casting a hook for the first fish that cometh up’—the ‘net cast into the sea, and gathering of every kind’—all these are images which could occur nowhere else in Palestine but on this one spot, and which from that one spot have now passed into the religious language of the civilized world, and in their remotest applications, or even misapplications, have converted the nations and shaken the thrones of Europe.” *

The maritime region of Northern Palestine consists of the plains of Sharon and Acre. Commencing near Jaffa, at the northern boundary of ancient Philistia, the plain of Sharon extends northward to Mount Carmel, which pushes out boldly from the central mass of the mountains of Ephraim and puts an end to the plain. Sharon is less level and less fertile than Philistia. It was cultivated in ancient times, though not to the extent that the southern lowlands were, but constituted for the most part in the Old Testament period an extensive pasture. Like the southern plain it was divided into the “Ramleh,” or sandy tract along the shore of the sea, and the arable tract lying between the sands and the mountains, and which was here called “Khas-sab,” “the reedy,” “apparently,” says Dean Stanley, “from the high reeds which grow along the banks of some of the streams which here fall into the Mediterranean; one of them having always borne that name—‘Kannah,’ or ‘the reedy.’” As seen from the tower of Ramleh the modern plain is one of great richness and beauty. Grain is raised in considerable quantities along its course, and though less fruitful than Philistia, it would still abundantly reward careful and systematic culture. The uncultivated portions are

* *Sinai and Palestine*, pp. 368, 369.



THE CHAIN OF LEBANON.

covered in the spring with a profusion of wild flowers, among which is a plant of the *Narcissus* family, perhaps the meadow-saffron, which is alluded to in the Bible as the 'Rose of Sharon.' (Song. ii. 1 ; Isaiah xxxv. 1.) It is still a pasture-land along a considerable part of its extent, and along its rolling surface one may still see the black tents of the Bedawîn, with large flocks of sheep grazing near them. One might almost imagine them "the herds which were fed in Sharon" under the supervision of "Shitrai the Sharonite," in the reign of David. (1 Chron. xxvii. 29.)

The eastern boundary of the plain is the wall of the mountains of Ephraim and Manasseh. The territory of the former tribe included the lower portion, and that of the latter the upper part of the plain.

In the Old Testament period Sharon does not seem to have been occupied. Perhaps its exposed situation and fertility made it a range of the Bedawîn, and prevented the Israelites from settling it. It contained but a single town—the village of Dor, which constituted the most southern settlement of the Canaanites, and to which they clung. Its site is marked by the modern village of Tantûra.

After the Roman conquest, however, Sharon rose into a conspicuous place in the history of the country. Near the centre of that portion of the plain which had belonged to Manasseh Herod the Great built a stately city, which he named Cæsarea, in honor of his imperial patron, and which after the death of its builder became the capital of Palestine. It was a remarkable city in its location. No true Jew would have selected its site or have conceived the design which led to its foundation, for Herod planted it on the shore of the Mediterranean in order that it might be the means of securing regular and unrestricted communication between Palestine and Europe. He therefore not only built the city, but provided it with an artificial port. The Jew would have increased the inhospitable barriers which separated his land from the rest of the world. Herod's strength lay in his

hold upon Rome, and it was essential to him to cultivate the friendship of Cæsar in every possible way. After his death, when his kingdom passed under the immediate control of the empire, the Roman Governor made Cæsarea his official residence, partly because it was more attractive to a European, but chiefly because it placed him in unrestricted communication with the Emperor. From Cæsarea he went up regularly to attend the great national festivals of the Jews at Jerusalem, and rarely did he fail to leave behind him in the Holy City some terrible souvenir of his visit.

The plain of Sharon is also prominent in the history of the apostles. It would seem that its mixed and largely Gentile population made it a safer place of abode than fanatical Judæa, or even Samaria, and perhaps a growing sense of their great mission to the Gentiles drew them to it more powerfully than even they were conscious of at the time. "It is not without importance," says Dean Stanley, "to see the reason why they so turned around this hitherto unknown spot, and thus to trace back to its origin the first contact of the religion of the East with the power of the West. It is as if Christianity already felt its European destiny strong within it, and, by a sort of prophetic anticipation, gathered its early energies round those regions of the Holy Land which were most European and least Asiatic."

St. Philip, after baptizing the Ethiopian eunuch, which event evidently occurred in Philistia, "was found at Azotus (Ashdod); and passing through he preached in all the cities till he came to Cæsarea." (Acts viii. 40.) He made his home at Cæsarea, residing there with his "four daughters, virgins, which did prophesy." (Acts xxi. 8, 9.) St. Peter was for a while with "the saints which dwelt at Lydda; and all that dwelt at Lydda and Saron saw him and turned to the Lord." (Acts ix. 32-35.) From Lydda he went to Joppa, where he restored Dorcas to life, and there "he tarried many days with one Simon, a tanner." (Acts ix. 36-43.) It was while praying upon the roof of Simon's house, which

“is by the seaside,” that he was vouchsafed the vision which first opened to his understanding the purposes of God towards the Gentiles. From Joppa he went along the coast to Cæsarea, where he found a convert in the Roman centurion Cornelius. (Acts x.) Cæsarea was the place of confinement of St. Paul during the last two years of his residence in Palestine. It had been his landing-place on his return from Europe in his second and third missionary journeys; and from this port he sailed as a prisoner on his final journey to Rome and Spain.

As it nears its northern extremity the plain of Sharon begins to narrow, the mass of Carmel crowding it towards the sea, and at length ending it by an abrupt advance to the Mediterranean. The mountain does not jut out into the water, but a broad beach of hard sand runs around its base, and connects it with the plain of Acre, which, as has been said, may be regarded as the maritime portion of the great plain of Esdraelon. Along this beach the armies of the great Eastern powers must have passed and repassed in ancient times, undisturbed by any fear of a rising tide. It was the easiest, and must have been the most common, route from Esdraelon and the north to Philistia and Egypt.

The plain of Acre borders the bay of the same name, and extends from Carmel to the bold promontory anciently called the Ladder of Tyre, and now known as the Râs en-Nakûrah. This headland thrusts itself far out into the sea, and ends the plain, separating it from Phœnicia on the north. It thus forms the northern boundary of Palestine proper upon the sea. Through this plain the Kishon and the Belus flow into the sea, and between the two lies the city of Acre, the ancient Accho, or Ptolemais, which Napoleon pronounced the key of Palestine. It was the most northern of all the Hebrew cities upon the Mediterranean. It was never occupied by them (Judg. i. 31), and hence the ancient writers class it among the cities of Phœnicia, in which light the Jews also regarded it.



THE COAST OF PHœNICIA.

The plain of Acre was the possession of Asher. He did indeed "dip his foot in oil," and his "bread was fat and he yielded royal dainties" in the possession of this rich plain, but he failed to drive out the Canaanites, and settled down among them, as we have seen; becoming indifferent to the remainder of his nation. He gave no judge or warrior to Israel. He "continued on the seashore and abode in his creeks," and in inglorious ease neglected the advantages which the position of his territory threw into his hands.

North of the Ladder of Tyre lay ancient Phœnicia, to which we shall refer in another portion of this work.

The inhabitants of Northern Palestine consist of Moham-medan and Christian Arabs and Syrians, and the wandering Bedawîn. In the cities Turks and Europeans are met. Travelling is generally safe; but prudence would suggest to the traveller to provide himself with a proper escort. The people are wild and lawless, and there is no telling when one may encounter a party of the marauding Bedawîn from beyond Jordan. "There is scarcely a district in Syria," says Dr. Porter, "in which amateur bandits may not be met with, ready to take advantage of the unarmed and solitary wayfarer. A pair of sturdy shepherds with their clubs, or a wandering peasant with his long musket, or an irregular trooper with sword and pistols, or a Bedawy chief with his fleet mare and tufted spear, may at any moment extemporize a little foray when a favorable opportunity offers."

CHAPTER II.

EPHRAIM AND MANASSEH.

The Road to the North—The site of Nob—Murder of the High Priest and Destruction of the city by Saul—Tuleil el-Fûl—"Gibeah of Saul"—The first Capital of Israel—The story of Rizpah—Ramah of Benjamin—Ataroth—Jifua—Ain Yebrûd—The Robbers' Fountain—A Dangerous Locality—The Upland Plains of Ephraim—Sinjil—Shiloh—The Ancient Sanctuary—Identification of the site—History of Shiloh—Lubban—The Plain of El-Mukhna—First view of Mount Hermon—Ebal and Gerizim—Inhabitants of the Plain—Jacob's well—The Vale of Nabulus—The modern city—Manufactures—Inhabitants—Ancient Shechem—Its History—The Capital of the Northern Kingdom—Subsequent History—The Samaritans—Visit of the Saviour—The Modern Samaritans—Their Habits and Religious Belief and Worship—Samaritan Literature—The Pentateuch—Mount Gerizim—Summit of the Mountain—Samaritan Passover—Thrilling scene—Site of the Samaritan Temple—Traditions—View from the summit—Mount Ebal—Tirzah—Tombs of Eleazar and Phineas—Sebustieh—Ancient Samaria—The city of Omri—Ruins of the Israelitish capital—History of Samaria—Miracles of Elisha—The Famine—The Four Lepers—Subsequent history—Tullûzah—Tûbâs—Jeb'a—The Drowning Meadow—Sânûr—Dothan—The sale of Joseph—Jenin.

THE great road to the north of Palestine leaves Jerusalem by the Damascus Gate, passes the Tomb of Helena on the right, strikes over the upper end of the Kidron Valley, and crosses the ridge of Scopus, from the top of which the northward-bound traveller obtains his last view of the Holy City. The route at first lies through a dreary, rocky region, as bleak and uninteresting as can be found in all Palestine. The region is not naturally sterile, for among the rocks lie patches or strips of rich soil which once supported numerous fig and olive trees, and long lines of vines, as the many ruined terraces which may be seen bear witness.

In a little more than half an hour after leaving Jerusalem, the village of Shâfât, lying to the left of the road, is passed. On the right of the road, and nearly opposite Shâfât, is a conical hill, upon which are some traces of an ancient settle-

ment, and from the summit of which the buildings on Mount Zion can be seen. Dr. Porter identifies this hill with the site of Nob, the ancient residence of the High Priest. "Nob was a small village," he says, "for though inhabited by priests, its name is not found among the *towns* given to them by lot. We know from 1 Sam. xxi. that it lay south of Gibeah; from xxii. 9-19, that it was close to that city; from Neh. xi. 32, that it was near Anathoth; and from Isaiah x. 32, that it was within sight of Mount Zion: with all these notices this site accords. The site of Gibeah is half a mile to the north; Anathoth is a mile and a half to the east; and Mount Zion is in full view. Between this hill, which Dr. Porter thus identifies with the site of Nob, and the site of ancient Gibeah, now called Tuleil el-Fûl, is a rocky valley falling abruptly into Wâdy Suleim. This ravine Dr. Porter supposes to have been the scene of the parting between David and Jonathan. If this conjecture be true, David lay hid among the rocks of this valley, and from his place of concealment could see Jonathan come down from Gibeah accompanied by a "little lad." Arrived in the valley, the prince gave the signal by which he had agreed to warn David to fly for his life, and then sent the lad back to the city. "And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed forever. And he arose and departed; and Jonathan went into the city." (1 Sam. xx. 41, 42.)

David immediately fled from the place. He first went to Nob, where the High Priest was, for he was hungry and defenceless. Ahimelech, the High Priest, was astonished to see the king's son-in-law come to him alone and in such haste, and demanded the reason for it. David quieted his

suspicious by telling him that the king had sent him on a secret mission, and succeeded in obtaining a portion of the show-bread, which had been consecrated to the service of God, and the sword of Goliath, that had been kept by the High Priest as a trophy of the great victory of David. Thus provided, he continued his flight to the land of the Philistines, unconscious that his interview with Ahimelech had been witnessed by a third party—one Doeg, an Edomite, the chief herdsman of Saul. When Saul discovered David's flight, he accused his attendants of treacherously aiding the escape of the man he had meant to put to death. Doeg at once informed him of the interview between David and the High Priest at Nob, and of its result. Saul thereupon ordered Ahimelech "and all his father's house, the priests that were in Nob," to appear before him, and sternly demanded of the High Priest his reasons for aiding David's flight. Ahimelech's reply would have satisfied a despot less madly jealous than Saul, but it had no power to move the king, who met his defence with the terrible words, "Thou shalt surely die, Ahimelech, thou, and all thy father's house." Turning to his attendants, he ordered them to cut Ahimelech and his companions to pieces; but not an Israelite would lift his weapon against the priests of the Lord. The king then turned to the heathen Doeg, who, being an Edomite, had no scruples of conscience to deter him, and he at once put Saul's cruel order in execution. He "slew on that day fourscore and five persons that did wear a linen ephod. And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen and asses, and sheep, with the edge of the sword. And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David." (1 Sam. xxi., xxii.) David's feelings upon hearing of this barbarous massacre are expressed in Psalms lii., cxx., and cxi. "Saul, madly and wickedly as he acted, was in all this the instrument in God's hand for executing the curse long be-

fore pronounced on the wicked house of the High Priest Eli.” (1 Sam. ii. 27–36; iii. 11–14.)

Mounting the hill that lies on the opposite side of the valley, one reaches the site of ancient Gibeah, now called Tuleil el-Fûl, “The Hill of the Beans.” It is a conical hill, the summit of which is crowned with a mass of ruins, which seems from the country below to form a sort of knob, or higher point to the hill, and which is very conspicuous from any point of view. The sides of the hill are lined with rude terraces, along which a scanty growth of corn is cultivated in the spring. From the summit the view extends to the Jordan valley to the eastward, with the Moab mountains dimly visible beyond it; while on the south the edifices on Mount Zion are seen. Neby Samwîl, crowned with its white mosque, rises on the west, and on the north is the little hill on which stands the modern village of er-Râm, the ancient “Ramah of Benjamin.” Anathoth, Geba, and Michmash, already described, can also be seen.

To Dr. Robinson belongs the credit of establishing the identity of Tuleil el-Fûl with “Gibeah (the Hill) of Benjamin,” or, as it is sometimes called, “Gibeah of Saul.” (Judg. xix. 14; 1 Sam. xi. 4.) He quotes the statement of Josephus, who, in describing Titus’s advance upon Jerusalem, makes the place thirty stadia from the Holy City, and also Jerome’s narrative of the journey of Paula to Jerusalem: “She stopped a little at Gabaa, then levelled to the ground, calling to mind its ancient crime, and the concubine cut in pieces; and then, leaving the mausoleum of Helena on her left, she entered Jerusalem.”

Gibeah is first mentioned as the halting-place of the Levite and his wife on their homeward journey from Bethlehem to Mount Ephraim. His servant had urged him to pass the night in Jebus (Jerusalem), but the Levite, a true Hebrew, wished to avoid contact with foreigners, and preferred to push on to Gibeah, where he would be among his brethren. The fearful crime and tragedy followed in Gibeah, which re-

sulted in the almost total destruction of the tribe of Benjamin. (Judg. xx., xxi.) The town is next mentioned as the birth-place and home of Saul, the first king of Israel, who made it his capital after his accession to the royal dignity. At a later period the land was visited by a famine for three years. The oracle of Jehovah declared that it was "for Saul and his bloody house, because he slew the Gibeonites." This massacre had been committed by Saul in shameless disregard of the solemn oath of protection which Joshua and the elders of Israel had sworn to the Gibeonites, and was "one of those acts of passionate zeal in which the king tried to drown the remorse of his later years." David offered the surviving Amorite inhabitants of Gibeon such satisfaction as lay in his power. They demanded the lives of seven of Saul's sons, and the king gave up to them the two sons of Saul by Rizpah, his concubine, and the five sons of Michal whom she had borne to Adriel, to whom Saul gave her in marriage when he took her away from David. These seven the Gibeonites hanged in Gibeah, Saul's own city. The corpses were left suspended here from the beginning of the barley harvest until the commencement of the rainy season—a singular circumstance in view of the requirement of the law that in such cases the bodies should be buried by sunset. Rizpah, broken-hearted at the loss of her children, took her station upon the rock, and with only a covering of sack-cloth, kept the birds of prey and the wild beasts away from the bodies by day and night until the approach of the autumn rains. David, touched with her devotion, caused the skeletons to be taken down and interred in the sepulchre of Kish, the father of Saul, together with the bodies of Saul and Jonathan which he brought from Jabesh Gilead. (2 Sam. xxi. 1–14.) With the Captivity Gibeah disappears from history. It is now desolate and uninhabited.

A little beyond Gibeah the road to Jaffa by El-Jîb and Wâdy Suleiman turns off to the left from the northern road to the mountains, and in about twenty minutes after passing

this point of divergence, a path leads to the right up to a small and poorly built village situated on a slight hill. This is Er-Râm, which Dr. Robinson has identified with Ramah of Benjamin. It is a collection of wretched houses, into which are built many of the stones of which the ancient city was constructed. There is nothing about it to interest the traveller. It must not be confounded with the Ramah, or Ramathaim-Zophim, the birth-place, residence, and burial-place of the prophet Samuel, the site of which appears to have been forgotten. Ramah of Benjamin is evidently the place mentioned in Judges xix. 13; and it would also seem to be the Ramah referred to in the description of the home of Deborah the prophetess: "She dwelt under the palm tree of Deborah, between Ramah and Bethel in Mount Ephraim." (Judges iv. 5.) After the Return from the Captivity, it was occupied by Jews (Ezra ii. 26), and never afterwards rose to greater importance than at present.

Beyond the hill of Ramah, the road enters a shallow wady. The southern bank is simply a rocky ridge on which are some ruins a short distance from the path, consisting of two old reservoirs, some broken arches, mounds of stone, and rock-hewn tombs. The ruins are called by the natives 'Atâra, and Drs. Robinson and Porter suppose them to mark the site of the ancient Ataroth, or Ataroth-adar, a frontier town of Benjamin and Ephraim. Half an hour beyond these ruins is Bîreh, the ancient Beeroth, which has been described in a previous chapter.

The road branches at Bîreh. The main fork runs straight to the north. The right hand branch goes to Beîtin, the ancient Bethel, which has been described, and then strikes across the country to the northwest, and rejoins the main road at the village of 'Ain Yebrûd. The left hand branch makes a detour to the westward to the village of Jifna, about an hour and a half from Bîreh. Jifna is a pleasant village of about 200 inhabitants, all of whom are Christians. It lies in the midst of fine and extensive vineyards and fig and

olive orchards. It contains the ruins of an old castle evidently a work of the Crusaders, and the remains of a church dedicated to St. George. It is mentioned by Josephus in his account of the march of Titus to Jerusalem, and is called Gophna by him. The Roman road from Cæsarea laid down in the Peutinger Tables ran through it, and the pavement is still almost perfect in some places near the town. From Jîfna there is a road to 'Ain Yebrûd, twenty minutes distant, where the main road to the north is rejoined.

Most travellers, however, turn neither to the right nor the left, but proceed direct from Bîreh by the main road. The country which has been passed over has lain chiefly among the hills of Benjamin, and has been dreary and unattractive; but now as the traveller proceeds into the territory of Ephraim the scene changes. The landscape grows pleasanter, and less dreary. The sterile hills give place to cultivated slopes, nearly every available spot being terraced and planted with grain. Groves of olive and fig trees become more frequent, and give a softness and richness to the scene which is lacking in Judæa. In about an hour after leaving Bîreh the road enters a wide valley which sweeps away to the northwest to 'Ain Yebrûd, which is seen in the distance. The bed of the valley is planted with olive groves, and lines of the same trees cling to the hills which enclose it. Fig orchards lie beyond the olive trees, and higher up still are the vineyards, the terraces upon which they lie covering the slopes up to the very summit. It is one of the richest and pleasantest valleys the traveller has yet seen in Palestine, and calls up vividly the words of Moses in describing Ephraim's heritage, who was to be blessed "for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and the fulness thereof." (Deut. xxxiii. 14-16.)

Crossing this valley, and winding along its side, 'Ain

Yebrûd an insignificant village, is soon reached and passed, and the road sweeps down the northern slope of the hill on which it is situated, leading through orchards and vineyards even more luxuriant than those which lie lower down, and just mentioned. Another hill is mounted, and in about twenty minutes from 'Ain Yebrûd the road coming from Bethel falls into the main thoroughfare, on the right. About a mile to the northwest the village of Yebrûd is seen crowning a well-wooded ridge. On each side of the road now stretches out a very singular plateau, extending for a mile or more to the right and left. "Huge bare crowns and jagged points of limestone rock everywhere shoot up above the ground, and between them are innumerable loose fragments of every size and shape, carefully collected and thrown into heaps. The cultivation is wonderful; and the capabilities of the soil still more so. The whole of this forbidding tract is now a fig orchard. In the summer, when the leaves are out, one cannot see the nature of the ground; but in winter and early spring the whole is bare—rocks, nothing but rocks, meet the eye in looking across it, with the gnarled stems and branches of the fig trees springing up out of them, like a coral forest suddenly exposed to view. The trees grow out of rents and holes; and nowhere are the patches of cleared soil more than two or three yards in diameter."

The road descends abruptly from this plateau to a romantic glen, through which flows a winter torrent. It turns to the west in about a mile from where the road enters it, and is joined by several others. The scenery along this portion is very fine. The wâdy is terraced, and lined with olive and fig trees, and on the summit of the southwest bank is an old ruined castle, whose name and history are unknown. The road turns into the ravine which flows into the main valley from the north, called Wâdy el-Jîb, and follows it for some distance to a little spring which breaks out from the hill-side in the wildest and loneliest part of the ravine, and in the midst of luxuriant groves of olives and figs. The

spring is called 'Ain el-Haramîyeh, The Robbers' Fountain. "The glen has a bad name and deserves it," says Dr. Porter; "and if the traveller should pitch his tent of an evening by the little fountain, as I have done, it will amuse him to see how the stray passengers hurry along with anxious glances to the right and left, before and behind, as the shadows begin to deepen. Scarcely a year passes in which some new deed of blood is not added to the chronicles of 'Ain el-Haramîyeh."

Beyond this fountain the valley grows broader as the traveller ascends it, and its sides become lower and less precipitous. In the spring the scene is charming; a profusion of wild flowers, anemones, poppies, convolvuli, and hollyhocks, mingle their brilliant colors with the dense green of the fig and the soft gray of the olive trees, and the terraces are bright with the fresh hue of the growing corn. "Add to this the gray ruins perched on rocky hill-tops; and the peasants in their gay dresses—red, and green, and white; and the strings of mules, and donkeys, and camels, defiling along the narrow paths, their bells awaking the echoes; and the Arab with tufted spear or brass-bound musket; and the shepherd leading his goats along the mountain-side, or grouped with them round a fountain; and the traveller from the far west—the oddest figure among them all—with his red face, and white hat, and jaded hack, and nondescript trappings."

In a little more than an hour after passing the Robbers' Fountain, the road leaves the glen and enters a narrow green plain, which stretches eastward into the chain of hills in that quarter. In the midst of it, about a quarter of a mile off, is a small hill on which stands a little village called Turmûs Aya. The village of Sinjil is about ten miles to the left of the road on a high ridge. The main road to Nabulûs strikes across this plain, and leads over the ridge at its northern side. The majority of travellers pitch their tents somewhere on the plain, and turn off to the right on the

morning of the second day from Jerusalem to visit the ruins of Seilûn—the ancient Shiloh. This affords abundant time for the detour, and brings the traveller by an easy journey to Nabolûs late in the afternoon of the second day.

Seilûn is about half an hour distant from the main road, and is a bare, dreary, and utterly unattractive spot. The ruins can scarcely be distinguished from the natural rocks, which lie thick over the hills. Scarcely any trace of the ancient place is left, save the name, which has clung to it with singular tenacity through the long ages that have elapsed since it was the site to which the eyes of all Israel were turned, and the spot to which the tribes repaired to receive their several inheritances in the division of the Promised Land. (Josh. xviii.) The ruins of Shiloh lie scattered over the summit of a little rounded hill which juts out northward from the main ridge. It is bounded on the north by a deep ravine which runs at right angles to it, and on the right and left narrower ravines enclose the hill which breaks down to them in steep, shelving sides. The surrounding hills are low, rounded and rocky, like the hill of Shiloh. They are nearly all terraced, and in the spring are green with the growing grain which is cultivated along the terraces. Other ruins lie near the road just before reaching Shiloh, and consist of the remains of a Christian church, and the *débris* of a modern village.

The position of Shiloh is thus stated in the Bible: "On the north side of Bethel, on the east of the highway that goeth from Bethel to Shechem, and on the south of Lebonah." (Judg. xxi. 19.) These ruins lie north of Bethel, and to the east of the main road to Nabolûs (Shechem) and the north, and Lebonah, now called Lubbân, is about two miles to the northwest. The identification of this site is, therefore, unusually complete and satisfactory. Yet strange to say, Shiloh was forgotten for centuries, and then erroneously located at Neby Samwîl, until Dr. Robinson's visit to the Holy Land in 1838, when he succeeded in putting an end



DEDICATION OF SAMUEL.

to all doubts on the subject and in establishing Shiloh at its proper site.

Shiloh was the spot at which the Tabernacle of the Lord was first permanently set up in Palestine. It perhaps occupied the summit of the little hill as the most conspicuous point. Here also Joshua divided the Promised Land by lot among the tribes. The Tabernacle and the Ark remained at Shiloh until the close of Eli's life. Samuel was here dedicated to the service of God by his mother. Eli was smitten here with sudden death upon hearing the fatal tidings of the capture of the Ark and the death of his sons. (1 Sam. i. 24, 28; iv. 17, 18.) Every year there was a festival held at Shiloh in honor of the Ark, and on these occasions the village maidens engaged in dances, the valley below being most probably the scene of this ceremony. When the Benjamites had been reduced to 600 by the war of extermination waged against them, they concealed themselves in the valley, and when the maidens were engaged in dancing, rushed upon them, and carried away 200 of them for wives. (Judg. xxi. 19-24.) The capture of the Ark put an end to the importance of Shiloh, and its subsequent history is insignificant.

The road leads from the summit of the hill down into the glen on the north side, and turning to the left, follows the ravine until it opens on to a little plain, and rejoins the main road to the north about a quarter of a mile north of the ruined Khan el-Lubbân. This plain lies among the hills, which rise up all around it. On the western side a narrow wády breaks through the hills, and flows off to the Plain of Sharon, where in winter it empties its waters into the 'Aujeh. On the hill-side, on the west of the plain, is a small but very ancient-looking hamlet, surrounded by cliffs which are pierced with rock-hewn tombs. This is the village of Lubbân, which stands on the site of the ancient Lebonah, mentioned in Judges xxi. 19. The plain and the adjoining wády, and also the ruined Khan, just mentioned, take their name from it.

From Lubbân the road, now much better than the average highway of Palestine, continues to the north end of the plain, and, turning to the right enters another and a narrower plain, along which it passes beyond the village of Saîwieh (which lies to the left on a rocky hill-side), over a deep wâdy which it crosses in a northerly direction, and up a stony hill-side to the summit of a bleak ridge, which is reached in about an hour and a half from Lubbân. From the summit of this ridge a magnificent view stretches out before the gazer. At the base of the hill a rich plain extends to the northward for about seven miles, varying from one to two miles in breadth. No village, fence, or other boundary breaks the wide, open expanse, which is bordered along its sides by groves of olive trees, which give to it the appearance of a vast park. At the eastern side runs a range of dark, low hills, which send out spurs or promontories of rock into the plain. On the western side are hills of much greater height, rising high above every surrounding object, but more barren and rugged than those on the east of the plain. The highest of these is crowned with a white object. This is Mount Gerizim, and the white object is a Mohammedan wely, which marks the site of the ancient Samaritan temple. Mount Ebal, though immediately opposite, cannot always be seen, as it is partly hidden by Gerizim. Between the two is seen the opening of the Valley of Nabulûs, the Shechem of the Bible. Far away on the northern horizon, the traveller can with the aid of a glass distinguish the faint outlines of the crest of Mount Hermon, a mere shadow of pale blue tipped with white, as seen from this point.

The road now descends rapidly to the plain, called El-Mukhna, which is crossed from east to west by a wâdy in which lie several villages; and in a little while the village of Hawâra is passed to the left of the traveller. It lies on the lower slope of the mountain. Here the road branches, one fork going along the base of Gerizim into the valley of Nab-

ulûs, and another entering that valley at a point lower down, and passing Jacob's Well on its way to the town. There is not much difference in the distance to be traversed by either, but the latter road is more interesting.

The plain is exceedingly fertile, is cultivated throughout its entire extent, and yields excellent crops to the husbandmen. The villages lie high up on the hills which border it, for security. The inhabitants, who are frequently met by the traveller in the plain, are a wild, daring-looking people, "having somewhat of a Greek cast of countenance, and all the Greek fire and malignity in their eyes. The red cap (Tarbûsh) is long, nearly resembling in shape the night-cap of the Naples' lazzaroni, drooping at the side over a circlet of white turban. All are armed. A long gun, and a huge dagger stuck diagonally through the front of the girdle, are the universal equipments. Some add to these pistols, and almost all a knob-headed club. They are active and athletic, and look as if they could use the arms they are so fond of displaying. The western traveller will be no little amused—astonished perhaps—to meet one after another of these gentry driving home a half-starved donkey with a load of grain or straw that he might almost put in his pocket; himself clothed in rags, and yet armed cap-à-pie. 'What is he afraid of?' 'What has he to defend?' one naturally asks. His life perhaps. A *blood feud* exists between his family and some other family, or between his village and some other village. One of his remote ancestors 300 or 400 years ago killed a man; and that man's family killed another in revenge; and then another was killed in return: and thus it has run on ever since. Or two villages have disputed about a stray goat; there was first tremendous shouting, especially among the women urging on their husbands and brothers to the fight; then in the excitement weapons were used and blood was shed; and blood calls for blood. Thus every member of the family to the remotest degree, or every inhabitant of the village, as the

case may be, is kept in constant dread. He stalks about armed at all hours, in all places—with his goats on the mountain side, with his donkey on the road, with his plough and yoke of oxen in the field; in seed-time and harvest, summer and winter, cold and heat. Imagination makes the 'avenger of blood' follow him like his shadow, ever watchful for an unguarded moment to fall upon him. Many a family has this *blood revenge* (the *dim* of the Syrian and *thâr* of the Bedawy) compelled to flee from house and home, and seek refuge among strangers; many a village it has left desolate, for none will live where the sentence of death hangs constantly over them. In the Koran this fearful law is written: 'O true believers, the law of retaliation is ordained to you for the slain; the free shall die for the free.' Even in the Old Testament it was at least recognized; though regulated by some merciful rules and arrangements. This very city of Shechem was one of the places of refuge to which the man-slayer was appointed to flee."*

In about an hour and a quarter after passing Hawâra, the traveller reaches Jacob's well, at the entrance of the valley that leads up to Nablûs, and a little more than a quarter of an hour's ride from the town. The well lies on a low spur which breaks out from the side of Gerazim, and extends in a northeasterly direction between the plain and the opening of the valley. On the point of this spur there is a little mound of ruins which mark the site of the Christian church which was built over the well in the time of the Crusades, and which was destroyed in 1187. The well is entirely excavated in the rock, is nine feet in diameter, and about seventy-five feet deep at present, though there can be no question that it is filled up with rubbish to a considerable distance. At times it contains a few feet of water, but is frequently quite dry.

It has often excited surprise that Jacob should go to the

* *Hand-Book for Syria and Palestine*, pp. 314, 315.

labor and expense of excavating this well in the midst of one of the best watered districts of Palestine. Water is still abundant throughout the whole valley of Shechem, and must have been more plentiful in the days of the patriarch. Why, then, should he have dug a well at such immense expense in the midst of so much water? Dr. Porter answers this question more satisfactorily than any other writer.



JACOB'S WELL.

“One acquainted with the East,” says he, “understands the mystery in a moment. Water is there the most precious of all commodities. Land is almost useless without it. It may serve for pasture; but the flocks that roam over it must have water. The soil may be fertile; but the fertility can only be fully developed by irrigation. Every proprietor, therefore, wishes to have a fountain or well of his own. A

stream may run past or even *through* his field, and yet he dare not touch a drop of it. Jacob bought a field here, doubtless a section of the plain at the mouth of the valley; but this gave him no title to the water of the neighboring fountains. He therefore dug a well for himself in his own field; and indeed the field may have been bought chiefly with the view to the digging of a well. . . . The patriarchs in wandering through Canaan had no difficulty about *pasture*; . . . but they had often serious difficulties and quarrels about *water*. The natives would not share their scanty supplies with strangers, and they were thus compelled to dig wells for themselves. . . . This is the case still in many parts of Syria. The pastures are free because they are abundant; the wells and fountains are jealously guarded because they are few."

Christians, Jews, Mohammedans, and Samaritans are agreed in regarding this well as that which Jacob dug in this valley when he settled in the vicinity of Shechem, and there is no reason to doubt the truth of the tradition in this case. It was upon the curb of this well that the Saviour, in His memorable journey through Samaria, sat down at noon to rest, while the disciples went into the city to buy provisions. While He sat there a woman came down the valley from the town to draw water. As she approached, Jesus said to her, "Give me to drink." The woman, seeing that He was a Jew, was astonished at His request, and the old hostility between the two races showed itself in her reply. She did not refuse Him water, for no one in the East would think of denying such a request, but her reply indicates an unwillingness to assist Him. "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" she asked. Then ensued the memorable conversation in which Jesus revealed His true character to the poor outcast who listened to Him in wonder. High above them rose the mountain of Gerizim, on which the Samaritan temple had stood, the most sacred place of her race, and the well by

which they stood had been the possession of Jacob, from whom she ignorantly claimed descent. She was astonished to find one who showed a more profound knowledge of the truth than her fathers who had "worshipped in that mountain," and who was greater than Jacob. The startling claim of Jesus poured a flood of light into her mind, and sent her hastening to the city to bring out the townspeople to see the Messiah. Jesus remained at Shechem two days, "and many of the Samaritans of that city believed on Him." (John iv.)

A short distance north of the well, and in the centre of the mouth of the valley, is a little square enclosure, containing an ordinary Mohammedan tomb, the whole surrounded by a white wall. Tradition makes this the tomb of Joseph, and though there is nothing in the appearance of the spot to confirm the tradition, it is most likely the real tomb. We know that the patriarch was buried somewhere in this valley, and it seems likely that this is the actual spot. The Scripture narrative states that "the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem." (Josh. xxiv. 32.)

Proceeding up the valley a wretched little village called Belât, some two hundred yards above the well, is passed, and a short distance above this is a fountain in the middle of the valley, sending a clear stream into a stone reservoir, and called 'Ain Defneh. Above this fountain is a wide amphitheatre, enclosed by the sides of Ebal and Gerizim. This part of the valley Dr. Porter supposes to be the scene of the solemn reading of the Law in the presence of all Israel. (Josh. viii. 33-35.)

The valley of Nabalûs is admitted by all travellers to be the most beautiful spot in Palestine. It is the best wooded and most abundantly watered vale from Dan to Beersheba, and is shut in on the north by the rocky height of Mount Ebal, and on the south by Mount Gerizim. Both mountains

rise steeply from the smooth bed of the valley, which preserves an average breadth of about two hundred yards until near the town. The first half mile of the valley is a gentle ascent from the plain, and is a succession of corn-fields; beyond which lies a broad belt of olive trees which stretch across the valley, and extend up it for another half mile. Then the fruit orchards begin, and reach up to and around the white-domed houses of the town.

Travellers generally pitch their tents amid the groves



VIEW OF NABULUS AND MOUNT GERIZIM FROM THE NORTHWEST.

outside of the town, and it is necessary to keep a close look-out over their property, for the natives bear a bad name, and frequently give trouble to Christian visitors from beyond the sea. This is generally the second halt made after leaving Jerusalem, and is the pleasantest camping-place, as far as its surroundings are concerned, to be found in the Holy Land.

The city of Nabalûs lies almost entirely on the south side of the valley, at the foot of Mount Gerizim, and is built upon the water-shed of the valley. "The waters on the eastern

part," says Dr. Robinson, "flow off east into the plain, and so to the Jordan; while the fine fountains on the western side send off a pretty brook down the valley northwest towards the Mediterranean." The town is long and narrow, clinging closely to the mountain side. The valley is only about seventy-five yards wide here, and the mountains rise up so abruptly as almost to leave Nablûs in a perpetual shadow. The town, lying upon the highest point of the valley, can be seen from either the east or west ends of it, and from whatever point it is viewed presents a most pleasing appearance. It is literally embowered in a mass of foliage of every hue, and above this rise the white domes and minarets in striking contrast with the rich green of the trees. The houses are built of stone, and resemble in style and appearance those of Jerusalem, especially in being nearly all crowned with the little domes which are so common in the Holy City. The streets are narrow and dirty, and the houses almost everywhere project over and cover them, being supported on arches, thus giving to them the appearance of dark narrow tunnels. A few traces of the ancient city may be seen in the streets, or built into the walls of the houses, but the town is essentially modern, and has no antiquities to interest the visitor. Its elevation is about 1800 feet below the level of the Mediterranean, and above it Ebal and Gerizim rise to a height of 800 feet.

Nablûs is a place of considerable commercial importance. Its chief productions are soap, cotton and oil. The town contains extensive soap works, and large quantities of soap are made here, and exported to all parts of the East on camels. Olives are raised in immense quantities in the district of Nablûs, and the oil made from them is considered the best in Syria. The olive berries ripen in November and December. They are beaten from the trees by men with poles, and are gathered up by women and children, who carry them in baskets on their heads to the presses. They are then placed "in a circular cavity in a large stone, and

another stone, like a dwarf mill-stone, is rolled over them either by men or oxen. The crushed mass is then bound up in mats and placed under the press, which is forced down by a long, weighted beam, or a screw. The liquor is afterwards slightly heated, and the oil as it rises is skimmed off and poured into skins or earthen jars." Figs and grapes also grow abundantly throughout the district, which is the garden of Palestine.

Nabulûs contains about 8000 inhabitants, of whom about 500 are Christians, 150 Samaritans, and 100 Jews. The Mohammedans are a fierce, disorderly, and fanatical set. The law has little control over them, and the Pasha is obliged to keep them down with a heavy hand. They are often rude and insulting to travellers, and to the inhabitants of the city of other creeds than their own they are cruel and tyrannical. The native Christians are the especial objects of their hatred, and the Jews frequently come in for their share of maltreatment.

The valley of Shechem was the site of the first camping-place of Abraham after his entrance into the Land of Promise. The camp of the Patriarch may have been pitched at the entrance of the valley into the plain of El Mukhna. (Gen. xii. 6.) From here he moved southward to the vicinity of Bethel. Jacob came into this valley immediately upon his return from Mesopotamia. He pitched his tent near Shalem, to the east of the city. "And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it El-elohe-Israel." (Gen. xxxiii. 18-20.) Not long after this Dinah, the daughter of Jacob, was ravished by Shechem, and the outrage was treacherously avenged by Simeon and Levi, who put the whole male population of Shechem to the sword. (Gen. xxxiv.) Jacob subsequently removed to Hebron, but still retained possession of his field in this valley. His flocks were grazing here in charge of his sons, when he sent

Joseph to inquire after them. Upon reaching Shechem, Joseph was informed by an inhabitant of the valley that his brethren had gone on to Dothan, which is twelve miles to the north of Shechem. He hastened after them, and was seized and sold by them to a caravan of Midianite merchants journeying to Egypt. (Gen. xxxvii.)

When the Israelites had conquered Canaan, after their return from Egypt, they assembled at Shechem, in obedience to the Divine command. An altar was built on the summit of Ebal, and inscribed with the words of the Law. Then six of the tribes took their station on this mountain to pronounce the curse, and the remaining six stood upon Gerizim to bless. (Josh. viii.) In the division of the land, Shechem was assigned to the Levites, and made a city of refuge. During the period of the Judges, Abimelech, the son of Gideon, by a concubine, seized Shechem, and made himself king, preparing the way for his usurpation by the murder of all the sons of Gideon but Jotham, the youngest. The people of Shechem then proclaimed him king "by the plain of the pillar." Jotham, upon hearing of this, took his station on one of the rocky ledges of Mount Gerizim overhanging the town, and from which he could be heard by the people, and in their hearing uttered the beautiful parable which showed them the enormity of their crime. (Judg. ix.) The city subsequently rebelled against Abimelech, and was taken by him and destroyed, and sown with salt. (Judg. ix.) It revived speedily, however. When Rehoboam succeeded Solomon, his father, he went to Shechem, and was there proclaimed king. There, too, the tribes, maddened by Rehoboam's tyrannical folly, renounced their allegiance to him, and made Jeroboam King of Israel. Shechem was the first capital of the new kingdom. Tirzah soon divided this honor with it, and at length in the reign of Omri the seat of government was removed to Samaria.

The Assyrian conquest of Israel, the depopulation of the country, and its subsequent colonization by foreigners, have

already been related, as well as the origin of the peculiar religious faith of the Samaritans. We have also seen the cause of the deep-seated hatred which existed between the Jew and the Samaritan.

Upon the refusal of the Jews to allow the Samaritans to assist in the rebuilding of the Temple at Jerusalem, the latter erected a temple of their own upon Mount Gerizim,



STREET IN NABULUS.

completing it about B. C. 420. This made Shechem the principal city of the Samaritans, and the enmity existing between the two races made it also an asylum for all apostate and lax Jews. The bitter feeling continued to grow, and culminated in war in the reign of John Hyrcanus, who

subdued Samaria and destroyed the hated temple on Mount Gerizim, B. C. 109. In the time of the Saviour, the Samaritans continued their worship on Mount Gerizim, though their temple was never rebuilt. Some writers suppose that the name *Sychar*, "Falsehood," was applied by the Jews to Shechem in contempt. The term is used by St. John, as if it had come to be the common appellation of the city. (John iv. 20-25.)

Shechem was rebuilt and enlarged during the reign of Vespasian, and named Neapolis, "New City," from which the present Arabic name, Nablûs, is derived. "The Samaritan worship," says Dr. Robinson, "appears to have long continued predominant at Neapolis; for upon the coins of the subsequent centuries we find Mount Gerizim with its temple depicted as the symbol of the city. There is indeed no historical testimony that the former temple was ever rebuilt; yet there was doubtless an altar, or some kind of structure, where their worship was held. The Samaritans are not mentioned in connection with the Jewish war and catastrophe under Adrian; but under Septimius Severus, about A. D. 200, they appear to have made common cause with the Jews against the emperor; and Neapolis was deprived by him of its rights as a city. In that and the following centuries the Samaritans were spread extensively not only over Egypt and the East, but also in the West, as far as Rome itself, where they had a synagogue in the time of Theodoric, after A. D. 493. Their occupation appears to have been chiefly that of merchants and money-changers, much like the Jews."

The Saviour Himself was the first preacher of the gospel in Shechem. After His ascension the apostles preached "in many villages of the Samaritans." (Acts viii. 25; ix. 31.) Justin Martyr was a native of Neapolis, and was born about A. D. 89. The city subsequently became the seat of a Christian bishop. In 487 the Christians were attacked by the Samaritans, upon whom the laws of the empire bore with

especial severity, many were killed and the bishop was frightfully mutilated. For this outrage the imperial authorities drove them from Mount Gerizim, on whose summit a Christian church was erected, in honor of the Virgin. The Samaritans attacked this church so often that the Emperor Justinian built a strong fortress around it to protect it against them. The city surrendered without resistance to the Mohammedans upon the invasion of the country by them. It yielded in the same manner to the Crusaders upon their approach; but suffered severely during the wars which ensued between the Christians and the Mohammedans. It was plundered frequently, and great cruelties were inflicted upon the inhabitants. Its history since then has been unimportant.

Among the present inhabitants, as has been said, are a few families of Samaritans, numbering 150 souls, descended from the ancient race whose "fathers worshipped in this mountain." In some respects they are an interesting people. The origin of their religion has been described. Their faith and practices may be stated as follows: They believe in one God, but deny a plurality of persons in the Godhead. They acknowledge Moses as the only prophet and lawgiver sent from God, and reject all the later prophets, and all the Jewish ordinances subsequent to Moses. They look for the coming of a Messiah, basing their hope upon the prediction of Moses. (Deut. xviii. 19.) Their Messiah, however, is to be simply a man, like Moses, but inferior to him. This is evidently the Messiah referred to by the woman of Samaria, when she called the townspeople around Jesus. They believe in a future state, in which men will be rewarded and punished according to the deeds done in the body, and they look for the resurrection of the body. The Passover and the Feast of Atonement are their chief festivals, though they observe all that are enjoined in the Pentateuch. The Feast of Pentecost is observed by them by prayer in their synagogue and a procession to the summit of Mount

Gerizim. At the Feast of Tabernacles they erect booths, or arbors of the branches of trees, either in their court-yards or on the tops of their houses, and live in them for seven days; each day making a pilgrimage to the summit of Gerizim. They also celebrate the Feast of Purim, but, unlike the Jews who commemorate by it the deliverance of their nation by queen Esther, hold that it was instituted in honor of the deliverance of Israel from Egypt under Moses. They keep the Sabbath very strictly, in accordance with the Mosaic law, not suffering their hired servants or any inmate of their houses to engage in any manual labor on that day. Their Sabbath begins at sunset on Friday, and is opened with private prayers in their houses. On Saturday three services, morning, noon, and evening, are held in their synagogue, which is a plain modern building. They once possessed a splendid synagogue, but it was taken several centuries ago by the Mohammedans for a mosque. On the left hand of the door is a recess, called the Mizbah or "altar." It is about five feet square, and within it are the spaces which contain the sacred books. It is so placed that the worshippers, who always keep their faces toward it while in the synagogue, face at the same time the ancient Samaritan sanctuary on the summit of Gerizim.

The service of the synagogue is thus described by Dr. Porter: "On the arrival of the High Priest, he and the members of his family put on surplices of white calico. The service then began. The first act was a prostration of the whole assembly towards the Mizbah, accompanied by a low murmur. Having touched the ground with lips and forehead, they all rose to a position partly kneeling, partly sitting—the knees upon the ground, and the body thrown back so as to rest upon the heels—an attitude of reverence generally assumed by Orientals in the presence of superiors. The priest now commenced a chant in a monotonous tone, with brief pauses at intervals, followed by a jerk in the voice. The whole assembly joined. At first the chant was

slow, and in an undertone ; but gradually it became quicker, and grew louder, until it increased to a howl ; once or twice they all rose to their feet, and on kneeling again they drew both hands down their faces and beards. There was no appearance of devotional feeling. The service was a mere performance ; and to a stranger a most disagreeable performance."

The sacred writings of the Samaritans are not numerous. They consist of *The Pentateuch* in the original character ; a collection of hymns ; a Samaritan manuscript which claims to be the Book of Joshua, but which is, says Dr. Porter, "really a worthless chronicle extending from Moses to the time of Alexander Severus ;" several commentaries on the law ; and a history of the Samaritan nation, written in Arabic, from Moses to Mohammed. Several of these works have been published in Europe. The Pentateuch is their Bible, their divine standard of faith and practice. The manuscripts are kept in a recess of the altar, and are in charge of the High Priest, who usually allows travellers to see them.

The Pentateuch is written upon a roll of coarse parchment, of a yellowish-brown color, much worn and stained from frequent handling. The parchment is fifteen inches wide, and is estimated by Dr. Porter at from twenty to thirty yards in length. It is rolled upon two rods of brass, one being fastened to each end. "The writing," says Dr. Porter, "is in transverse columns, each column thirteen inches long by seven wide, and containing about seventy lines. I was told that there are 110 columns in all. The characters are of the old Samaritan type, small, rude, and irregular. In external appearance and accuracy of execution the MS. cannot be compared with the Jewish synagogue rolls." The roll contains the entire Pentateuch. The Samaritans claim that it is 3500 years old and was written by Abishua, the son of Phinehas, but this is on its face absurd. Its exact age cannot be ascertained, but competent authorities assign it to the sixth or seventh century of the Christian era.

The case in which the MS. is kept is thus described by Mr. George Grove, who saw it in 1861: "It is a beautiful and curious piece of work; a cylinder of about two feet six inches long and ten or twelve inches in diameter, opening down the middle. One of the halves is engraved with a ground plan of the Tabernacle, showing every post, tenon, veil, piece of furniture, vessel, etc., with a legend attached to each, all in raised work. The other half is covered with ornaments only, also raised. It is silver, and I think—but the light was very imperfect—parcel gilt. The rubbings of it have since been shown to the authorities of the South Kensington Museum, and pronounced to be Venetian work of the fourteenth or fifteenth century." *

From Nabalûs there is a road to the summit of Mount Gerizim, which, though long and steep, is practicable for horses, and most travellers begin the third day's journey by an ascent of the mountain before setting out for the north. A guide can be obtained in the town, a Samaritan being the best for this purpose, a Mohammedan the most useless. Starting from the southern side of the town, a half hour's steady climb brings the traveller to the top of the mountain, a broad plateau, or rather a succession of summits, rocky, but partly cultivated in terraces, rising slowly to the highest point of all, and presenting on every hand a wild and deso-

* Dr. Robinson, in describing his visit to the synagogue, says: "We inquired after the noted manuscript. . . . The priest brought out a manuscript from the recess, rolled on two rods in the usual Jewish form; but it turned out to be written in a modern hand and on new parchment. When this was pointed out, the old man laughed, and produced another, which he and the rest all said was the true one. It was certainly very much worn, and somewhat tattered with use and much kissing, and here and there patched with shreds of parchment; but the handwriting appeared to me very similar to the former, and the vellum seemed in like manner not ancient. Of course we were not permitted to handle or touch it; and whatever may be its real age, it is very probably the manuscript which has usually been shown to former travellers and excited their wonder."—*Biblical Researches*, Vol. II. p. 281.

late view. On the summit of a rocky knoll, which rises from the broad crest of the mountain, is a white wely or Mohammedan tomb, marking the site of the ancient Samaritan temple. At the base of this knoll is a small area of cleared and tolerably level ground, the place where the Samaritans assemble at the annual Feast of the Passover. The precise spot at which the celebration takes place is on the eastern side of this level space, and is marked by a square of ground enclosed with a border of large stones, with a ditch in the centre, four feet long and one foot deep, generally half full of ashes and charred bones, the remains of the Paschal lambs which are burned with fire according to the command of God to Moses. (Ex. xii. 20.) Adjoining the enclosure is a round hole or pit, three feet in diameter, and eight or ten feet deep, in which the lambs are "roasted with fire."

Dr. Porter, who witnessed a part of the Passover ceremonies on this mountain, thus describes them: "I found the tents of the community pitched, facing the top of the mountain. Beside the trough stood two large metal pots full of water, and the pit was filled with dry brushwood. A few of the older men were reciting portions of the Law, but the bulk of the people were reposing in their tents. Near sunset I observed eight or ten men in white surplices standing beside the circular pit reciting a form of prayer. After several prostrations, one of them kindled the brushwood, and another threw on additional fuel. They then went to the trench and lighted a fire there. All the full-grown men, amounting to forty or more, now came out of their tents, and ranging themselves behind the others, joined in the recitations and prostrations. This continued without intermission to near sunset. Then I saw a number of youths—six or seven—retire from the main body and go behind the camp; they soon returned, leading or driving six lambs.

"The moment the sun set the priest, raising his voice, repeated very rapidly the words of Exodus xii. 6: 'And the

whole assembly of the congregation of Israel shall kill it between the two evenings;' and while the words of the sacred record still hung upon his lips, the lambs were seized and their throats cut. As they lay there struggling, the youths who slaughtered them dipped their fingers in the blood, and going back touched the faces of some women and children who stood in the tent doors. The youths next spread out the quivering carcasses, and taking water from the pots, now boiling on the fire in the trench, they poured it over them and stripped off the fleeces. The right fore-leg and entrails of each lamb were cut off and burned; afterwards each carcass was pierced lengthwise by a wooden spit with a cross-bar near the extremity, and then carefully placed on end in the circular pit, which was now heated like an oven. Sticks were placed in order over the mouth of the pit, and moist earth heaped upon them so as completely to close it up. There the bodies were to remain till fully roasted, according to the command: 'They shall eat the flesh in that night, roast with fire . . . eat not of it raw, nor sodden at all with water, but roast with fire.'

"At this stage I was compelled by intense cold and other reasons to return to Nabulûs, and did not witness the concluding part of the ceremony. I take the liberty, however, of completing the description in the graphic language of Dean Stanley, who, during his tour in the East with H.R.H. the Prince of Wales, was present during the whole feast: 'It was now quite dark, and the greater part of the community retired to rest. Five hours or more elapsed in silence, and it was not till after midnight that the announcement was made that the feast was about to begin. The Paschal moon was still bright and high in the heavens. The whole male community was gathered round the mouth of the oven, and with reluctance allowed the intrusion of any stranger to a close inspection. It seemed as if the rigid exclusiveness of the ancient Paschal ordinance here came into play,—“A foreigner shall not eat thereof; no uncircumcised person shall eat thereof.”'

“‘Suddenly the covering of the hole was torn off, and up rose in the still moonlit sky a vast column of smoke and steam. . . . Out of the pit were dragged, successively, the six sheep, on their long spits, black from the oven. The outlines of their heads, their ears, their legs, were still visible—“his head with his legs, and with the inward parts thereof.” They were hoisted aloft and then thrown on large square brown mats, previously prepared for their reception, on which we were carefully prevented from treading, as also from touching even the extremities of the spits. The bodies, thus wrapped in the mats, were hurried down to the trench where the sacrifice had taken place, and laid out upon them in a line between two files of the Samaritans. Those who had before been dressed in white robes still retained them, with the addition now of shoes on their feet and staves in their hands, and ropes round their waists,—“Thus shall ye eat it; with your loins girded, your shoes on your feet, your staff in your hand.” The recitation of prayers or of the Pentateuch recommenced and continued till it suddenly terminated in their all sitting down on their haunches, after the Arab fashion at meals, and beginning to eat. This, too, is a deviation from the practice of only a few years since, when they retained the Mosaic ritual of standing whilst they ate. The actual feast was conducted in rapid silence as of men in hunger, as no doubt most of them were, and so as soon to consume every portion of the blackened masses, which they tore away piecemeal with their fingers,—“Ye shall eat it in haste.” There was a general merriment, as of a hearty and welcome meal. In ten minutes all was gone but a few remnants. To the priests and to the women, who, all but two (probably his two wives), remained in their tents, separate morsels were carried round. The remnants were gathered into the mats and put on a wooden grate or hurdle over the hole where the water had been originally boiled; the fire was again lit, and a huge bonfire was kindled. By its blaze, and by can-

dles lighted for the purpose, the ground was searched in every direction, as for the consecrated particles of sacramental elements; and these fragments of the flesh and bone were thrown upon the burning mass. 'Ye shall let nothing remain until the morning; and that which remaineth until the morning ye shall burn with fire.' . . . The flames blazed up once more, and then gradually sank away. . . . By early morning the whole community had descended from the mountain and occupied their usual habitations in the town."

The site of the Samaritan temple occupies the rocky knoll already mentioned, and is about 200 yards from the place of the Passover Sacrifice. Along the summit of this knoll lie scattered the ruins of the buildings which stood upon the mountain. The principal of these is a large rectangular enclosure, "facing the cardinal points." Its length is 255 feet from north to south, and its width 240 feet from east to west. The walls are constructed of large hewn stones, are six feet in thickness, and in some places twelve feet in height. Square towers once stood at the corners, the remains of which can be seen. That at the northeast corner is now a Mohammedan wely, and its white dome, which can be seen for a great distance, constitutes the landmark of Gerizim. It commands an extensive view of the plain of El-Mukhna and the surrounding country. Near the centre of the enclosure is a ruined octagonal foundation, marking the site of the Church of the Virgin, which once stood on the mountain. On the north of the enclosure is a ruined building square in shape, about 100 by 150 feet in size, with massive walls and flanking towers. Dr. Robinson supposes it to have been with the large enclosure on the south, the fortress erected by Justinian for the defence of the Church of the Virgin.

At the base of the western wall of the large enclosure is a line of ten large slabs, which some writers suppose to be separate stones placed there by hand, but which, according

to others, are fragments of a single rocky platform separated by fissures. Under these the Samaritans believe lie the twelve stones brought out of Jordan by the Israelites. These, they hold, will remain here until El-Muhdy, "the Guide" (the name by which they distinguish their expected Messiah), shall appear.

A few yards to the south of the large enclosure is a smooth surface of the natural rock, somewhat oval in shape, and about forty-five feet in diameter. It slopes gently towards the west, at which end there is a cistern roughly hewn in the stone. This is the site of the Samaritan temple, and the rock marks the position of their Holy of Holies. In approaching it the Samaritans always remove their shoes, for it is holy ground to them, and towards this place they always turn in prayer. They claim that this was the scene of Abraham's sacrifice of Isaac, the place where Jacob witnessed the heavenly ladder and the ascending and descending angels, and which he named Bethel, "House of God." Here also they assert that the Tabernacle and the Ark were placed, making this the true Shiloh.

Dean Stanley accepts this mountain as the site not only of Abraham's sacrifice but also of the interview between the patriarch and Melchizedek. With all his great learning and careful research, the Dean seems at fault here. Abraham was at Beersheba when he received the command of God for the great trial of his faith. Dean Stanley supposes the patriarch's route lay up the maritime plain, and that on the third day they reached a point in the plain of Sharon from which they could see Mount Gerizim, and that the patriarch left the young men and the ass here, and set out with Isaac for the far distant mountain. Dr. Porter well says: "This theory would give them a journey of thirty geographical miles a day—as the crow flies—for the first two days; a distance which assuredly no ass could accomplish; and there would remain nearly twenty miles of mountain road up which Isaac toiled with the wood, and his father with the fire."

From the site of the Samaritan temple, which lies on the eastern brow of the mountain, a magnificent view is obtained of the surrounding country. The plain of El-Mukhna lies immediately below on the west, stretching away in a waving expanse of green. On the east of the mountain is a smaller plain, which extends for some distance to the eastward, "bearing the same characteristics of fertility and beauty as the Mukhna itself." This is the plain of Salim, which name it takes from a little village on its northern side. It is properly a continuation of El-Mukhna, and is connected with it by a small wády which cuts the line of low hills separating the plains. The village of Salim Dr. Robinson supposes to occupy the site of the Shalim, a city of Shechem, to which Jacob went on his return from Mesopotamia. (Gen. xxxiii. 18.) A section of the Jordan Valley and the long line of the mountains beyond Jordan are seen to the east. On the north is a mountainous region, with the peak of Hermon rising faintly above all. The plain of Sharon is seen in part through the openings in the western hills, bounded at the extreme end by the Mediterranean. To the south, and all around indeed, lie the mountains of Ephraim, among which can be seen the rich mountain plains and fertile valleys which constitute the characteristic of this part of Palestine, and which are unknown in the territories of Judah and Benjamin. This was the inheritance of the powerful house of Joseph, "the crown of the head of him that was separate from his brethren."

Immediately opposite Gerizim, across the vale of Nabalûs, rises the bold, rugged face of Mount Ebal, almost equal to Gerizim in height. Few take the trouble to ascend it after having ascended Gerizim, as there is no inducement to do so. The summit of the mountain, a broad, uneven plateau, partially cultivated, is reached by a winding goat-path, not very difficult, from the town. The summit contains a number of circular enclosures, the use and history of which are unknown. There are several cisterns for rain-water on the

mountain-top. The sides of the mountain contain many rock-hewn tombs and several wells. The northern and northeastern sides are cultivated, and are covered with fine vineyards, and fields of corn and olive groves. From the summit of Mount Ebal a large village is seen, situated on high ground and in the midst of extensive olive groves. This is Tullûzah, which Dr. Porter identifies with the ancient Tirzah, at one time one of the capitals of Samaria. (1 Kings xiv. 17; xv. 21; xvi. 8-24.)

About five miles to the southeast of Nabalûs, across the plain of El-Mukhna, is the village of Awertah, in which are the traditional tombs of Eleazar, the son, and Phinehas, the grandson of Aaron. These tombs are held in great veneration by Jew, Samaritan and Moslem, and may be the true resting-places of the High Priests, and the spot mentioned in Joshua (xxiv. 33) as the place where Eleazar was buried.

From Nabalûs the road to Sebastieh winds down the valley of Shechem through rich orchards, olive groves and gardens, to a fountain covered by a Roman arch, about twenty minutes from Nabalûs, and follows the stream which flows from this fountain for about three-quarters of an hour, when it turns to the right, and climbs up into the mountains once more. For about an hour it winds among the hills, affording frequent and extensive views of the broken and attractive country to the westward, which descends rapidly to the plain of Sharon. A number of villages are seen. Very few are in the valleys, but lie upon the slopes or summits of the hills. Each is provided with some species of rude fortification for its defence. At last from the summit of a ridge which the road crosses, one sees across the valley below, on the side of a broad hill standing to itself, the modern village of Sebastieh, which occupies the site of the ancient Samaria, the proud capital of the kingdom of Israel. The road winds down a long descent, amid groves of olive trees, and ascends the hill of Samaria by a steep path bordered with ruins.

The hill of Samaria rises from about the centre of a flat basin or plain, about five miles in diameter. It is about 300 feet in height, and is an oval in shape. The summit is flat, and comprises a long plateau. About 100 feet below the summit, the hill is girdled by a sort of natural terrace or belt of level land, from which the sides slope more gradually to the plain below. The summit rises somewhat abruptly from this belt. The sides of the hill are now laid off in terraces and are cultivated. The stones of the ancient city form a great part of the sustaining wall of these terraces. The southern side is a large olive grove, which spreads out into the valley below. The other sides of the hill are dotted here and there with the same trees. The valley from which the hill rises is enclosed with a circle of mountains, broken only on the western side by a narrow wady which flows off to the plain of Sharon, and drains the area. Along the mountain sides are numerous villages, lying amidst their olive groves and corn-fields. The view from the hill embraces a landscape second only to that of Shechem.

The present village consists of about sixty substantially built houses, constructed for the most part out of ancient materials. It stands upon the broad terrace about half way up the eastern side of the hill. Many of the houses have fragments of the splendid edifices of the ancient city built into their walls, which gives to them rather a singular appearance to the western traveller. The population numbers about 400, all Mohammedans.

The principal object in the village is the ruined Church of St. John, now a mosque. It is situated on the brow of the hill east of the village, and is one of the most picturesque ruins in Palestine. The inhabitants are often grossly insolent to travellers unaccompanied by an escort strong enough to protect them, and throw every obstacle in the way of their examination of the ruin, often refusing point blank to allow them to enter it. Parties from Nablûs generally take with them a horseman provided by the Pasha of Nab-



SAMARIA.

ulûs, to whom the inhabitants dare not refuse to open the mosque, and a few piastres given as bakhshish will quiet any scruples of conscience on the part of the keeper.

The entrance is on the west through a low door. The walls remain to a considerable height, and the eastern end is almost perfect, but the roof is gone. The eastern end is almost entirely taken up with the semicircular niche for the high altar, which is richly ornamented. The arches of the windows are round, but those of the chancel are pointed, as are those which remain in the body of the church. In a modern wall in the interior of the church several white marble slabs are set, on which are carved several crosses of the Order of the Knights of St. John of Jerusalem. They are now much mutilated. The building as it now stands appears to have been erected about the time of the Crusades.

Under the church is a vault, reached by a descent of twenty-two steps, and constructed, says Captain Wilson, who examined it, of masonry older than the church. The tradition now current among the Christians of Palestine makes this vault the prison and sepulchre of John the Baptist, who was beheaded here according to the legend. Josephus states that John was put to death in the castle of Machærus, on the eastern side of the Dead Sea, and Eusebius states this as the current belief in his day. In the time of Jerome, however, the tradition which makes Sebaste the scene of the Baptist's burial arose; and three centuries afterwards it began to be regarded as the scene of his imprisonment, and martyrdom also.

The church is the only ruin of importance in the village. The materials of the ancient city have been partly used for the construction of the present town, and the rest have been collected from their original positions, and thrown into heaps or built up in the terraces along the hill-sides, in order that the ground thus cleared may be cultivated. Many large stones have also been rolled down into the valley below.

The top of the hill comprises an open area, on which only fifteen of the noble columns which surrounded it remain standing. Two others lie fallen upon the ground, and the capitals of those which remain standing are gone. The view from the summit is very fine, and extends as far westward as the Plain of Sharon and the Mediterranean. The surrounding mountains rise up picturesquely, and the country around is inviting, well cultivated, and very fertile. If the site is less beautiful than that of Shechem, it is infinitely more suited to the purposes of an Eastern capital in ancient times. It is naturally a strong position, and the kings of Samaria made it the chief fortress of their realm.

Besides the columns on the summit of the hill there are sixteen on the northeastern side, standing in a little nook, and arranged in the form of a quadrangle, "196 paces in length, from east to west, by 64 in breadth. They are three paces asunder from centre to centre; and there must have been about 170 columns when the structure was complete."

The great colonnade commences at the western base of the summit of the hill, upon the level belt already mentioned, and runs eastward in a straight line for about 1000 feet, and then turns to the left, and follows the sweep of the hill, and extended when complete as far as the present village. "In the western section sixty of the columns are standing, all decapitated, and deeply sunk in the soil. Twenty more are counted at irregular intervals eastward, and many others are lying among the terraces and olive trees. There were two ranges, fifty feet apart, extending, so far as can be now ascertained, about 3000 feet. The shafts measure sixteen feet in height by two in diameter, tapering slightly to the top. The order was apparently Corinthian." When perfect this must have been a superb colonnade, and was evidently the principal street of the ancient city. The hill is covered with rubbish to an extent sufficient to show that the city which once stood upon it was of considerable size and

more than ordinary splendor; and yet, looking around upon the piles of hewn stones that lie scattered among the corn-fields, and at the broken columns which rise up among the olive trees, one can hardly realize that a great city once stood here. Fearfully has the curse pronounced by the prophet of God been fulfilled: "I will make Samaria as an heap of the field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof." (Micah i. 6.)

About B. C. 929, Omri, the sixth king, and founder of the third dynasty, came to the throne of Israel. The capital of the kingdom was then located at Tirzah, where Omri reigned six years. Tirzah having been proven to be indefensible in a siege, and the palace having been burned by Zimri, Omri determined to remove the seat of government to a stronger position. "He bought the hill of Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria." (1 Kings xvi. 23, 24.) This city he made the capital of the kingdom, and it continued to enjoy this dignity until the final destruction of the Israelitish monarchy. It was founded about B. C. 923, and became the scene of some of the most interesting events recorded in the Old Testament.

Upon the death of Omri, he was succeeded by his son Ahab, who married the notorious Jezebel, the daughter of the king of Sidon. This marriage was signalized by the introduction into Samaria of the worship of Baal, the chief deity of Jezebel's nation, and Ahab built a temple for him in Samaria, probably upon the summit of the hill. (1 Kings xvi. 31, 32.) Many of the events of Ahab's reign occurred during the residence of the court at Jezreel, which seems to have been a royal pleasure residence, a sort of Israelitish Versailles. During this reign, however, Samaria was besieged by Benhadad, king of Damascus, with an immense army. He threatened the city with the direst vengeance;

but was miraculously defeated by a mere handful of Israelites. (1 Kings xx.) It was to this city that Elisha led the Syrian army that had been sent to Dothan to seize him, after it had been miraculously smitten with blindness. When he had led them into the city of Samaria their eyes were suddenly opened, and they beheld themselves in the midst of their enemies, and helpless. "My father," asked the king of Israel, "shall I smite them?" "Thou shalt not smite them," replied the prophet indignantly: "wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water before them, that they may eat and drink, and go to their master." (2 Kings vi. 12-22.) And when he had refreshed them, he sent them away.

Soon after this Benhadad again besieged Samaria, and maintained a blockade of the city for three years. A grievous famine set in, and the sufferings of the people were fearful. Reduced to starvation, two inhuman women agreed to kill and eat their own children in succession. One of them, after eating the child of the other, refused to sacrifice her own, and hid it, and the mother of the murdered child appealed to the king of Israel, Jehoram, the son of Ahab, to compel the other woman to fulfil her agreement. Jehoram, horror-stricken, and driven to despair by the rigor of the siege, declared that Elisha, whom he seems to have regarded as responsible for the disasters that had fallen upon the city, should be put to death at once. Elisha, undismayed by this threat, sat calmly in his house, and predicted that the long famine should cease the next day, and be succeeded by an abundance of provisions. This prophecy seems to have turned Jehoram from his wicked purpose. It was fulfilled that night by the sudden and remarkable panic-flight of the Syrian army, who left all their camp and its supplies behind them. One of the principal nobles of the king who had sneered at the prophecy of Elisha, and had been warned by the prophet of his own fate, was placed by the king in charge

of the gate upon the announcement of the flight of the Syrians by the four lepers who had visited their deserted camp. The hungry crowd of citizens dashed him aside, and trampled him to death as they rushed out of the gate to secure the food left in the camp. (2 Kings vi., vii.)

In B. C. 726 Sargon, king of Assyria, took Samaria after a siege of three years. The siege had been begun by Shalmaneser, his predecessor. The city was destroyed, and its inhabitants carried into captivity. The new colonists sent into the country by Esar-haddon, the grandson of Sargon, appear to have made Samaria their chief city, though Shechem subsequently became the centre of their religious worship. Samaria was given by Augustus Cæsar to Herod the Great, who rebuilt and enlarged it, and adorned it with arches and noble edifices, and named it Sebaste, in honor of Augustus. He peopled it with a colony of six thousand persons, many of whom were veteran soldiers, and the rest inhabitants of the surrounding country. In the centre of the city "he left a sacred place of a furlong and a half, splendidly decorated; and here he erected a temple in honor of Augustus, which was celebrated for its magnitude and beauty. The whole city was greatly ornamented, and became a strong fortress."

This was the city that stood here in the days of Christ, and in which St. Philip "preached Christ," and established a church. Among the dwellers in Samaria was a man named Simon, a sorcerer, who had made quite a famous name in the city by the practice of his juggler's tricks. He professed conversion upon hearing Philip, and was baptized, together with his family. His real motive was afterwards manifested when he endeavored to purchase of Peter and John for money the power of the Holy Ghost and the authority to impart the same to others. The Apostles sternly denounced his offer, and solemnly excommunicated him as one who had "neither part nor lot" in the cause of Christ. (Acts viii. 1-24.) After the establishment of Christi-

anity in the empire, Sebaste became the seat of a bishop. It declined rapidly, however, and was almost in ruins by the period of the Mohammedan Conquest. It revived during the Crusades, and was made the seat of a Latin bishop. It seems that the church referred to above was founded about this time by the Knights of St. John, over the reputed grave of their patron saint. Upon the fall of the Latin kingdom the city went rapidly to ruin, and for centuries has been near about what it is now. Truly its "glorious beauty was as a fading flower." (Isaiah xxviii. 1.)

There is a road from Sebastieh to Tirzah, now called Tullûzah, the ancient pleasure-residence, or semi-capital of the early kings of Israel. It is a large, thriving modern village, about two and a half hours east of Samaria, and two hours north of Nablûs. It is beautifully situated in the midst of olive groves and corn-fields, and the surrounding country is attractive and fertile. Solomon celebrates its beauty in his Song (vi. 4.) Tirzah was a royal city, the seat of a Canaanitish king, before the conquest by Joshua. (Josh. xii. 24.)

Two hours northeast of Tullûzah is Tûbâs, the modern successor of the ancient Thebez, a large village, with fine olive groves and pastures, and standing on the side of a fertile valley. It is noted as the place at which Gideon's brutal son, Abimelech, met his death at the hands of a woman, while prosecuting the siege of the town. (Judg. ix. 50-55.) From this place there is a road to the Jordan, which crosses the river at Succoth, now called Sâkût, the place where Jacob crossed over on his return from Padan-aram. (Gen. xxxiii. 17.) Few modern travellers undertake this digression from the main road, as it requires two extra days to accomplish the additional journey, and offers very little of interest compared with the country through which the road to the north lies.

The road strikes northward from Samaria, over the high ridge on the northern side of the valley, and through an uninteresting region to Burka, about forty minutes from

Sebastieh, and thence to the village of Jeb'a, an hour and a quarter farther on. Between Burka and Jeb'a, the road crosses the summit of a high ridge, from which a magnificent view is obtained of some of the upland plains which characterize this region. Jeb'a is a large village, lying on the side of a picturesque hill, and overlooking a fine valley. Olive and fig orchards lie thickly around it. The direct road from Nablûs, shorter than that by way of Samaria, comes in through a wâdy on the eastern side of the town. The houses are solidly built of stone, and above the village rises a massive tower gray with age, which gives to it a venerable appearance.

From Jeb'a the road passes into a narrow and tortuous wâdy, and in about half an hour sweeps out from it into a wide basin or plain about three or four miles in diameter, known as Merj el-Ghûrûk, "The Drowning Meadow." There is no outlet for the waters of this basin, which in winter form a considerable lake here, and even in summer the ground is wet and marshy. On the western side of the basin stands the fortress of Sânu'r, situated upon the summit of a small conical hill. It is now little more than a mass of ruins, having been captured and destroyed in 1830 by Abdullah Pasha, in consequence of the rebellion of the chief of Sânu'r against him. The castle withstood a siege of four months, but was finally breached, carried by assault, and laid in ruins. The lords of Sânu'r previous to this had earned a bad reputation by the high-handed tyranny they exercised over the surrounding country, which they plundered whenever and wherever it suited them. The members of the family have now come back and settled among the ruins, and are quietly rebuilding the old fortress little by little.

From the meadow, which the road crosses on the western side, the traveller ascends to the summit of the ridge which lies beyond it, and from which a magnificent view is obtained. At the foot of the ridge is a valley, on the southern

side of which lies the village of Kubâtîyeh. The valley opens to the right and left in rich plains enclosed by dark hills and dotted thickly with olive trees. Beyond these plains is a lower ridge, across which can be seen the great plain of Esdraelon stretching away to the Galilee hills on its northern border. The region between the ridge on which the traveller stands, and the great plain beyond, is the frontier of the territory of the house of Joseph, and also of the province of Samaria, and was the heritage of Manasseh. The long winding passes that lead down into the plain of Esdraelon can be distinctly seen. These were the scenes of frequent conflicts in the ancient days, and the task of defending them against an enemy from the plain often called forth the best energies of "the ten thousands of Ephraim and the thousands of Manasseh." This was the country of Gideon, and the passes leading into the plain the scenes of his immortal deeds of heroism.

From the ridge the traveller can see a small hill rising from the southern side of the plain which opens to the west of the valley in which Kubâtîyeh is situated, and about two miles from the village. This is Dothan or Dothain, "the two wells," which has retained its name unchanged for more than thirty-six centuries. It was the scene of the sale of Joseph by his brethren. The sons of Jacob had led their flocks to the fertile plain, from their father's field at Shechem, where they had doubtless exhausted the pasturage. Joseph followed them. They recognized him at a distance, and determined to kill him. This decision gave way to a resolve to cast him into a pit, perhaps one of the empty cisterns which are common in this region, and from which Reuben secretly resolved to deliver him. Upon Joseph's arrival, he was seized, and cast into the pit, and his brethren having thus disposed of the "dreamer," sat down to their midday meal. As they ate, they saw a caravan of Midianite merchants approaching by the great road which lay then, as it does at present, across this plain, going down to Egypt.

To these they sold Joseph for twenty pièces of silver. (Gen. xxxvii.)

Eight centuries later, Elisha was dwelling at Dothan, when the king of Syria, furious at the aid which the prophet had continually given the king of Israel, sent a strong body of troops to seize him. The Syrian troops were discovered early in the morning completely enveloping the village, and cutting off all means of escape. The servant of Elisha rushed into the presence of the prophet with the despairing exclamation, "Alas, my master! what shall we do?" Elisha answered him calmly: "Fear not; for they that be with us are more than they that be with them." "And Elisha prayed, and said, Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha." At the prayer of the prophet the Syrian host was smitten with blindness, and Elisha led them to Samaria, where he fed and sent them back to their sovereign. (2 Kings vi. 8-23.)

The village of Kubâtîyeh is soon reached. It is pleasantly situated, but the inhabitants bear a bad name. They are said to be inveterate brigands, never missing an opportunity to attack and plunder solitary travellers, and small and unarmed parties. The road strikes northeast from the village, and crosses a stony but cultivated plateau, and descends into a wâdy whose sides are cultivated in terraces, and through which it winds until Jenîn is reached, an hour and a half after leaving Kubâtîyeh. Jenîn is the usual camping-place for the night, Nazareth being but a day's ride distant from it.

CHAPTER III.

LOWER GALILEE.

The town of Jenin—The Plain of Esdraelon—View from the Heights of Jenin—Taanach—"The Waters of Megiddo"—Scene of the Victory of Deborah and Barak—The Battle—Descent into the Plain—Its present Appearance and Condition—Mount Gilboa—Zer'in—The ancient Jezreel—The modern Village—Naboth's Vineyard—Destruction of Ahab's House—The Death of Jezebel—El-Fûleh—Victory of Napoleon over the Arabs—The Fountain of Jezreel—The Story of Gideon—The Trial of the Warriors—The Night Alarm—Panic and Destruction of the Hosts of Midian—An old Scene Reproduced—Battle of Mount Gilboa—Death of Saul and Jonathan—Shunem—The Shunammite's Son Restored to Life—Little Hermon—True Name of the Mountain—Nain—Scene of the Saviour's Miracle—Endor—The Visit of Saul to the Witch—The Raising of Samuel—Nazareth—The Mount of Precipitation—The Vale of Nazareth—The modern Town—Commercial Importance—The Convent—The Protestant Church—Legends—The early Home of Jesus—History of Nazareth—Sefûrieh—Cana of Galilee—Jefat Kefr Kenna.

JENIN, the modern successor of the ancient En-gannim, is situated in the wady of the same name, at the point where it opens into the plain of Esdraelon. On either side of the town are gentle hills, and the elevation being a few hundred feet above the surface of Esdraelon, the town commands a fine view of the great plain. The town is surrounded with gardens of fruit trees which are enclosed with hedges of prickly pear, and amidst these grow a few palm trees. The houses are of stone, and are tolerably well built. The population numbers about 2000 souls, including three or four families of Greek Christians. The place takes its name, En-gannim, or Jenîn, "Fountain of the Gardens," from a fine spring which gushes out from the hills back of the town. About forty years ago Husein 'Abd-el-Hady, Mudir of Acre, or 'Akka, constructed a covered aqueduct from the spring to the centre of the town, where he built a stone reservoir to receive the water, so

that the inhabitants now have an unfailing supply in their very midst. En-gannim is mentioned in Joshua (xix. 21; xxi. 29) as one of the Levitical cities. Josephus calls it Ginæa. It is familiar to most travellers, as it lies in the pass by which nearly all now enter the plain of Esdraelon.

The general characteristics of the plain of Esdraelon have already been described in a preceding chapter. From the heights of Jenîn the plain spreads out before the eye, a vast surface of green in spring. From a little hill on the west of the town the western portion of the plain can be seen to the base of Carmel. About two hours distant from Jenîn, northwest and in sight of it, rises a low mound, or tell, lying a little back from the plain. On the southeast side of this hill lies the little village of Ta'annuk, which Dr. Robinson identifies with the ancient Taanach, a royal city of the Canaanites (Josh. xii. 21), and which is mentioned in Deborah's song. (Judg. v. 19.) About an hour and a quarter to the northwest of Ta'annuk, on the slope of the hills which form the southwestern border of the plain, are the ruins of Lejjûn, the ancient Megiddo, once a royal city of the Canaanites, and assigned to Manasseh at the Conquest. (Josh. xii. 21.) Lejjûn cannot be seen from Jenîn, but the plain which extends from it to Ta'annuk can be faintly discerned. This plain is traversed by a deep glen running northward to join the Kishon, and in which flow "the waters of Megiddo." The plain is the scene of the great victory of Deborah and Barak over the forces of Sisera, which occurred "in Tannach by the waters of Megiddo." (Judg. v. 19.)

Jabin, king of Hazor, which city lay near Lake Merom, was the most powerful of the Canaanitish kings of Northern Palestine, and grievously oppressed the children of Israel. He was the successor and namesake of the monarch who had organized the confederation of the north against Joshua, and at length gathering all his forces he placed them in command of Sisera, his ablest general, and sent them against the Israelites, whom he resolved to crush in a single cam-

paign, encouraged no doubt by the cringing way in which the northern tribes had submitted to his oppression. His forces reached the plain of Esdraelon without resistance. The Israelites appear to have rallied in the mountains of Naphtali, and to have followed Sisera into the plain, where it was evident the decisive engagement must occur. The tribes of Zebulun, Naphtali, and Issachar rallied to the standard of Deborah and Barak, and were joined, probably upon their arrival in the plain, by the forces of Ephraim and Manasseh, and Benjamin. Neither of the Trans-Jordanic tribes, nor Asher, nor Dan, sent any assistance to their brethren. Nor did Judah or Simeon take any part in the contest. Only one army took position in the open plain, that of Sisera, whose great strength lay in his 900 iron war-chariots, which could be used only in a level country. He therefore took position in the plain between Lejjûn (Megiddo) and Ta'annuk (Taanach). The Israelitish army, inferior in strength to the host of Sisera, occupied the slopes and summit of Mount Tabor, on the opposite side of the plain.

At a signal from Deborah the Prophetess, the little army of Israel, under the immediate command of Barak, moved down from its position on Mount Tabor, and advanced rapidly across the plain to attack the Canaanites. At the moment of the onset, according to Josephus, and as is implied in the Song of Deborah, a fearful storm of sleet and hail burst from the east over the field. The Israelites, advancing from the same direction, had their backs to the storm, but it burst full in the faces of the Canaanites, who were moving rapidly to meet Barak. They were utterly demoralized by it, and could offer but a feeble resistance to the assault of the Israelites when it came. "The stars in their courses fought against Sisera." The furious storm swelled the torrent of the Kishon (which is liable to such sudden overflows) to such an extent that it burst its banks and spread over the surrounding plain. The chariots and

horses became entangled in the rising waters, and were unable to advance, and "the river Kishon swept them away," and they were miserably destroyed. Panic-stricken by the combined attack of the Powers of Heaven and the host of Israel, the Canaanites were speedily routed. Sisera, seeing that all was lost, and finding it impossible to drive his chariot through the muddy soil, fled away on foot to the northern hills, from which he hoped to regain his own country. Amid these hills, "in the upland basin of Kedesh," a tribe of the Bedawîn Kenites had pitched their tents. In one of these, the tent of "Heber, the Kenite," Sisera was concealed by Jael, Heber's wife, and here, worn out by the fatigues of the day, he fell asleep, trusting to the sacred laws of hospitality of the Bedawîn as his protection. But his tyranny in the day of his power had doubtless been so grinding that Jael regarded him as an enemy of the whole human race. The immunity which another would have enjoyed was denied to him, and Jael stole upon him in his sleep, and drove a tent-pin through his head with a wooden mallet, such as is still used for driving these pegs in the ground. "At her feet he bowed, he fell, he lay down; at her feet he bowed, he fell; where he bowed, there he fell down dead." When Barak following in hot pursuit, reached the spot, Jael showed him the Canaanitish leader dead in her tent, "and the nail was in his temples." (Judg. iv., v.)

From Jenîn the road leads directly across the plain, a little to the northeast, to the western end of Mount Gilboa, which is in sight during the whole ride. High up on its western point is the village, formerly the fortress of Wezar. Many villages can be seen on the hill-sides to the right and left of the road, but not a human habitation is to be found upon the plain. For a native to build a house in the open country would be to place himself at the mercy of the Bedawîn, who do not neglect the humblest in their exactions. In an hour and a quarter after leaving Jenîn, the edge of Mount Gilboa is reached, and in another hour the traveller

arrives at Zer'in, situated on the crest of a low spur which projects from Mount Gilboa into the plain.

The site of the village is not elevated very much above the plain, but from it one may look across the entire expanse of Esdraelon to the westward. On the north side of the village, however, the descent is more abrupt and greater. The central arm of the plain, the Valley of Jezreel, begins here, 100 feet below the village, and extends eastward to the Jordan. The hills around Nazareth bound the view on the northwest, and the mountains of Samaria shut it in on the south. On the north is the bare ridge of Duhy, or



ZER'IN—ANCIENT JEZREEL.

Little Hermon, which hides Mount Tabor from view. To the eastward the valley of Jezreel flows down to the Jordan, a line of green, broken far down its course by a conical hill, on which once stood the citadel of Bethshean or Scythopolis, and its mouth crossed by the dark line of the mountains of Gilead, beyond Jordan.

Zer'in is a wretched village of about twenty houses, all in a state of dilapidation. The population is small, and very

poor. The only building of importance is a large square tower, which is used as an inn. On the south side of the village are several sarcophagi with sculptured ornaments. Heaps of rubbish lie around the village, marking the extent of the ancient city. In the midst of these there are about 300 subterranean chambers used for storing grain to protect it from the Bedawîn.

This miserable village occupies the site of ancient Jezreel, the royal residence of the House of Ahab. Here Ahab built the palace which was his favorite place of abode, and upon it he lavished all the taste and splendor at his command. From Jezreel Elijah was driven by the cruelty of the infamous Jezebel, and from here the king set out to meet Elijah the Tishbite at the close of the long drought that had followed the Prophet's prayer; and it was to Jezreel that he returned in such hot haste to avoid being caught on the plain by the long-wished-for rain. (1 Kings xviii.)

Ahab's regal lust of improving his beautiful domain at length led him into one of the chief sins of his life. Just below the palace grounds, perhaps in the plain at the foot of the mountain, lay the vineyard of Naboth, the possession of which was necessary to the execution of his designs. Naboth, however, refused to part with his field. He had inherited it from his fathers, and, like a true Israelite, preferred to retain it. In vain the king offered him its full price in money, or a better vineyard. Naboth clung to his patrimony, and Ahab, thus checked in his scheme, fretted himself sick and took to his bed, and refused to eat. Jezebel now came to his aid, and reproaching him, in whose hands was absolute power, for his scruples in respecting so insignificant a thing as a subject's right to his property, promised that she would secure the vineyard for him. The wicked queen had Naboth arrested upon a charge of blasphemy, and caused his conviction by suborned testimony. Naboth was taken out of the city and stoned to death, in accordance with the Mosaic law which awarded this punishment to the

terrible crime laid to his charge. Jezebel then summoned Ahab to go down and take possession of Naboth's field, as there was now no obstacle in his way to its acquisition. As the king entered the field he was met by Elijah the prophet, whom God had sent there to announce the punishment of the crime. The king, conscience-stricken at the sight of the stern prophet, cried out in alarm, "Hast thou found me, O mine enemy?" "I have found thee," was Elijah's terrible answer; "because thou hast sold thyself to work evil in the sight of the Lord. Behold, I will bring evil upon thee, and will take away thy posterity, and . . . will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin. And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat." Ahab, thoroughly alarmed, humbled himself before God, and the full execution of the sentence was postponed until after his death. (1 Kings xxi.) At Ahab's death, which occurred in the battle of Ramoth-gilead (about B. C. 897), his body was taken to Samaria for burial, and there occurred a part of the fulfilment of Elijah's prophecy. As his chariot, which was full of his gore, was being washed at the pool of Samaria, "the dogs licked up his blood." (1 Kings xxii. 38.)

About B. C. 885, probably during the confusion caused in Syria by the murder of Benhadad, and usurpation of his throne by Hazael, Jehoram, king of Israel, and son of Ahab, with Ahaziah, king of Judah, for his ally, took possession of Ramoth-gilead, the scene of Ahab's death. About the same time Jehoram was wounded in a battle with the Syrians, and returned to Jezreel to be healed. Ahaziah shortly after went to Jezreel to visit him. During the absence of the two kings from the camp, Elisha sent one of the sons of the prophets to the army to anoint Jehu, one of the generals of

Ahab, to be king of Israel, according to the word of the Lord to Elijah. The prophet called Jehu apart from the commanders of the forces, anointed him, and fled. Jehu went back to his comrades, and told them what had occurred, affecting to treat it as the freak of a madman; but they took it more seriously, and at once proclaimed him king. Jehu took precautions to prevent the news from reaching Jehoram, and mounted his chariot, and set out for Jezreel, accompanied by a party of his most devoted adherents. The sentinel at Jezreel saw the rapid advance of the party up the green valley, and Jehoram sent out a horseman to ascertain the cause of their sudden approach. The messenger reached Jehu, and demanded, "Is it peace?" "What hast thou to do with peace? turn thee behind me," was Jehu's stern answer. A second messenger was sent by the king, and in like manner was forced to join Jehu's party. By this time they were near enough to the city for the sentinel to recognize Jehu by his furious driving, "the sign of his impetuous character." King Jehoram now sprang into his chariot, and advanced to meet Jehu, accompanied by Ahaziah, king of Judah, eager to ascertain the cause of his arrival in such hot haste from the army. They met at Naboth's vineyard—a fatal spot for the son of Ahab—and Jehoram asked as his messengers had done, "Is it peace?" The answer of Jehu opened his eyes, but it was too late. "What peace so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" was Jehu's fierce reply. "There is treachery, O Ahaziah," shouted Jehoram, as he turned and fled. His doom was upon him, however; an arrow from Jehu's bow pierced him through and through, and he fell dead in his chariot. Then Jehu reminded Bidkar of Elijah's prophecy on this very spot, and ordered Jehoram's body to be thrown into the field of the murdered Naboth to be eaten by the dogs, while he hastened on to the city. Jezebel, whose spirit had not quailed before Elijah, rose like a wounded lioness before Jehu, and as he ap-

proached Jezreel, appeared at her palace window on the city wall, arrayed in her royal head-dress, and with her eyes painted, and greeted him with the taunt, "Had Zimri peace who slew his lord?" It was evident, however, that Jehu's star was in the ascendant, and at his command three eunuchs who stood by seized the queen and hurled her over the wall. She fell before the chariot of the avenger, and her blood splashed against the wall and upon the horses. Jehu drove over her body and entered the city. Later in the day, remembering that Jezebel was a king's daughter, with all her crimes, he ordered decent burial to be given her. "And they went to bury her; but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again and told him. And he said, This is the word of the Lord, which He spake by his servant, Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel: and the carcass of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel." (2 Kings ix.) All the house of Ahab were murdered by the relentless Jehu or by his orders. After their death Jehu went to reside at Samaria, and Jezreel seems to have declined. In the early part of the Christian era it was a large village, and its name had been changed to the Greek form Esdraela. After the Mohammedan conquest, it was changed to Zer'in.

From the village the direct road to Nazareth can be seen running across the plain to the northwest. It passes a small hill about three miles from Zer'in, and in full view, called el-Fûleh, "the Bean." The summit of the hill is crowned with a mass of ruins, which were once a strong fortress, surrounded by a moat. Other ruins lie below the hill. Here stood the castle of Faba, which was held by the Knights Hospitallers and the Templars during the Crusades. At the close of the last century the plain between the hill and Nazareth was the scene of a severe battle be-

tween the French and Arabs. Napoleon was engaged in the siege of 'Akka (or St. Jean d'Acre, as it was then called by the Europeans), and an army composed of more than 25,000 men, over 12,000 of whom were the splendid cavalry of the East, under command of the Pasha of Damascus, was advancing to the relief of the beleaguered city. Napoleon at once detached Kleber's division towards the Jordan to meet this force, and prevent it from reaching the coast. On the 4th of April, 1799, the Mohammedan army crossed the Jordan, and moved across the plain of Esdraelon. "Junot, with Kleber's advanced guard, 500 strong at most, fell in with the Turkish advanced guards on the Nazareth road on the 8th of April. Instead of retreating, he boldly faced the enemy, and formed into a square, covered the field of battle with slain, and took five pair of colors. But, being obliged to give way to numbers, he fell back upon Kleber's division. The latter was advancing, and hastening its march to rejoin Junot. Bonaparte, apprised of the enemy's force, proceeded with Bon's division to support Kleber, and to fight a decisive battle. . . . Kleber had debouched with his division in the plains that extend at the foot of Mount Tabor, not far from the village of Fûleh. He had conceived the idea of surprising the Turkish camp in the night, but had arrived too late to carry it into execution. In the morning of April 16th he found the whole Turkish army in order of battle. Fifteen thousand foot occupied the village of Fûleh; and more than 12,000 horse were drawn up in the plain. Kleber had scarcely 3000 infantry in square. The whole of the enemy's cavalry set itself in motion, and rushed upon our squares. Never had the French yet seen so many horse, curvetting, charging, and prancing about in all directions. They preserved their accustomed coolness, and receiving them at the muzzle of their pieces with a tremendous fire, prostrated a considerable number of them at every charge. They had soon formed around themselves a rampart of men and horses, and screened by this horrible abattis, they

were enabled to resist for six successive hours the utmost fury of their adversaries. At this moment Bonaparte debouched from Mount Tabor with Bon's division. He saw the plain covered with fire and smoke, and Kleber's brave division defending itself under the shelter of a line of carcasses. He immediately formed the division which he had brought with him into two squares. These two squares advanced in such a manner as to form an equilateral triangle with Kleber's division, and thus to enclose the enemy between them. They marched on in silence, and without giving any sign of their approach till within a certain distance. Bonaparte then ordered a cannon to be suddenly fired, and immediately made his appearance on the field of battle. A tremendous fire, discharged instantaneously from the three points of this triangle, assailed the Mamelukes who were in the midst, drove them in confusion upon one another, and made them flee in disorder in all directions. Kleber's division, fired with fresh ardor at this sight, rushed upon the village of Fûleh, stormed it at the point of the bayonet, and made a great carnage among the enemy. In a moment the whole multitude was gone, and the plain was left covered with the dead. . . . Six thousand French had destroyed that army which the inhabitants had said to be innumerable as the stars of heaven and the sands of the sea." *

Half an hour from Zer'in down the valley of Jezreel, and at the northern base of Mount Gilboa, a large fountain, called 'Ain Jâlûd, gushes out from a sort of cavern in the lowest part of the mountain, and forms a pool about forty or fifty feet in diameter. The water is clear, sparkling, and sweet, and from the pool "a stream sufficient to turn a mill-wheel flows eastward down the valley." Dr. Robinson identifies this as the ancient Fountain of Jezreel, by which Saul and Jonathan encamped before their last fatal battle. Dr. Porter believes it to be the "well" or "spring of Harod," at which Gideon tried his warriors.

* *History of the French Revolution.* By A. Thiers, Vol. IV. pp. 389, 390.

The victory of Deborah and Barak won a forty years peace for Israel, but the Israelites, as usual, neglected Jehovah in the days of their security, and plunged recklessly into a more shameful idolatry than they had ever practised. Baal was made the god of the land, and his worship was carried on in the most open and zealous manner. To punish the people for this, God delivered them to their old enemies, the Midianites and Amalekites, who every year swarmed over the Jordan in vast hordes which covered the land as far south as Gaza, and stripped the Israelites of all their goods, and "left no sustenance for Israel, neither sheep, nor ox, nor ass." The Israelites abandoned their homes, and took refuge in caves and dens in the earth, and in their mountain fortresses. It took seven years of these fearful sufferings to cure them of their sin, and then they cried unto the Lord, and it pleased God to hear their prayer, and He raised up a deliverer for them in the person of Gideon, a member of a distinguished family of the tribe of Manasseh.

In the seventh year the Bedawîn of the Eastern Desert came over Jordan as usual, in immense numbers, "as grasshoppers for multitude." Their principal camp was pitched in the valley of Jezreel, from which as a central point their bands of horse ravaged all the country round about. Gideon, assured that God had called him to be the deliverer of his country, assembled the northern tribes of Israel and Manasseh, and took position on Mount Gilboa, from which he could look down on the vast Arab encampment that blackened the valley of Jezreel and spread far out into the plain of Esdraelon. His force numbered 32,000 men, but he cautiously refrained from attacking the enemy until he had asked and received a further assurance of the Divine assistance. Thus animated, he demanded that all who feared to take part in the approaching battle should withdraw from the army. Twenty-two thousand men at once deserted the ranks, and Gideon was left with but 10,000. Nevertheless, as the offer had been made at the command of God, Gideon

was not dismayed, for he knew that Jehovah had no need of numbers. "We feel sure that Asher went to a man," says Dr. Smith, dryly; "and, by a curious coincidence, those who remained were the same number as the 10,000 chosen warriors of Zebulun and Naphtali that had followed Barak." It was God's purpose to show Israel that their salvation was from Him, and was not won by their own might, and He told Gideon that the number of warriors was still too great. The Israelitish army was encamped at the time by the well of Harod, evidently this fountain of 'Ain Jâlûd, and the Lord commanded Gideon to choose a force of picked men by a new test, namely, their manner of drinking at "the well of trembling" (Harod). "Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men; but all the rest of the people bowed down upon their knees to drink water." At the command of God, Gideon retained the three hundred, and sent the rest back to their tents, and with this little band Gideon awaited the approach of night.

At the command of God, Gideon went down into the plain with his servant Phurah, as soon as night had fallen over the camp. There he heard one of the Midianites relate to a comrade a dream from which he learned that God had already impressed the minds of the enemy with terror at "the sword of Gideon the son of Joash." Greatly elated by this, Gideon went back to his camp, and told his followers that God had delivered the vast hosts of the enemy into their hands. His plan was at once formed. He divided his 300 men into three bands, and furnished each man with a trumpet, and a torch or lamp enclosed in an earthen pitcher which concealed its light. He gave but a single order—at the sound of his trumpet, each man was to blow the trumpet given him, and break his pitcher and display his torch. The war-cry and watchword of the night was to be, "The sword

of the Lord, and of Gideon." He stationed his three bands on three sides of the Midianite camp, as the middle watch was being posted. The Midianite camp lay plunged in slumber, no sound breaking the deep stillness that rested over the plain but the heavy tread of the sentinels. Suddenly the long shrill blast of Gideon's trumpet rang through the valley, answered the next moment by three hundred blasts which roused the enemy from their slumbers in time to hear the exultant shouts of "The sword of the Lord, and of Gideon," which seemed to them to come from every quarter. Gideon's band stood firm, each man sounding his trumpet, shouting his war-cry, and breaking his pitcher* and revealing his torch. There was no need of an attack. The Midianites, startled out of their sleep, sprang up to see the valley on all sides of them aglow with the flaring torches, and to hear the din of the Israelitish trumpets, and the name of the dreaded Gideon shouted upon the night winds. They were bewildered with terror, and struck out blindly, supposing themselves attacked by an overwhelming force. Their swords were turned against each other, and mad with fright they abandoned their camp and fled down the valley of Jezreel towards Jordan in an utter rout. Gideon at once summoned the northern tribes and pursued them. The leaders of the Midianites, Oreb and Zeeb, "the Raven and the Wolf," were captured and slain.

One hundred and fifty years after Gideon's victory the valley of Jezreel was the scene of another decisive battle—the fatal defeat of Mount Gilboa, in which Saul and Jona-

* "It is curious to find 'lamps and pitchers' in use for a similar purpose at this very day in the streets of Cairo. The *Zabit* or *Agha* of the police carries with him at night 'a torch' which burns soon after it is lighted, without a flame, excepting when it is waved through the air, when it suddenly blazes forth; it therefore answers the same purpose as our dark lantern. The burning end is sometimes concealed in a small pot or jar, or covered with something else, when not required to give light."—Lane's *Modern Egypt*.

than were killed. The Philistine army held the northern slope of the valley at Shunem, at the foot of Little Hermon. The Israelitish army was encamped near the "Fountain of Jezreel." "The position was badly selected. The ground slopes down gradually from Shunem to the base of Gilboa at the fountain, while the hill-side rises steeply behind. The Philistines had all the advantage of the gentle descent in their attack; both front and flanks of the Israelites were



THE JORDAN VALLEY AS SEEN FROM LITTLE HERMON.

exposed to their onset, and the prospect of flight almost completely cut off by the steep hill behind." During the night, Saul left his camp, and went to Endor, passing the Philistine camp going and returning, and there had his memorable interview with the witch. (1 Sam. xxviii.) By passing around the eastern end of Little Hermon, or Duhy, Saul could avoid the enemy's lines, and reach Endor in less than two hours.

The Philistine attack was made the next morning, with precision and success. The Israelites were quickly driven back, and while a portion of them fled down the valley to the Jordan, the bulk of their army retreated up the mountain-side to the summit of Mount Gilboa, and here the hottest of the fighting seems to have taken place, for here Saul fell, and we cannot doubt that disheartened and doomed as he was, he kept his place like a true king in the very front of the battle. Here a wandering Amalekite, attracted perhaps by the hope of plunder, found the body of the king. Sore wounded by the Philistine archers, and disabled from flight, Saul begged his armor-bearer, who had remained by his side, to slay him, but the man refused, not daring to raise his hand against the Lord's anointed. Saul then fell upon his own sword, and died, and his devoted attendant, who would not slay him even at his request, heroically shared his fate. (1 Sam. xxxi.) The Amalekite saw the body of the king, and carried his crown and the armlet which Saul was wont to wear in battle, to David, and claimed to have taken the life of Saul at his own request to save him from maltreatment by the Philistines, but the story was evidently a fabrication, as the sacred historian declares that the king died by his own hand. The bodies of Saul and Jonathan and two other sons of the king were found on the mountain the next day by the enemy.

From 'Ain Jâlûd the road runs across the valley of Jezreel to Solem, the ancient Shunem, on the opposite side of the valley, about an hour's ride from the fountain. The village lies on the western and lower slope of Jebel ed-Duhy, or Little Hermon, and is small, poorly built and dirty, but commands a fine view of the entire plain of Esdraelon to the wooded heights of Carmel. Shunem was a city of Issachar. (Josh. xix. 18.) The Philistines encamped around it the night before the battle of Gilboa. Here dwelt the Shunamite, with whom Elisha often sojourned in the "little chamber on the wall," built for his use. For her kindness to the

prophet of God, the woman was given a son at an advanced period of life, when she had passed the natural time for child-bearing. Years afterwards, when he was a promising young man, this son was smitten with a sun-stroke and died. The bereaved mother, remembering the marvellous manner of his birth, set off at once across the plain for Mount Carmel, where Elisha dwelt, and returned with him. Arrived at the house of mourning, the prophet entered the chamber where the dead man lay, and there ensued that wonderful scene of prayer and wrestling with the power of death, by which Elisha gained from the Almighty the restoration of the young man to life. (2 Kings iv. 8-37.)

The mountain of Jebel ed-Duhy, upon which the village stands, is better known to us as Little Hermon. The name of Hermon seems to have been bestowed upon it during the Middle Ages. "There is no ground," says Dr. Robinson, "to suppose that this mountain of Duhy is mentioned in Scripture as Hermon; yet this name was certainly applied to it in the days of Jerome. . . . It probably had its origin in the fourth century, after the conversion of Constantine had made Palestine accessible to foreign ecclesiastics and monks, who now busied themselves in tracing out all the names and place of Scripture without much regard to criticism or earlier tradition. Eusebius appears to have listened doubtfully to an older tradition of Hermon as situated near Paneas; but makes no allusion to one near Tabor. Jerome heard the same tradition of the true Hermon from his Jewish instructor, and speaks of it much more decidedly. The name Hermon, therefore, was probably first applied to this mountain near Tabor, in the interval between these two writers, on a mere conjecture drawn from the words of the Psalmist: 'Tabor and Hermon shall rejoice in thy name;' and it was natural for Jerome afterwards to speak of it in the plural form, Hermonim, in distinction from what he knew to be the proper Hermon in the north. This name continued in ecclesiastical tradition through the Middle

Ages and the following centuries, and maintains itself still in the monasteries. The Arab Christians appear also to be acquainted with it as *-Haramôn*, but do not use this name; and among the Moslems it seems to be entirely lost." *

The mountain is a shapeless, barren, and bare mass, without any beauty. The western end is the highest, and is crowned with a white wely. Towards the east the hill sinks down gradually to a low ridge of table land, parallel to the eastern part of the valley of Jezreel.

The road passes around the western base of ed-Duhy, and as the mountain is rounded, the graceful and well-wooded height of Mount Tabor comes in sight to the north-east, and beyond it, in the far distance, is the lofty head of Hermon. The country is rough and rocky along this part of the road, and continues so until the little village of Nein, on the northern slope of Little Hermon, is reached. It consists of a few plain houses, roughly built, and situated amidst heaps of rubbish, old building-stones, and ancient foundations. A number of rock tombs are hewn in the side of the hill on the southeastern side of the village. This village is the ancient Nain, at the gate of which the Saviour raised the widow's son from the dead, and it may have been to one of these rock-hewn tombs that the little procession was wending its mournful way when the Lord stopped the bier. (Luke vii. 11-18.) Little Hermon lies in the midst of the great battle-fields of the Holy Land, but it is said to be "without historical interest." Yet it witnessed, at Shunem and at Nain, two of the mightiest victories ever won on earth—the conquest of the Last Enemy, and the release of two of his victims.

A deviation of about three-quarters of an hour to the eastward of the main road brings the traveller to Endor, three miles south of the base of Mount Tabor, and separated from it by the northern branch of the plain of Esdraelon. It

* *Biblical Researches*, Vol. II. pp. 326, 327.

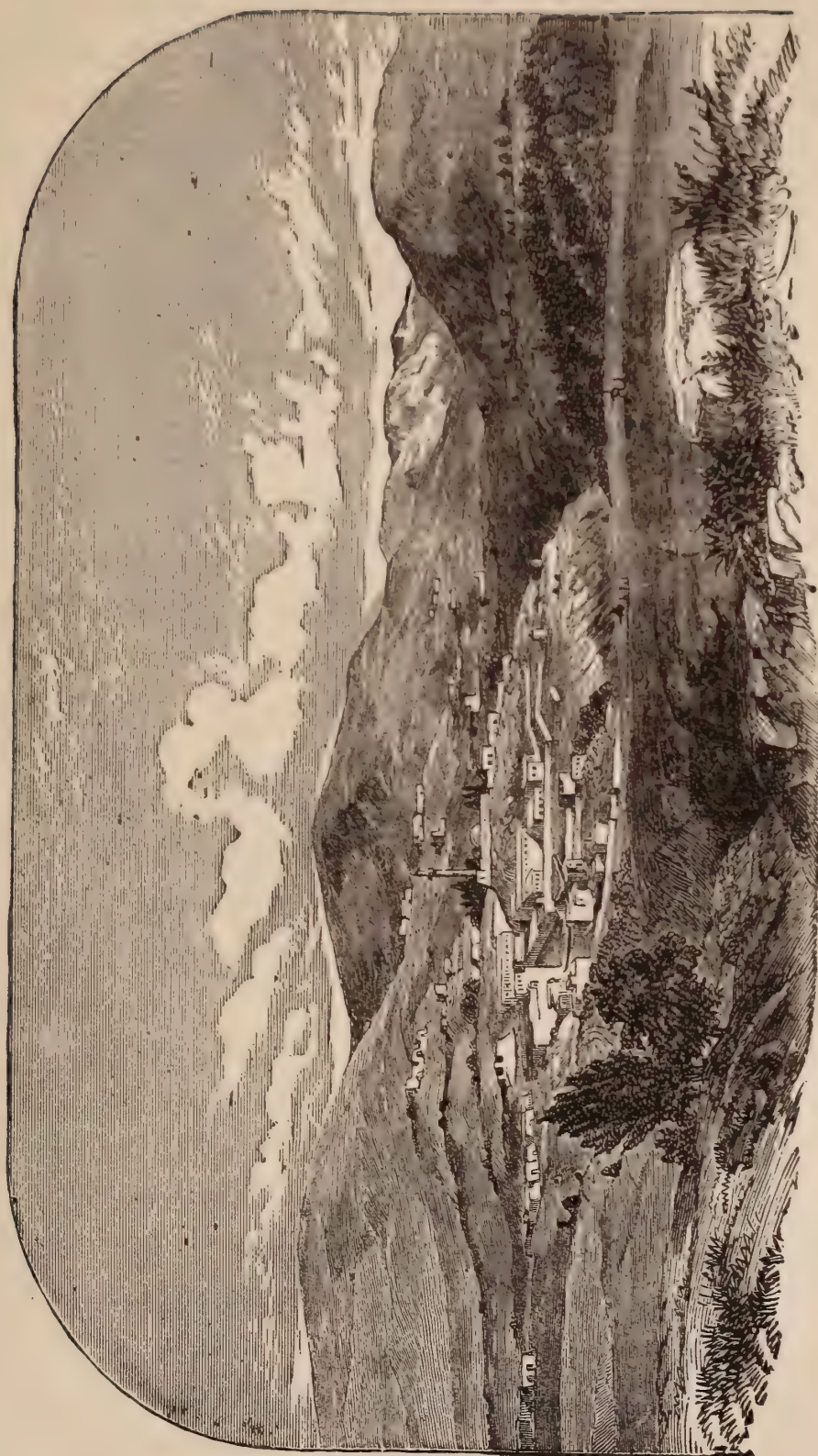
is a wretched, filthy village, containing about twenty houses, and stands on a rocky hill at a height of a few yards above the green valley. In the cliff above the village are several caverns. One of these is natural, but the others are hewn in the rock. In the first mentioned cave is a small spring, said to be perennial. The entrance is narrow and difficult.

Endor was the place at which dwelt the "witch" whom Saul consulted on the night before his death. Depressed with fear and painful forebodings, Saul would fain have inquired of Jehovah concerning the issue of the struggle, but he had driven away the high priest and the prophets by his murderous cruelty. He was alone; and "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." In this extremity he had recourse to the very impostors against whom his religious zeal had once caused him to wage a war of extermination. One of these had escaped him, however, and was living at Endor, about two hours from his camp at the Fountain of Jezreel. There is an ancient tradition that she was the mother of Abner, "an invention probably," says Dr. Smith, "to account for her life having been spared." The LXX. describe her as a ventriloquist. Saul left his camp by night and went to Endor, accompanied by two companions, whom a tradition designates as Abner and Amasa. The woman at first hesitated, being afraid of the penalty of the law against witchcraft, and, as it would seem, suspicious of Saul; but upon a solemn promise of immunity from punishment, consented to exercise her powers in behalf of her visitors, and asked whom she should bring up. "Bring me up Samuel," said the king. "And when the woman saw Samuel, she cried with a loud voice; and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up, and he is covered with a mantle. And Saul

perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself." In reply to the demand of the prophet to know why he had been disturbed, Saul despairingly exclaimed, "I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do." Samuel replied that it was vain to resort to him, since God had become Saul's enemy; that the doom that was come upon him was but the fulfilment of the judgments with which Jehovah had threatened him because he had disobeyed Him in sparing the Amalekites. "Moreover," said the prophet, "the Lord will also deliver Israel with thee into the hands of the Philistines; and to-morrow shalt thou and thy sons be with me." Saul, worn out by a long fast and the fatigues of the day, fell to the ground at these dreadful words in a swoon. Seeing his need, the woman prepared him the best meal she could obtain, and at the urgent request of the "witch" and his companions he ate. "Then they rose up, and went away that night." (1 Sam. xxviii.)

From Nain the road runs almost due northwest to Nazareth, distant about two hours and a half. Straight ahead is seen a high, bleak hill, which rises above all the others in the range, and which is called by the monks "The Mount of Precipitation," to which we shall refer again. It is the landmark by which the traveller directs his course. The foot of the mountains is reached in about an hour and a half from Endor, and the road enters a rugged and uninteresting wády, through which it winds for about an hour, and then passes out into the vale of Nazareth.

Nazareth, called by the Arabs en-Nasirah, lies upon the western side of a narrow, oblong basin, or valley, about a mile in length by half a mile in breadth. The valley lies high up among the hills that form the northern border of the plain of Esdraelon, and is covered with fields of grain. In



NAZARETH.

the centre is a section of garden-land enclosed with hedges of cactus. Through the valley olive trees are numerous, growing singly sometimes, and sometimes in clumps. Fig trees and strips of grain grow along the hill-sides which shut in the valley, and thyme and wild shrubs are also found upon them in abundance. The houses of the town stand upon the lower part of the slope of the western hill, and are built partly on the declivities of the ravines which seam this part of the hill, and which are three or four in number, and partly in the ravines themselves. "The houses in some places seem to cling to the sides of the precipices, in others they nestle in glens, and in others they stand boldly out overlooking the valley." The most conspicuous building is the Latin Convent, back of which soars the tall, white minaret of a mosque. The hill, which rises steep and high above the town, is crowned with a Mohammedan wely. The houses of Nazareth are built of stone, and are generally neatly and substantially constructed. They have flat, terraced roofs, and one does not see here the domes so common in Jerusalem, Hebron and Nablûs. At a distance the town has a singularly clean look; but upon entering the place, the streets are found to be narrower and dirtier than is common in the East.

The population is estimated by Dr. Robinson at 3120 souls, viz.: Greeks, 1040; Greek Catholics, 520; Latins, 480; Maronites, 400; Moslems, 680. Dr. Porter, however, thinks the population may be safely set down at 4000 souls, "exclusive of the strangers that flock to it periodically at the feasts." The Christians being the ruling power here, have more manliness and independence about them than is generally seen in Syrian Christians. They are admitted by all observers to be superior in dress, manners, and material comforts to those of Jerusalem or any other community of Palestine. The women are noted for their beauty. Their style of dress is rather singular—a close-fitting jacket, or *shintiân*, a long, pointed white veil, and strings of silver

coins around the head and face, in addition to the other female habiliments.

Nazareth is easily reached from any part of the country. Good roads lead from the basin to 'Akka on the northwest, to Tiberias on the northeast, to Tabor and the Jordan on the east, and to Jerusalem and Jaffa over the plain of Esdraelon. Under a different government it would be a place of considerable commerce; but under Turkish rule prosperity is generally uncertain, and always limited. It is the chief commercial centre of Galilee under existing circumstances. "The trade of the place," says Tristram, "arises chiefly from its being the mart of exchange between the exporting merchants of Acre and Haifa for Europe, and the wild Bedawîn sheep-masters and sheikhs, who can ride here from the Jordan and transact their business without giving the Turkish officials time to intercept or molest them."

The town now contains a handsome Gothic Protestant church, recently erected through the efforts of Rev. John Zeller, who has labored diligently as a missionary in this field for about fifteen years. The money for this enterprise was contributed in England and Germany. The church is provided with an organ, and is neatly and tastefully decorated inside. The Protestant population is estimated variously at from 100 to 300.

The principal fountain lies outside the town, and near the Greek Church of the Annunciation. It is known as the Fountain of the Virgin, from the tradition that Mary was drawing water from this fountain when she was saluted by the angel, and informed of her glorious destiny. The real scene of the Annunciation is not at the present fountain, but at its source, a few yards farther north, over which now stands the Greek church named in honor of the auspicious event. A rude aqueduct of stone leads from the source to an arch of stone just beyond the church, from which the fountain pours its waters in a marble trough. This is one

of the principal gathering-places of the town, and one may, at almost any hour, especially towards the close of the day, find a crowd of women and children, with their water-jars, gathered about the fountain, chatting and discussing the gossip of the day.

As has been said, the principal edifice of the town is the Latin Convent. It is an irregular mass of buildings, enclosed with a high, blank wall. Just within the gate, and opening upon a roughly-paved court, are the reception-rooms, the school, and pharmacy; and beyond this court, and at the lower end of a smaller one connected with it, is the church. The interior is a square of about seventy feet, with a vaulted roof supported by four large columns, which also divide the church into nave and aisles. The walls are covered with canvas hangings, painted in imitation of tapestry, and representing scriptural scenes connected with the place. A broad flight of stairs near the main entrance leads down to the Grotto of the Annunciation, for the Latins deny the Greek tradition, and claim this as the true scene of the salutation of Gabriel. The stairs lead to a vestibule, from which a low, arched doorway admits the visitor to the grotto, which is about the same size as the vestibule—about twenty-five feet wide by ten feet deep. The holy place and the vestibule are both encased in marble. At the end of the sanctum opposite the entrance is an altar of white marble, beneath which is a marble slab with a cross in the centre, said by the monks to mark the spot where Mary stood during her interview with Gabriel. On the left of the altar a fragment of a granite column hangs from the roof, and below it is the fragment of one of marble. "This column, the monks inform us, was hacked through by the infidels in the vain attempt to pull down the roof, but was miraculously sustained in its place without visible support." There is a little curtain behind this column which covers another column, which in its turn screens a little niche, from which the good fathers say the angel Gabriel made his appearance

at the time of the Annunciation. Silver lamps are suspended in the sanctum and vestibule, and over the altar of the former is a good painting of the Annunciation by a modern artist, given to the church by the Emperor of Austria. On the right of the altar a door leads into a third apartment, in which the grotto has been left in its natural state, roughly hewn in the rock. This chamber also contains an altar, over which is a painting of the Flight into Egypt. Above this chamber, and communicating with it by a rough, rock-hewn stairway, is a low, rude cave, called by the monks the Virgin Mary's Kitchen.

The incredulity with which the modern traveller receives these legends will be increased by the remainder of the tradition concerning this "Holy Grotto," which the monks relate with the most implicit faith. The house of the Blessed Virgin, according to the good fathers, once stood over the vestibule of the grotto, with which it communicated, and was of stone like the other houses of the village. When the Christians were finally expelled from the Holy Land by the Mohammedans at the end of the Crusades, the Holy House was exposed to the contempt and fury of the infidels, from whom it was rescued by angels, and lifted from its foundations, and carried across the Mediterranean, first to the heights above Fiume in Dalmatia, and finally to the hill of Loretto in Italy, where it now stands, and is visited by pilgrims. This, the very toughest of all the bits of ecclesiastical tradition, originated about the fifteenth century, and was authenticated by Pope Leo X. in a bull in the year 1518.

The monks have other holy places in the town, to which pilgrims are regularly conducted. One of these is a modern building containing a part of an old wall, and now used as a chapel. It is called the "Workshop of Joseph." Adjoining it is a small, vaulted chamber, with a large piece of flat rock shaped like a table projecting about three feet above the floor. An inscription on the wall in Latin, Italian, and

Arabic states that our Lord and His disciples frequently ate at this table both before and after His resurrection. These are the property of the Latins. The Greeks own a building which, they say, was the synagogue from which Jesus was driven out by the Jews, and from which they led Him to "the brow of the hill," intending to hurl Him from it.

Both sets of monks agree in placing the Mount of Precipitation at a distance of two miles from the village, and immediately above the plain of Esdraelon. This is, as Dr. Porter well says, "the clumsiest tradition of all." There were too many points within immediate reach for the Jews to have taken the trouble of conducting the Saviour to a point so far away. In their fury they would have sought the nearest cliff, wishing to make quick work of their murderous task. "Nazareth, as we have seen, is built on the lower slopes of a hill, partly in ravines, partly in the shelving base, and partly on the sides and tops of the rugged ledges of rock. This explains the statement of Luke; and the traveller will see more than one cliff that might have served the purpose of the fanatical populace, when they led him on to *a brow of a hill* on which the city was built, that they might cast Him down."*

A fine view is obtained from the summit of the hill which rises behind the town. From it the snowy peak of Hermon, the beautifully-rounded form of Tabor, the dark ridge of Carmel, the great plain of Esdraelon, with the plain of 'Akka and the Mediterranean beyond, and the rich wooded and green hills of Galilee are all in sight, making the view one of the most extensive as well as one of the most charming to be obtained in Palestine.

Nazareth has no existence in the Old Testament history, and is not mentioned in the Jewish Scriptures. Neither does Josephus speak of it. It is first mentioned in the account of the annunciation of the approaching birth of

* *Hand-Book for Syria and Palestine*, p. 345.

Christ, and subsequently rises suddenly into prominence as the home of the childhood, youth, and early manhood of Jesus. Here He dwelt as a simple villager, the reputed son of Joseph the carpenter, with nothing to distinguish Him from the other youth of the place save His greater guilelessness and earnestness of character. We know nothing of His daily life here, but we may be sure that the place was not without its charms for Him who was so keenly alive to the sweet influences of nature. He must have trodden almost every foot of ground in the peaceful valley, have climbed the hills which enclose it and enjoyed the magnificent prospect which they afford, and have meditated often upon the scene spread out before Him, so rich in the most heroic memories of His nation; and yet a scene which spoke to Him, the Prince of Peace, only of war and bloodshed.

After the entrance of the Saviour upon His public ministry He returned to Nazareth to preach His gospel, but upon attempting to do so He was seized by the Jews, hurried from the synagogue, and led toward one of the neighboring cliffs, from which the fanatical populace intended to hurl Him. Before they could accomplish their object, however, He turned from them and passed through their midst and "went His way." "There is here no intimation that His escape was favored by the exertion of any miraculous power," says Dr. Robinson; "but He made His way fearlessly through the crowd; and probably eluded their pursuit by availing Himself of the narrow and crooked streets of the city." (Luke iv. 28-30.)

After the days of the Saviour Nazareth disappears until the fourth century, when Eusebius describes it as a village fifteen Roman miles eastward from Lejjûn, and not far from Mount Tabor. Upon the establishment of the Latin kingdom, Nazareth was given by Godfrey of Bouillon to Tancred. He erected a church here and endowed it liberally. It reverted to the Mohammedans after the fatal battle of Hattin, but was subsequently recovered by the Christians.

In 1263, the town and church were captured and destroyed by Sultan Bibars. Since then it has remained in the hands of the Moslems. The Latin church was rebuilt in 1620, the Franciscan monks having obtained the necessary permission from the celebrated Fakhr ed-Dîn, whose power was then supreme in this region. In 1837 (January 1st), the town was greatly damaged by the earthquake which laid a large part of Tiberias and several of the adjacent villages in ruins.

From the hill one can see about three miles to the northward a low tell crowned by a village and a castle, now called Sefûrieh. The castle lies on the summit of the hill, and the village occupies the slope. It is a place of considerable size, and appears to be a prosperous village also. Traces of an ancient city are found in fragments of columns and hewn stones scattered over the hill, and in sculptured entablatures, many of which are built into the garden walls. The tower or castle on the hill is a massive square, fifty feet on each side. The lower part is evidently of Jewish construction, and consists of large bevelled stones. The upper portion is more modern. The village contains the ruin of a Gothic church, which, according to the tradition, occupies the site of the house of Joachim and Anna, the reputed parents of the Virgin.

Sefûrieh was the ancient Sepphoris or Diocæsarea, and was at the period of the Roman occupation the strongest city of Galilee. It was once captured by Josephus, who by a stratagem prevented his troops from plundering and burning it as they had resolved. The Sanhedrim is said to have removed to this place after the destruction of Jerusalem, previous to settling at Tiberias. The name Diocæsarea was given to the town in the reign of Antoninus Pius. It was subsequently made the seat of a bishop. In the sixth century the tradition which made it the home of the parents of the Virgin was generally accepted, and it was regarded also as the scene of the Annunciation. The great fountain of the village lies a mile distant from it on the road to Nazareth.



THE FIRST MIRACLE.

The Christian army made it its rallying-point before the battle of Hattin, and Saladin pitched his camp by it after his great victory.

About three miles to the north, and a little to the east of Sefûrieh, is the village of Kâna, also called Khurbet Kâna and Kâna el-Jelîl, which is also in sight from the hill of Nazareth. It lies on the left bank of a small wâdy which here enters the plain of Buttauf. Its location is excellent, and commands a wide view over the plain. The charming hills around Sefûrieh and Nazareth make up the background of the picture. The houses of the village are comparatively modern, and some are still in perfect condition; but the village is deserted.

Dr. Robinson identifies this village with Cana of Galilee, at which Jesus performed His first miracle—the conversion of water into wine. The traditional site is at Kefr Kenna, a small village, an hour and a half northeast from Nazareth, on one of the roads to Tiberias. Kâna el-Jelîl is the Arabic equivalent for Cana of Galilee. “As far as the prevalence of an ancient name among the common people,” says Dr. Robinson, “is any evidence for the identity of an ancient site—and I hold it to be the strongest of all testimony, when, as here, not subject to extraneous influences, but rather in opposition to them—so far is the weight of evidence in favor of this northern Kâna as the true site of the ancient Cana of Galilee. The name is identical, and stands the same in the Arabic version of the New Testament; while the form of Kefr Kenna can only be twisted by force into a like shape. On this single ground, therefore, we should be authorized to reject the present monastic position at Kefr Kenna, and fix the site at Kâna el-Jelîl; which, likewise, is sufficiently near to Nazareth to accord with all the circumstances of the history.” *

Dr. Porter indorses the conclusions of Dr. Robinson, and

* *Biblical Researches*, Vol. II. p. 347.

thus sums up the historical evidence respecting the two sites, which is given more at length by Dr. Robinson, to whose invaluable work the reader is referred: "Modern ecclesiastical tradition is unquestionably in favor of this latter (Kefr Kenna); but its name *Kenna* is widely different from *Cana*. The site is not described either in the New Testament or by early Jewish or Christian writers. The respective claims of the rival sites may be thus stated: 1. *Kâna el-Jelîl*.—Cana of Galilee is so rendered in the Arabic version. Saewulf (A. D. 1102) says, 'six miles to the northeast of Nazareth, on a hill, is Cana of Galilee.' His words can only refer to Kâna. Marinus Sanutus, in the fourteenth century, describes Cana as lying north of Sepphoris. Adrichomius places it at three miles north of Sepphoris, and he quotes from earlier writers in proof of this. De Vogûé gives in his *Eglises de la Terre Sainte* two interesting anonymous accounts of Palestine, written in the twelfth century, one in Latin and the other in French; and both favor *Kâna* (pp. 427-441). 2. *Kefr Kenna*.—In favor of this site the testimony of Willibald (A. D. 722) has been cited; but he gives no indication of its position. (See *Early Travels*, p. 16.) Phocas (twelfth century) seems to locate it between Sepphoris and Nazareth, and consequently at *Kefr Kenna*; but his language is indefinite. Quaresmius mentions both places; but favors Kefr Kenna because it is nearer Nazareth."

About a mile and a half to the northwest, at the upper end of the wâdy in which Kâna el-Jelîl is situated, is a conical hill covered with ruins, now called Jefât, but marking the site of the Jotapata of Josephus, the defence of which by the historian against Vespasian formed one of the most glorious events of the Jewish war for independence.

There are two roads from Nazareth to Tiberias; one—the more direct—by way of Kefr Kenna, and Mount Hattin, and the other, about two hours longer, by way of Mount Tabor. The latter is the more interesting, and is commonly selected by travellers.



CHAPIN

KEIR KENNA

A. J. RAWSON

On the first named route the only points of interest are the village of Kefr Kenna and Mount Hattin. Kefr Kenna is an hour and a half distant from Nazareth, and lies north-east of it. It is a small village, half in ruins, and lies on the side of a narrow wādy, which is filled with olive, fig, and pomegranate trees of a very great age. This village is the traditional Cana of Galilee, the place which witnessed the first miracle of the Lord Jesus. The arguments in favor of its identity have been given in the preceding pages. The village contains the ruins of a Greek church and those of a house, which the monks assert to have been the home of St. Bartholomew (or Nathanael), whom the tradition makes the bridegroom of the marriage blessed by the presence of the Lord. In this house, say the good fathers, the marriage was performed. It is worthy of remark that "in the thirteenth century, when the passionate enthusiasm for Mary Magdalene was at its height, it was a popular article of belief that the marriage which Jesus graced with His presence was that of John the Evangelist and Mary Magdalene; and that immediately after the wedding feast, St. John and Mary, devoting themselves to an austere and religious life, followed Christ, and ministered to Him."* The traveller is also shown some earthen jars sunk into what was once the floor of the house. These he is told are the "water pots" which held the miraculously created wine.

* *Legends of the Madonna.* By Anna Jameson, p. 277.

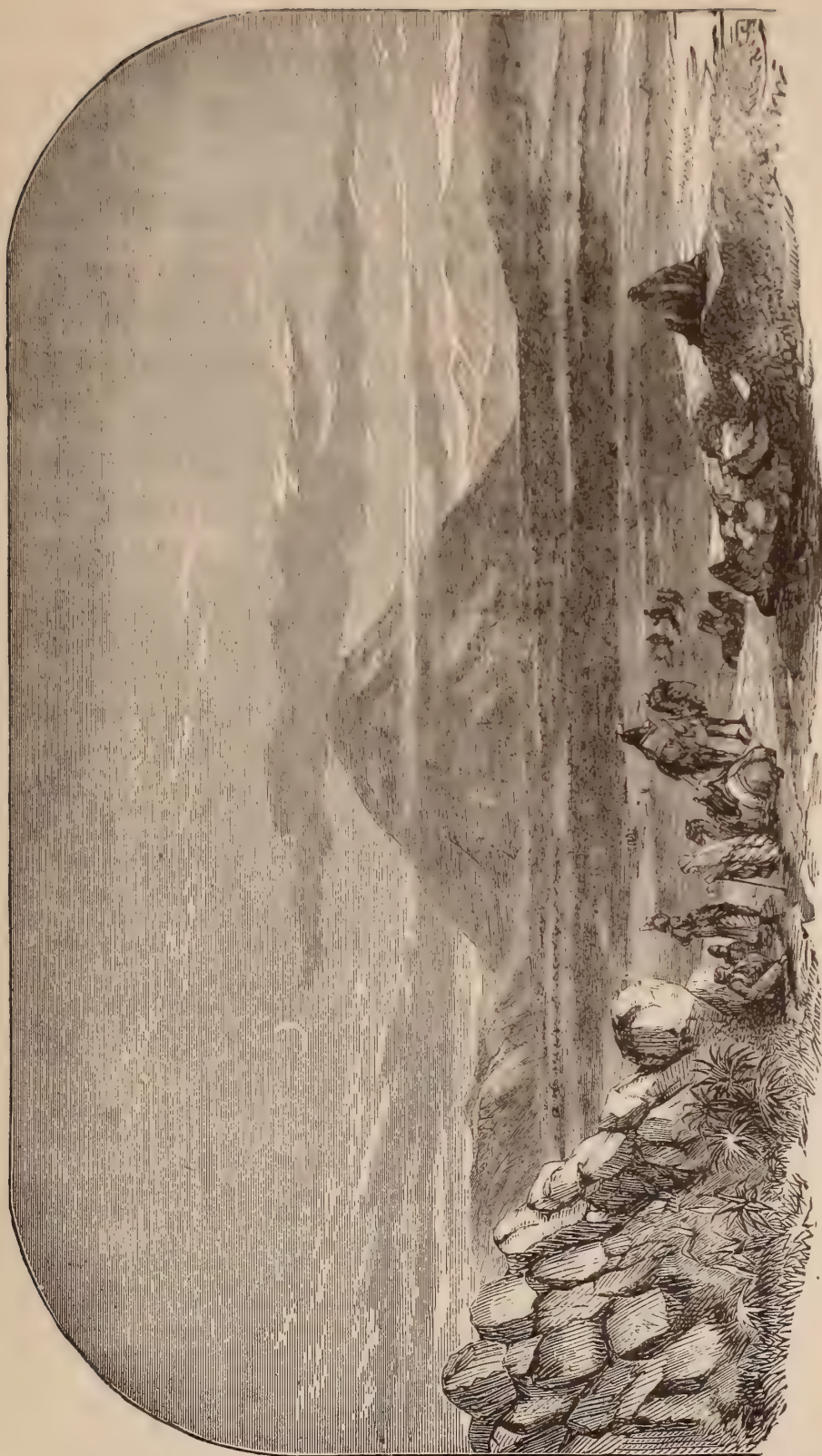
CHAPTER IV.

THE LAKE COUNTRY.

Mount Tabor—Description of it—Ascent of the Mountain—Ruins on Mount Tabor—The Gathering of the Tribes—Tabor not the Scene of the Transfiguration—The Merchants' Khan—The Plain of Hattin—Mount Hattin—Scene of the Overthrow of the Crusaders—Tiberias—The Modern town—Jewish customs—The Warm Springs—The Ancient Capital of Galilee—History of Tiberias—Jewish Cemetery—The Lake of Tiberias—Description of it—Scenery of the Lake—Its connection with the New Testament History—The Cities of the Lake—Tarichæa—Capture by the Romans—Hippos—Gamala—The Ghawârineh—The Mouth of the Jordan—Bethsaida-Julias—The feeding of the Five Thousand—The Night-Storm on the Lake—Jesus stills the Tempest—Tell Hûm—Controversy respecting the site of Capernaum—Captain Wilson's Discoveries—The Ruins—Kerazeh—Efforts to identify it with Chorazin—Et-Tâbighah—The Fountain probably the Capharnaum of Josephus—The Galilean Bethsaida—The Home of the Fishermen—'Ain et-Tin—Khan Minyeh—Probably Capernaum—The Plain of Gennesaret—The Home of Jesus—The Doom of Capernaum—Fulfilment of the Prophecy—Magdala—The Round Fountain—Kul'at Ibn Ma'ân—The Robbers' Caves—Arbela.

BY making an early start the traveller can reach Tiberias by sunset, visiting both Tabor and Kurûn Hattin on the way. From Nazareth the road leads through a region of bare hills at first, but in about half an hour enters a region of oaks. The trees are not close together, but lie wide apart, with a tangled undergrowth of bushes between them. This forest extends to the base of Tabor, which is seen rising gracefully at its farther verge. A short distance to the right of the road, and near the base of the mountain, is the wretched little hamlet of Debûrieh, which is situated at the edge of the plain of Esdraelon. It marks the site of the ancient Daberath, a border town of Zebulun, but assigned to Issachar, and occupied by the Levites. (Josh. xix. 12 ; xxi. 28 ; Chron. vi. 72.)

Mount Tabor is an isolated mountain and lies on the northeastern side of the plain of Esdraelon. It is of lime-



MOUNT TABOR.

stone formation, and is conical in shape, a circumstance which caused the ancients to compare its form to the breast of a woman. It is distinct from all the other hills of the plain, not only by reason of its more graceful and regular form, but in being well wooded from its base to its summit. On the north side the trees are especially thick, but on the other faces of the mountain the growth is thin, like that of the plain below. The oak predominates, and many of the trees are very fine. Seen from a distance, the mountain appears a mass of verdure, nearly all the open ground upon it being covered in the spring with a luxuriant growth of grass. The mountain rises (according to Dr. Robinson) 1000 feet above the plain, which is 400 feet above the level of the Mediterranean.* “The mountains towards the south, those of Duhy and Gilboa, are apparently at least as high, and shut out the prospect in that direction. . . . From Tabor no point of the mountains of Samaria is visible over the Little Hermon. All this shows at least that Tabor cannot rise much above the summit of the latter.”† The summit is covered with a gray mass of ruins, which, seen from below, form a striking contrast with the general green hue of the mountain.

A winding path, practicable for horses, leads up the north-western side. This is the ancient road, and by it the traveller can reach the summit in about an hour. The top of the mountain comprises an oblong area, about half a mile in length by a quarter of a mile in width. It is enclosed by the ruins of an old stone wall. The stones are large and are bevelled, showing that the original wall was of very ancient date. The remains of the towers and bastions may be traced in several places. There are other ruins in the enclosure, chiefly of dwelling-houses, as it would seem. Some

* Schubert estimates the height of the plain at 438 feet above the sea, and that of Tabor at 1310 feet above the plain, or 1748 feet above the sea.

† *Biblical Researches*, Vol. II. p. 352.

of the structures appear to have been large and massive, and were doubtless public edifices. Traces of other fortifications beside the encircling wall and its towers exist. Connected with one of these ruins, which is believed to be the remains of the fortress erected by the Crusaders, is the tall pointed arch of a Saracenic gateway. It is called by the natives Bab el-Hawa, "Gate of the Wind." Near the southeastern angle of this ruin is a vault with a small altar, to which the Latin monks repair annually from Nazareth, and celebrate mass on the feast of the Transfiguration, which event is believed by the Latin and Greek church to have occurred on this mountain. The Greek altar is located on the north side of the enclosure. There are a number of cisterns on the summit of the hill, in some of which water may nearly always be found. The hill is deserted, no permanent habitation being found upon its entire extent. Its only visitors are pilgrims and travellers.

The view from the summit is extensive, embracing nearly the entire plain of Esdraelon, which stretches away to the westward, an almost unbroken expanse of green. The Mediterranean and the plain of 'Akka are hid by the intervening hills. On the south is Little Hermon or Duhy, with the top of Mount Gilboa rising above it. On the east the Jordan valley is seen for a considerable extent, bounded upon the eastern horizon by the long wall of the mountains of Gilead. The basin in which the Lake of Tiberias or Sea of Galilee lies can be seen, but only a small section of the lake is visible. To the northeast are the mountains of Safed, and beyond them the snow-capped crest of Hermon. On the west the double head of Mount Hattin is seen.

The statement in Joshua xix. 22 would seem to imply that Mount Tabor was the site of a town previous to the conquest by the Hebrews. It is such a commanding and important point that it would hardly have been passed over, and we may therefore regard it as having been crowned with one of the Canaanitish strongholds. It first comes into



JESUS TEACHING ON THE MOUNT.

prominence in the sacred narrative as the rendezvous appointed by Deborah for the gathering of the northern tribes in the struggle against Sisera. (Judg. iv. 6, 7.) The Israelites once more gathered here under the brothers of Gideon, and were defeated by the Midianitish sheikhs, Zebah and Zalmunna, who slew the brothers of Gideon. This led to the vengeance of the great Hebrew leader, recorded in Judges viii. 18, 19. No further historical mention is made of Tabor in the Old Testament, but it is several times referred to in the poetic books, in consequence, no doubt, of its beauty and prominent position. (Ps. lxxxix. 12; Jer. xli. 18.) From the denunciation of Hosea, it would seem to have been desecrated by idolatry in later times. (Hos. v. 1.)

After the close of the Old Testament era, a strong fortress crowned the summit of Tabor. Antiochus the Great seized it by stratagem in 218 B. C., and strengthened it. During the New Testament period the summit was crowned by a town, which covered the entire area. Its fortifications were almost in ruins. Josephus rebuilt the defences at the outbreak of the war for independence, and after the historian and general himself had been captured by the Romans, this fortress became the refuge of a considerable body of Jewish fugitives. Vespasian sent Placidus, with 600 horse, to attack the place. The Roman commander, by a feigned retreat, induced the garrison to pursue him into the plain, where he turned upon them, slew many and cut off the return of the others to the mountain. The remnant of the garrison, after suffering considerably from lack of water, surrendered, and the mountain and fortress passed into the hands of the conquerors.

In the fourth century, the tradition sprang up, and was generally accepted, that Tabor was the scene of the Transfiguration. Convents and churches were erected on the hill in honor of the event, and pilgrimages were made to the spot. The Crusaders erected a Benedictine monastery

here, and made Tabor the seat of a bishop; but with the fall of the Latin kingdom, churches and convents were swept away. The Mohammedans also destroyed the walls of the fortress. The Greek and Latin churches still regard Tabor as the scene of the Transfiguration. As we have



OUR LORD AND SAVIOUR JESUS CHRIST.

shown, however, the mountain was occupied by a town in the days of Christ, and it is hardly possible that so commanding a point would have been without a force of Roman soldiers. The summit being entirely occupied, could not have been the scene of the glorious event, and there is no

place upon the mountain side which fulfils the conditions of the sacred narrative. As we shall see, further on, it is not upon this hill but upon the grander heights of Hermon that the scene of the Transfiguration must be sought.

From the summit of Tabor, the road descends to the plain at the base, and then runs almost due north, until it joins the main road from Nazareth to Tiberias and Damascus, which is reached in about an hour and ten minutes after leaving the summit. In a little more than half an hour more it passes Khan et-Tujjâr, "the merchants' khan," or caravan-serai. The khan lies in a shallow wâdy of considerable width, which flows off to the southward through the plain. It consists of two ruined structures, with loop-holed towers at the corners, built, says Dr. Porter, "in the year A. H. 990 (A. D. 1587), by Senân, Pasha of Damascus, for the protection and accommodation of caravans on the great road to Damascus." A few families live among the ruins, and the place is still a noted point. A fair, or market, is held here every Monday, and is largely attended by the inhabitants of Nazareth, Tiberias, and the surrounding country.

Two roads lead from the khan to Tiberias—one by the village of Kefr Sâbt; the other, and longer one, by Lubieh and the base of the Kurûn Hattin. We shall follow the latter. From Khan et-Tujjâr, the road descends to a broad low tract of fertile land, beyond which it climbs by a rocky slope to a more elevated tract, upon which stands the village of Lubieh, distant from the khan about an hour. The village is situated on the summit of a low, rocky hill, amid a clump of fig orchards, olive groves, and hedges of prickly pear. The road passes at the foot of the hill, and a path leads up to the village. The hill itself is dotted with excavations, some of which appear to have been tombs; others seem to be cisterns. About a quarter of a mile beyond the village, the road enters a fertile but neglected plain. "It has a desolate look. Not an inhabited village, not a tree, not even a cliff or rocky bank is in sight. Long, bleak slopes fall

down from the right and left into a green valley, that winds away some six or seven miles to the southeast. The district is called Ard el-Hamma, and its rich pastures attract to it in spring crowds of Bedawîn."

From Lubieh the road leads across an irregular plateau to the base of the mountain, about half an hour beyond the village, and which is called by the Arabs Kurûn Hattin, "the Horns of Hattin," because of its fancied resemblance to the horns of a camel's saddle. The mountain is simply a low ridge, about a quarter of a mile long, with a double crest, the eastern end rising about sixty feet above the level of the plain, and the western about fifty feet. The central part of the ridge is only about thirty feet above the plain, and forms the depression in the saddle. "The singularity of this ridge," says Dr. Robinson, "is, that on reaching the top, you find that it lies along the very border of the great southern plain, where this latter sinks off at once by a precipitous offset to the lower plain of Hattin, from which the northern side of the tell rises very steeply, not much less than 400 feet. Below, in the north, lies the village of Hattin; and farther towards the north and northeast, a second similar offset forms the descent to the level of the Lake of Tiberias."

During the Crusades the tradition became current that this hill was the mountain upon which the Lord Jesus delivered His beautiful sermon. Hence the name of the Mount of the Beatitudes, which was given to it at that time. The Latin Church still holds this belief; and the Greeks have a tradition that it was here that the Lord fed the five thousand people with the five loaves. (Matt. xiv. 15-21.) The scene of these events lay near the Lake of Tiberias, and in a different part of the country bordering its shores.

The plain, or plateau, which extends from the base of the mountain to Lubieh, is the scene of the famous battle of Hattin, which destroyed the power of the Christians in the Holy Land. This victory made Saladin master of Palestine.



MOUNT HATTIN.

Garrison after garrison, fortress after fortress, yielded to him, and on the 3d of October Jerusalem itself surrendered to him.

The road lies from Kurûn Hattin over the easy slope towards the Lake of Tiberias, across the fertile plain of Hattin, and in about three-quarters of an hour the lake suddenly comes in sight, lying nearly one thousand feet below the plain. With the exception of a small portion at Mejdel, hidden by an intervening cliff, and the southern angle where the Jordan flows out, the entire lake is in sight. The traveller who looks for beauty in the scene will be disappointed; it is dreary and monotonous. The road leads down a long, steep descent, and the atmosphere grows hotter and closer as the shores of the lake are neared. The change from the pleasant temperature of the Galilee hills is felt very decidedly. The people, too, are changed. They are smaller, more effeminate, and darker than the inhabitants of the hills, and show strikingly the enervating effects of the climate of the lake shore. Tiberias is reached in a little while, after a ride of eight or nine hours from Nazareth. Travellers usually pitch their tents within the walls of the city.

Tiberias, called by the Arabs Tūbarîyeh, stands on the western side of the lake, directly upon the shore. The hills retire from the water here, and leave a narrow strip of undulating land about two miles in length along the water. The town lies at the northern end of this tract, back of which the mountain ridge rises steeply. The town is about half a mile long, about a quarter of a mile in width, and is enclosed upon the land side by a wall which was once about twenty feet in height, with towers at regular intervals. The side bordering the lake is open. The walls were shattered by the earthquake of January 1st, 1837, and have never been repaired, so that they are now broken in many places, and are worthless as a defence. One may enter the city through the breaches in them in a number of places.

The town is a rectangle in shape, and is wretchedly built.

It is dirty and squalid, and is in reality merely a village of about 2000 inhabitants, 800 of whom are Jews. There are several hundred Greek Christian residents of the place. Previous to the earthquake, Tiberias was a more respectable-looking place, but it suffered severely from that catastrophe. Many of the houses were thrown down, the walls were dismantled, and the castle was greatly injured. Out of a population of 2500, about 700 persons were killed, the greater number of these being Jews. "A Mohammedan . . . related," says Dr. Robinson, "that he and four others were returning down the mountain west of the city in the afternoon, when the earthquake occurred. All at once the earth opened and closed again, and two of his companions disappeared. He ran home affrighted, and found that his wife, mother, and two others in the family had perished. On digging next day where his two companions had disappeared, they were found dead in a standing posture." The town has never recovered from the effects of the disaster. Such things are regarded in the East as "the will of Allah," and no effort is made to repair damages.

The Latins have a church at the northern end of the town, and close to the water. It is a rude, uncomfortable building, merely a long vault with a pointed arch, and without windows. At its western end is a small court which is usually the resting-place of pilgrims. The church belongs to the Convent of Nazareth, and stands on the spot at which the monks have located the miraculous draught of fishes after the Saviour's resurrection, a tradition founded upon a characteristic disregard of the facts and probabilities of the case. The building most likely dates from the Crusades, though the Latins attribute it to Helena.

The climate of Tiberias is hot and unhealthy, the westerly winds which prevail throughout Syria during the summer being intercepted by the surrounding mountains. Snow sometimes, but very rarely, falls here. The heat is not so excessive, nor the atmosphere as stifling as at Jericho; but the two places have much in common.

Tiberias is one of the four holy cities of the Jews. They believe that when the day of their redemption comes, the Messiah will rise from the lake opposite Tiberias, land in this city, and establish his kingdom at Safed. There are about 800 Jews living in the town, poor, wretched, sickly-looking beings, of the lowest class. They occupy a separate quarter of their own. They are divided into two sects, the *Sephardim*, who are chiefly from Northern Africa, Spain and Portugal, and whose dialect is a corrupt Spanish; and the *Askenazim*, chiefly Russians, Poles, and Germans, "the shadows of those that may be seen in the fairs of Leipsic." Their quarter lies near the centre of the town, and was formerly enclosed by a wall with a single gate, which was shut every night. Burckhardt relates some curious facts concerning them. "They observe a singular custom here in praying," he says. "While the rabbin recites the Psalms of David, or the prayers extracted from them, the congregation frequently imitate, by their voice and gestures, the meaning of some remarkable passages: for example, when the rabbin pronounces the words, 'Praise the Lord with the sound of the trumpet,' they imitate the sound of the trumpet through their closed fists. When 'a horrible tempest' occurs, they puff and blow to represent a storm; or should he mention 'the cries of the righteous in distress,' they all set up a loud screaming; and it not unfrequently happens that while some are still blowing the storm, others have already begun the cries of the righteous, thus forming a concert which it is difficult for any but a zealous Hebrew to hear with gravity."

"For neither love nor money will the Jewish population open their doors to a stranger after dark. An English party arriving at a late hour, sent a servant to buy some wine of the Jews, who sell a very good sort; but he found all the houses closed against him. 'They were afraid,' he said, 'of being made Turks if they opened their doors in the night time.' Truly a most awful calamity to arise from selling a

bottle of wine! To account for the fear by which the Hebrew damsels of Tiberias are oppressed—for the conversion is peculiarly destined for them—it seems that some time ago a Turk was captivated by the beauty of a Jewess, and did all he could to obtain her. She was not to be won by fair means; so, watching an opportunity, when one night there was eating and drinking in her father's house, he rushed in with a party of servants, and carried away the prize. When called on to make some defence for the outrage before the governor, he had merely, he said, had pity on a maiden whose charms might add fresh delight to Paradise; and, as 'God is merciful,' had converted her to the faith of Mohammed. 'It is the will of heaven,' said the governor, 'and fate is not to be resisted.' There was an end therefore of the matter; and the chance of being made a Turk has been ever since a very natural fear in the city."*

Beyond the town, at the southern extremity of the level strip on which it stands, are the celebrated Warm Baths of Tiberias. These consist of four springs, over which two buildings, now falling to decay, are erected. The temperature of the water is 144° Fahr., and its taste extremely salt and bitter. It also smells strongly of sulphur. The baths are resorted to by people from all parts of the country, as they are considered a cure in cases of rheumatism and general debility. They are mentioned in Pliny, Josephus, and the Talmud. They are furnished with greater comfort than is usual in the East, though their more luxurious apartments are only for wealthy guests.

Between the baths and the town are many traces of the ancient city which covered the entire level strip. They consist of foundations, traces of walls, heaps of stones, and some broken columns.

"The stones around the town, and in the walls and houses, as well as the cliffs behind, are mostly basalt, and

* *Syria and the Holy Land*. By W. K. Kelley, p. 331.



TIBERIAS AND LAKE OF GENNESARETH OR SEA OF GALILEE.

the whole place has a volcanic look. The warm fountains, and the frequent earthquakes, show that the elements of destruction are still at work beneath the surface. It is said that, at the time of the great earthquake of 1837, and for some days afterwards, the quantity of water issuing from the springs was immensely increased, and the temperature much higher than ordinary." *

Tiberias was founded by Herod Antipas, Tetrarch of Galilee, according to Josephus, and named in honor of his friend and patron Tiberius Cæsar, Emperor of Rome. He was the same Herod who murdered John the Baptist, and the one to whom Pilate sent Jesus on the day of the crucifixion. "His plan was laid at the base of a steep hill, around the waters of a hot spring, among the ruins of a nameless town, and the graves of a forgotten race. A great builder, like all the princes of his line, Antipas could now indulge his taste for temples, palaces, and public baths, conceived in a Roman spirit, and executed on a Roman scale, while flattering that capricious master who might any day send him to die as his brother was dying in a distant land. The new city grew apace. A castle crowned these hill. High walls ran down from the heights into the sea. Streets and temples covered the low ground which lay between these walls. A gorgeous palace rose high above the rest of these public works; a palace for the prince and court, having a roof of gold, from which circumstance it came to be known as the Golden house. A port was formed; a pier thrown out; a water-gate built; and a fleet of war-ships and pleasure-boats danced on the sparkling wave. Towers protected, and gates adorned, a city which Antipas dedicated to his master, inscribed on his coins, and made the capital of his province, the residence of his court.

"To people the empty streets which he had built, he lured men of condition from every part of Galilee, and even from

* *Hand-Book for Syria and Palestine*, p. 399.

Italy and Greece. He fetched the craftsmen from Sepphoris, the artists from Ptolemais; he declared Tiberias a free city, an asylum for the unclean, a refuge for the poor, a home for the persecuted of all sects and nations; he bought slaves from captains who had taken them in war; and he gave freedom to these slaves on the easy condition of their settling in a healthy and prosperous town, where work was abundant and amusement cheap. For some persons he built houses, to others he gave land. He let every man see that the short way into his favor was to aid him in these plans. And every one helped him. His friends, his captains, his great officers of state, built palaces on the little bay. Houses swarmed up the hill-side, and the whole space within the walls, even that part of it which lay among the ancient cemeteries, was soon occupied by dwellings, temples, palaces and shrines.

“Tiberias had the usual aspects of a Greek city; which may be figured as those of a Syrian Baïæ, a Syrian Pompeii. There was a Roman forum, a public square in which the people met. There was a regal palace—the Golden house. There was a stadium, in which the youth of Galilee, contrary to Jewish customs, braced their limbs with Spartan exercises and proved their skill in Olympic games. There was a theatre for the performance of Roman comedies. There was a palace for the public treasury, another for the public archives. There was a mint which produced a series of noble coins. There was a vast barrack for the troops. The Golden house, the pride and glory of Herod’s court, displayed the usual ornaments of a Roman palace; eagles, lions, horses; busts of the imperial race, and statues of the Roman gods.

“This city was waxing great and famous. When the first stones were being laid near the sea, St. John was a little child playing on the beach at Capernaum with his father’s nets; yet so swift was its growth, so wide its fame, that before he composed his Gospel, Tiberias had given its name to the

waters on which it stood, like Geneva to Lake Lemman, and Lucerne to that of the Four Cantons. When St. Matthew wrote his Gospel, the city was still young, and a Jew of Galilee might speak of the lake as Gennesareth; forty or fifty years later, a man who was born on its shores and had fished in its waters spoke of the lake most familiarly by its Roman name.

"This new city, though ruled by a Jewish prince, and seated in the midst of Pharisaic hamlets, was in no sense a Jewish town. It was a Syrian Syracuse; a city of pleasure, of refuge, of intelligence, of toleration, and of force; in which all the strangers of the earth could assemble in peace and safety, bringing with them, as into an open market and a common forum, their speech, their customs, and their idols. In fact, under the Herodian prince, the city of Tiberias was a Roman fortress, held by a Syro-Macedonian army, and governed by an Asiatic court.

"For the Tetrarch of Galilee, though he still sat in the synagogue, joined in the shema, and went up to the Temple feasts, was hardly esteemed a Jew. But of all his offences in a Pharisee's eyes, the crowning act of impiety was his employment of Ionian artists in adorning the Golden house. 'Thou shalt not make to thyself any graven image,' said the Law; and many a Jew, who preserved no other virtue of his fathers, still held fast by the Mosaic scorn of marble and brazen gods. This antique scorn of idols a Pharisee poured out upon those lions, centaurs, nymphs, and fauns, in which the sculptors of Antioch and Alexandria found the favorite figures of their art. The Galilean, who called no man lord, held all such images in loathing, and neither the elder in Jerusalem, nor the peasant on the lake, could excuse the appearance of these pagan abominations in the Golden house."*

Such was Tiberias in the days when the Lord Jesus

* *The Holy Land.* By W. H. Dixon, pp. 268-270.

“walked by the Sea of Galilee,” ministering and preaching in its towns. Yet splendid as was the city, thronged as were its streets, during the whole period of His residence here, Jesus is never reported by the Evangelists to have entered the city of Tiberias. Perhaps He wished, by His refusal to set foot in the capital of Herod, to mark His condemnation of the course of that wicked prince; and perhaps, knowing well the character of Herod, He may have deemed it most prudent to refrain from presenting Himself to his notice in the earlier days of His ministry. Or, it may be that Jesus kept aloof from Tiberias because it was a city in which Jehovah was not honored. The palace was covered with gold, in impious rivalry of the Temple front, and the temples there were built to the heathen gods of Greece and Rome. Harlots thronged the streets, and vice did abound. But whatever His reason, the Saviour avoided Tiberias, while He journeyed through the lake country, “preaching the Gospel of the Kingdom, and healing all manner of sickness, and all manner of disease among the people.”

Upon the outbreak of the War for Independence, Josephus, who was then the Jewish commander in Galilee, fortified Tiberias. The town then formed a part of the dominions of Agrippa. Vespasian at once marched against it. On the way he was met by the principal citizens of Tiberias, who offered him their submission, and asked for peace. At Agrippa's request, Vespasian spared the city, and garrisoned it with Roman troops. After the fall of Jerusalem, the Jews were permitted to reside unmolested in Tiberias, and there enjoyed many privileges. They continued to reside here during all the subsequent commotions in Judæa. The Sanhedrim was removed from Jerusalem to Jabneh, and thence, after passing to several other places, including Sepphoris, came to Tiberias, about the middle of the second century. For several centuries after this, Tiberias was the central point of Jewish learning. “Here their most esteemed rabbins taught in the synagogues; and a

school was formed for the cultivation of their law and language. At the head of this school, Rabbi Judah collected and committed to writing the great mass of Jewish traditional law, now known as the Mishnah; an immense work, which was completed, according to the best accounts, about A. D. 190, or, as some say, in A. D. 220. Rabbi Judah died soon after; and with him faded the chief glory of the academy. The latter, however, continued to flourish more or less for several centuries; although the school of Babylon soon became its rival, and at a later period eclipsed his fame. In the third century (A. D. 230–270) Rabbi Jochanan compiled here the Gemara, a supplement and commentary to the Mishnah, now usually known as the Jerusalem Talmud. In the same school is supposed to have arisen the great critical collection known as the Masora, intended to mark and preserve the purity of the Hebrew text of the Old Testament. In the days of Jerome the school of Tiberias continued apparently to flourish; for that father employed one of its most admired teachers as his instructor in Hebrew. After this time there seems to exist no further certain accounts of it.”*

The exclusive power which the Jews had obtained in Tiberias and in some of the neighboring cities—Sepphoris, Nazareth, and Capernaum among others—was broken during the reign of Constantine, and Christian churches were erected in them. Upon the conquest of Palestine by the Crusaders, Galilee was given by Godfrey to Tancred. He subdued Tiberias, and erected a church in the city, which also became the seat of a Latin bishop. Tiberias remained in the hands of the Christians until the victory of Hattin compelled its surrender. Since then it has been a Mohammedan possession, except during a brief interval in 1799, when it was held by the French under Napoleon; and its history has been uneventful.

* *Biblical Researches*, Vol. II. p. 391.

In the Jewish burial-place lie the bones of some of their most eminent men. Rabbis Jochanan, Akiba, and the great Maimonides lie buried here.

From the town an excellent view of the lake may be obtained.

The Lake of Tiberias is called in the Old Testament "the Sea of Chinnereth," or "Cinneroth" (Num. xxxiv. 11; Josh. xii. 3), from a town of that name, on or near its shore. (Josh. xix. 35.) In the New Testament it is spoken of as the "Sea of Galilee," from the province which bordered its



SEA OF GALILEE, FROM THE NORTHWEST COAST.

western side. (Matt. iv. 18; Mark vii. 31; John vi. 1.) In St. John's Gospel it is spoken of as the Sea of Tiberias. (John vi.) It is also called the Sea of Gennesareth. The Arabs know it as *Bahr Tûbarîyeh* (the Sea or Lake of Tiberias.) It is oval in shape, about thirteen miles long and six in breadth at its widest part. The river Jordan enters it at its upper end, and flows out at the south. The river enters the lake about two miles below the site of the ancient Bethsaida of Gaulonitis, which lay upon its eastern bank. It is about seventy feet wide at its mouth, and flows

sluggishly between low alluvial banks. There are several bars just above its mouth, where it can be forded. A strong current marks the course of the river through the middle of the lake. The outlet is so narrow and so well concealed by the cliffs that the traveller, even when close to it, is apt to search for it for some time before finding it. The river flows due west for about a quarter of a mile after leaving the lake, and then sweeps around to the southward. The lake is of volcanic origin, and lies in a deep basin, 653 feet below the level of the Mediterranean, according to Lieut. Lynch. The volcanic origin of the lake is shown by the black basaltic rocks, which abound on its shores, the hot springs, etc. Its great depression makes the climate of its shores almost tropical. Products of the torrid zone grow here, but "the usual productions of the fields are wheat, barley, millet, tobacco, melons, grapes and a few vegetables. The melons raised along the shores of the Lake of Tiberias are said to be of the finest quality." The usual formation is limestone. The water of the lake is pure and sweet, and so clear that the bottom can be seen at a considerable depth. The lake is full of fish.

The hills rise steeply from the water as a general rule, except where a ravine or a deep wády interrupts them. The eastern shores rise more boldly than those of the western side, and from their summits a broad, high table-land or plain—the plain of Bashan—stretches away to the eastward. These hills are in some places 2000 feet high from the surface of the water to the summit. On the north there is a gradual descent from this plateau to the Jordan valley, and then a gradual rise on the western side of the valley to a plateau of equal height, from which the mountains of Safed take their rise. The western shores of the lake are not as regular or as wall-like as the eastern. "Yet they present the same general features—plateaus of different altitudes breaking down abruptly to the shore."

There is no beauty in the scene. The lake is an attrac-

tive sheet of limpid water in itself, but the surrounding hills are bleak and bare, and give to the scene a dreary monotony which no words can express. The hills are tame and without any picturesque features. A silence as unbroken as that which broods over the Dead Sea rests upon this lake; a sail rarely gleams upon its blue bosom; and upon its shores are only one or two poor villages, and the ruins of its ancient cities. Desolation and death seem to hold the region in their keeping.

It is indeed a different scene from that upon which the Lord Jesus looked as He walked upon the pebbly beach, as He seems to have loved to do. Then the lake was the centre of a busy, restless life; the heart of the most thickly populated region of Palestine. Stately cities and noble villas lined its shores. The western bank was green with trees and verdure. Birds sang in the leafy coverts, fountains plashed in the cool groves, and bright rivulets ran glittering down to the lake. Boats and vessels of all kinds sailed dreamily over the waters, from the fisherman's boat to the Roman galley, and the shores were thronged with people of all nations who came hither to enjoy life and see the favorite resort of Palestine. Nine cities and towns stood on the shore of the lake. On the east side, at the southern end, stood the Greek cities of Hippos and Gamala, and the village of Gersa, or Gergesa; but the west was the more attractive side, and to it men thronged and built their habitations upon it. It lay within the province of Galilee. At the northern end of the lake, and some distance back from it, on the shore of the Jordan, was Bethsaida-Julias. It lay at the head of the marsh through which the Jordan enters the lake, and was the first point at which the river could be crossed. A fine bridge spanned the stream, over which passed the great military road of Rome from Ptolemais to Damascus, which bordered the lake from Tiberias to Bethsaida-Julias, where, after crossing the Jordan, it turned to the northward. Bethsaida lay upon both sides of the river,



JESUS TEACHING BY THE SEA-SIDE.

and had been enlarged and beautified by Philip, Tetrarch of Gaulonitis, who gave it the name of Julias, in honor of Cæsar's daughter. The old fishing-town of the Jews was thus changed into a Greek city, and made an important military post. West of Bethsaida-Julias lay Capernaum, Magdala, and Tiberias; all cities of note; the last named the capital of Galilee. The country south and west of the lake was studded with cities and towns, some of considerable size and importance, so that the Sea of Galilee was the centre of a region teeming with life.

There is scarcely a foot of land upon the shore of the lake but is identified in some way with the life and labors of the Saviour, so that this is to the Christian the most interesting region in the Holy Land. Capernaum was "His own city," the chosen home of His manhood; chosen no doubt because of its pleasant situation, and perhaps because it was central to the lake country. It was also on the great Roman military road from Damascus to Ptolemais, and strangers were constantly passing through it. From Capernaum Jesus could more readily pass to the different portions of Galilee, and by embarking on the lake could find a speedy refuge when necessary on the eastern shore in the province of Gaulonitis.

Sometimes on foot, sometimes by boat, Jesus went from point to point around the lake. Magdala, Capernaum, Chorazin, Bethsaida, and Gergesa, were each, in its turn, honored by His presence. He went into the homes of the people, mingling with them freely and familiarly, and teaching them His wonderful doctrine. Multitudes followed Him wherever He went. They thronged the streets of Capernaum so densely that the only way in which a sick man could be brought into His presence to be healed was by lowering Him through a hole cut in the roof of the house in which the Lord was teaching at the time. It was here that He healed the demoniac in the synagogue; here He cured Peter's wife's mother; here He restored the paralytic to

strength, healed the centurion's servant, restored the ruler's daughter to life, miraculously obtained the tribute money from the mouth of a fish, and called Matthew from the receipt of custom to be His Apostle. All manner of sickness and disease was cured at His word in this region; thousands were fed on the hill-sides with a few loaves and fishes increased by His Divine power, and it was in this region that He preached the exquisite Sermon on the Mount. The Apostles were natives of the lake towns or neighboring villages, nearly all fishermen on the lake. The blue waters and the elements themselves owned His power—in the storm subsiding at His word, in His walking on the waves as upon dry ground, and in the miraculous draughts of fishes. Often must He have walked along the shining beach with His chosen companions, speaking to them words of heavenly wisdom; and many a time, doubtless, did He come down to the shore alone in the hush of the early morning to lift up His heart in silent communion with His Father, or to enjoy a brief season of solitary meditation before the throng pressed upon Him to hear His words or witness His acts. Or, when tired by the labors of the day, He may have embarked in the boat of some friend, and have sailed out upon the lake to enjoy the rest and coolness which could be gained only there.

With the exception of Tiberias, the ancient cities of the lake are in ruins. Their sites are deeply interesting, and may be visited by the traveller either by boat or on horseback. The latter mode is most commonly adopted in consequence of the difficulty of procuring a boat on the lake.

At the south end of the lake, at the point where the Jordan flows out, are the ruins of Tarichæa. The ruins lie on the west side of the Jordan, on a narrow peninsula between the river and the southern shore of the lake. A few modern houses stand among the ruins, and constitute the village of Kerak. "On the west side of the peninsula is a long causeway on arches, through which the water flows



CHRIST HEALS THE NOBLEMAN'S SON.

into the river when the lake is high, thus making it an island." The city of Tarichæa, which stood here in the days of the Lord Jesus, was a place of considerable military importance, as it commanded the first ford of the lower Jordan. It was strengthened by Josephus at the commencement of hostilities with Rome, but was stormed and captured by Titus soon after the surrender of Tiberias. The inhabitants had prepared a number of vessels, in order that they might either escape to the opposite shore in the event of the loss of that city, "or, if necessary, fight for the naval command of the lake."

Upon the fall of the city, a portion of the garrison and inhabitants, having secured the boats, pushed off into the lake. Titus at once sent to Vespasian, who was at Tiberias, about four miles distant, and urged him to attack the Galileans with the heavy boats he had constructed for the purpose of commanding the lake. The Roman barges were sent by Vespasian to the middle of the lake, and the Galileans found themselves hemmed in on every side. "The poor Galileans in their light fishing-boats could not withstand the heavy barks of the Romans, but they rowed round them, and attacked them with stones. . . . All the shores were occupied by hostile soldiers, and they were pursued into every creek and inlet; some were transfixed with spears from the high banks of the vessels, some were boarded and put to the sword; the boats of the others were crushed or swamped, and the people drowned. If their heads rose as they were swimming, they were hit with an arrow, or by the prow of the bark; if they clung to the side of the enemy's vessel, their hands and heads were hewn off. The few survivors were driven to the shore, where they met with no more mercy. Either before they landed, or in the act of landing, they were cut down or pierced through. The blue waters of the whole lake were tinged with blood, and its clear surface exhaled for several days a fœtid steam. The shores were strewn with wrecks of boats and swollen bodies

that lay rotting in the sun, and infected the air, till the conquerors themselves shrank from the effects of their own barbarities." * Six thousand persons fell in the battles on land and water; and Vespasian subsequently put 1200 of his prisoners to death at Tiberias—a deliberate and shameful violation of the terms of the surrender of Tarichæa.

A road leads over the ford of the Jordan at Kerak to the east side of the lake, passing on the way the ruins of Khurbet es-Sumrah, which Dr. Porter thinks may mark the site of Hippos, one of the cities of Decapolis, and which was an important place in the days of Josephus. The ruin lies near the southeast corner of the lake. From this point the road runs along the base of the steep ridge that forms the eastern boundary of the lake, and leads direct to the mouth of Wády Fík, about two hours and a half from Kerak, and immediately opposite Tiberias. It takes its name from a large village which lies at the head of the wády, about three miles from the shore. There are three fountains at this village, which send a stream down the ravine into the lake. The village stands on the site of a more ancient place, which was formerly called Apheca; but which must not be confounded with the Aphek which was near Jezreel. (1 Sam. xxix. 1.)

About a mile and a half from the mouth of the wády a steep hill rises from the bed of the ravine, isolated from the main ridge, except on the east side, where it is joined to it by a narrow neck. The summit is covered with ruins, and is known as el-Husn. It is about 1100 feet above the surface of the lake, and is reached by a path from the southern valley to the neck, from which one can easily climb to the top. The northwestern and eastern sides are scarped, and the eastern side is strengthened by a wall. The summit is covered thickly with ruins, which show that a place of considerable size and more than ordinary strength once stood

* *Milman's History of the Jews*, Vol. II. pp. 286, 287.



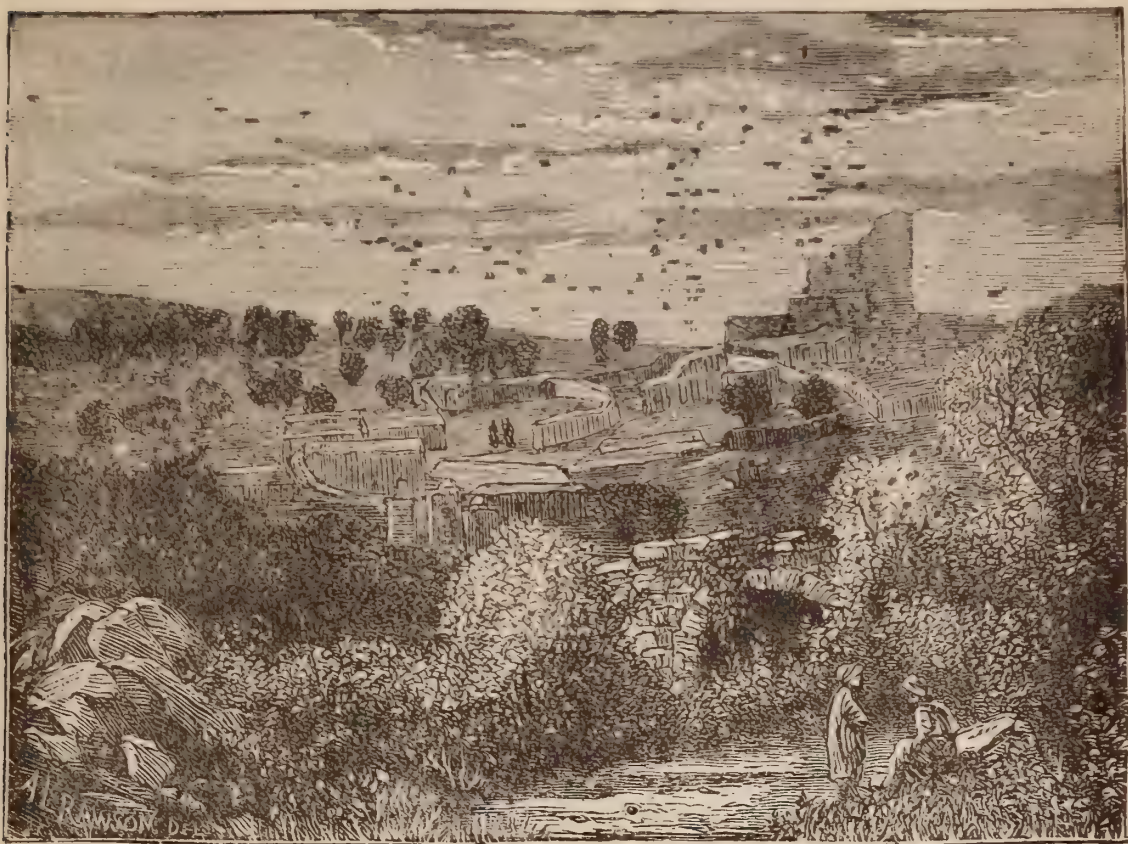
JESUS FEEDING THE MULTITUDE.

here. Many of the ruins are in a tolerable state of preservation. A street, almost straight, runs through the ruins from east to west.

This was the site of Gamala, one of the strongest fortresses of ancient Palestine. It gave its name to a considerable section of Gaulonitis. It was captured by Alexander Jannæus. At the beginning of the war with Rome, it remained faithful for a while to the Emperor, but subsequently revolted, and was strengthened and garrisoned by Josephus. It resisted the younger Agrippa in a siege of seven months, but was captured by Vespasian after a desperate resistance in A. D. 69. Four thousand men fell by the sword, and 5000 more leaped from the walls into the gulf below, and were killed.

From the mouth of the wády, the road runs northward along the shore of the lake, at the base of the eastern cliffs, to the mouth of the Jordan, about three and a half hours distant from the wády. In about two hours after passing Wády Fík, the shore sweeps around to the westward, while the mountain ridge keeps straight on to the north, "leaving a triangular plain between its base, the northern section of the lake, and the river Jordan. The plain is level, and the soil rich. The Ghawârineh Arabs cultivate it, obtaining luxuriant crops of wheat, barley, maize, rice, cucumbers, and melons." The plain continues along the eastern bank of the Jordan, and is called there Batîhah. It "is a favorite camping-ground of the Ghawârineh, who are peaceably inclined, though of thievish habits. Under ordinary circumstances the traveller has nothing to fear from them, except pilfering. They are a mongrel race, like their brethren round Jericho—half Bedawîn, half *fellahin*; dwelling in tents, but cultivating the soil. The Ghawârineh are dark as Egyptians, and almost as immoral, if common rumor does not belie them. Drovers of buffaloes and herds of neat cattle cover the marshy plain, and sport in the waters of the Jordan; while camels, sheep, and goats innumerable swarm along the higher grounds."

On the east side of the Jordan, about two miles from the lake, at the upper end of the plain, and near the shore of the river, is a small hill or tell, covered with ruins. A few rude hovels of the Arab inhabitants of the place now occupy the spot. This was the site of the city built by "Philip, Tetrarch of Ituræa and of the region of Trachonitis." A small fishing village called Bethsaida,* "House of Fish," originally stood here. Philip built a handsome city upon this



BETHSAIDA-JULIAS.

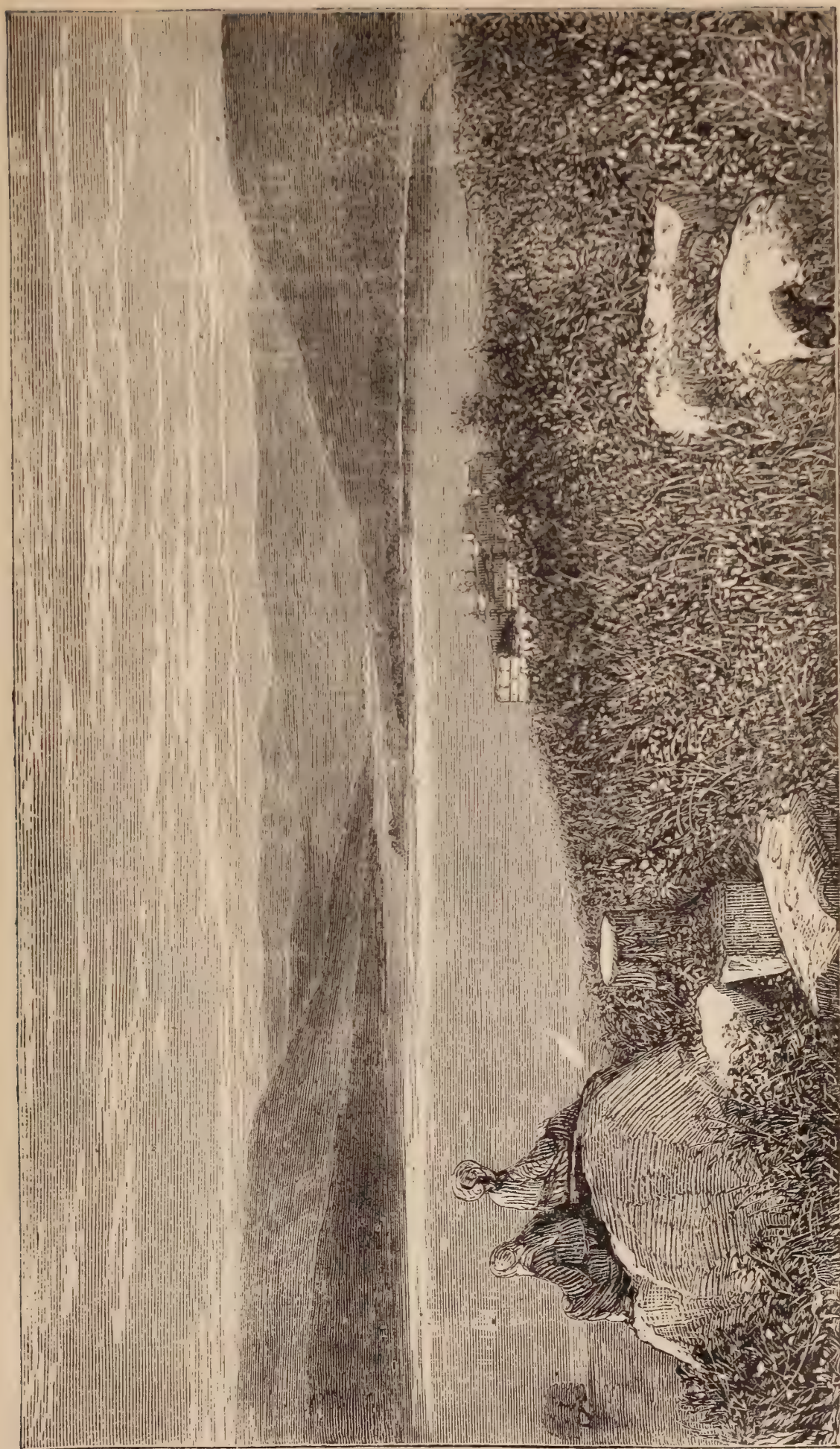
site, which gradually extended to the other side of the Jordan, which was crossed here by a bridge of the great Roman road from Damascus to Ptolemais and Cæsarea. To this city he gave the name of Julias, in honor of the daughter of Augustus Cæsar. He died here, and was buried in a costly tomb. The place was frequently called Bethsaida-Julias.

Somewhere near this city, on one of the eastern hills,

* This must not be confounded with the Bethsaida near Capernaum, the home of Andrew, Peter, and Philip.

perhaps, the Lord fed the multitude which had crowded to hear Him, and had become faint with hunger. There were 5000 persons present, and the disciples could produce but five loaves and two small fishes. Nevertheless, these were miraculously increased by the Saviour, so that not only were all the people satisfied, but twelve baskets of the fragments were collected when the *répast* was ended. (Luke ix. 10-17.) Then Jesus dismissed the people to their homes, and sent the disciples away in a boat to the other Bethsaida, on the western shore of the lake. (Mark vi. 32-45 ; John vi. 15-17.) "And when He had sent them away, He departed into a mountain to pray." After the night had settled down, a strong westerly gale arose, and baffled all the efforts of the disciples to reach the western shore of the lake. They toiled heavily at the oars, but could not make the land. "And the sea arose by reason of a great wind that blew." "And He saw them toiling in rowing, for the wind was contrary unto them ; and about the fourth watch of the night He cometh unto them, walking upon the sea, and would have passed by them. But when they saw Him walking upon the sea, they supposed it had been a spirit, and cried out. For they all saw Him, and were troubled. And immediately He talked with them, and saith unto them, Be of good cheer ; it is I ; be not afraid. And He went up unto them, into the ship ; and the wind ceased ; and they were sore amazed in themselves beyond measure, and wondered." (John vi. 18 ; Mark vi. 48-51.) At this Bethsaida the Lord also restored sight to a blind man at a later period of His ministry. (Mark viii. 22-26.)

The Jordan is now passed by a ford a short distance below the site of Bethsaida-Julias. A ride of about two miles through thickets of thistles and fields of grain, on the west side, brings the traveller to Tell Hûm, one of the most interesting sites upon the lake. It lies immediately upon the northern shore of the lake, and near its northwestern corner. A level tract, about half a mile long by a quarter of a mile



TELL HUM.

broad, extends from the lake back inland. It is thickly covered with ruins, which extend down to the water. They consist chiefly of the foundations and fallen walls of houses. One of these is a small tower, whose walls are still eight or ten feet high. To the east of it is another and a larger edifice which has attracted considerable attention from recent explorers. "For richness and extent of workmanship," says Dr. Porter, "it is scarcely surpassed by any in Palestine." Dr. Robinson thus describes it:

"The extent of the foundations of this structure is no longer definitely to be made out. We measured 105 feet along the northern wall, and 80 feet along the western; perhaps this was their whole length. With the space thus enclosed, and just around, are strewed, in utter confusion, numerous columns of compact limestone, with beautiful Corinthian capitals, sculptured entablatures, ornamented friezes, and the like. The pedestals of the columns are often still in their place, though sometimes overturned and removed. The columns are large, but of no great length. Here we found, for the first time, the singularity of double columns; that is, two attached shafts, with capitals and base cut from the same solid block. The shafts are parallel, showing that they were not intended to form the corner of a colonnade. The same singularity is seen on a much larger scale in some of the immense Syenite columns of the ancient church in Tyre. Another peculiarity here consists in several blocks of stones, nine feet long by half that width, and of considerable thickness, on one side of which are sculptured panels with ornamental work, now defaced. They have much the appearance of a stone door; but have no mark of having been suspended, and were more probably employed as pilasters, or perhaps as panels, in the ornamented wall."

Captain Wilson, R. E., examined the ruins in 1866, and was able to give them a more thorough inspection than Dr. Robinson. He discovered that the larger building was

originally a synagogue, and in his description of it styles it the "White Synagogue," from the material of which it is constructed. "The synagogue," he says, "built entirely of white limestone, must once have been a conspicuous object, standing out from the dark basaltic background; it is now nearly level with the surface, and its columns and capitals have been for the most part carried away or turned into lime. The original building is 74 feet 9 inches long, by 56 feet 9 inches wide; it is built north and south, and at the southern end has three entrances. In the interior we found many of the pedestals of the columns in their original positions, and several capitals of the Corinthian order buried in the rubbish; there were also blocks of stone which had evidently rested on the columns and supported wooden rafters. Outside the synagogue proper, but connected with it, we uncovered the remains of a later building, which may be those of the church which Epiphanius says was built at Capernaum, and was described by Antonius A. D. 600 as a basilica enclosing the house of Peter. It may be asked what reason there is for believing the original building to have been a Jewish synagogue, and not a temple or church. Seen alone, there might have been some doubt as to its character, but, compared with the number of ruins of the same character which have lately been brought to notice in Galilee, there can be none. . . . If Tell Hûm be Capernaum, this is without doubt the synagogue built by the Roman centurion (Luke vii. 4, 5), and one of the most sacred places on earth. It was in this building that our Lord gave the well-known discourse in John vi., and it was not without a certain strange feeling that on turning over a large block we found the pot of manna engraved on its face, and remembered the words, 'I am the bread of life. Your fathers did eat manna in the wilderness, and are dead.' " *

* *The Recovery of Jerusalem*, pp. 268, 269.

The Jews, it will be remembered, settled in and around Tiberias after the destruction of Jerusalem by Titus, and from the second to the sixth century constituted a large part of the population of Galilee. They were wealthy and influential, and had synagogues in many of the towns of the province, some of which were large and handsome.

The ruins at Tell Hûm are not easy to examine. In the spring and early summer, the season when most travellers are in the country, they are covered with a thick growth of thistles, so tall and dense as to be almost impenetrable.

Tell Hûm has long been one of the puzzles of modern geographers. By some it is identified with Capernaum; by others with Chorazin. Dr. Robinson opposes the theory that it was Capernaum in an argument which seems almost unanswerable, and which will be noticed further on. Captain Wilson is one of the latest to adopt the Capernaum theory, and thinks he has found traces of a main street leading from the ruins of Tell Hûm in the direction of Chorazin.

This theory locates Chorazin at a point now called Kerazeh, which lies about two and a half miles north of Tell Hûm, on the left bank of a little wâdy, upon a natural terrace. "As early as 1740," says Captain Wilson, "Pococke heard the name of Gerasi, and identified it with Chorazin; and since his time the place has been mentioned and visited by more than one traveller; but perhaps, owing to the peculiar character of the masonry, barely to be distinguished at one hundred yards' distance from the rocks which surround it, and the shortness of their visits, they have failed to appreciate the extent and significance of the ruins. They cover an area as large, if not larger, than the ruins of Capernaum (Tell Hûm), and are situated partly in a shallow valley, partly on a rocky spur formed by a sharp bend in Wâdy Kerazeñ, or, as it is called lower down, Wâdy Tell Hûm, here a wild gorge eighty feet deep. From this last place there is a beautiful view of the lake to its southern

end; and here too are gathered the most interesting ruins—a synagogue, with Corinthian capitals, niche-heads and other ornaments, cut, not as at Tell Hûm, in limestone, but in the hard block basalt. Many of the dwelling-houses are in a tolerably perfect state, the walls being in some cases six feet high; and, as they are probably the same class of houses as that in which our Saviour dwelt, a description of them may be interesting. They are generally square, of different sizes—the largest measured was nearly thirty feet—and have one or two columns down the centre to support the roof, which appears to have been flat, as in the modern Arab houses. The walls are about two feet thick, built of masonry or of loose blocks of basalt; there is a low doorway in the centre of one of the walls, and each house has windows twelve inches high and six and a half inches wide. In one or two cases the houses were divided into four chambers. Almost in the centre of the ancient town is a fine tree with spreading branches, beneath which a spring rises up and flows down the valley; . . . and a few yards to the south a large building with remnants of Ionic capitals. On the north we found traces of the paved road which connected Chorazin with the great caravan-road to Damascus.”*

Dr. Porter, whose argument is based upon that of Dr. Robinson, and who does not accept Kerazeh as the site of Chorazin, but places the latter city at Tell Hûm, says of Captain Wilson’s discovery: “The name of these ruins Kerâseh (Kerazeh) certainly suggests identity with Chorazin. But there are two objections: 1. Jerome states distinctly that Chorazin stood on the shore of the lake; Kerâseh is upwards of two miles from it. 2. The buildings of Kerâseh appear to be comparatively modern, much more so than those of Tell Hûm. May it not be, that after the destruction of Chorazin, some of the inhabitants retired to

* *The Recovery of Jerusalem*, pp. 270, 271.

this more secure spot, built a new town, and gave it the old name. A parallel to this is found in the case of Sarepta, near Sidon. The old town stood upon the shore; the modern village is built on a neighboring shore. . . Chorazin is only mentioned in Scripture as one of the three cities in which most of Christ's mighty works had been done, and upon which woes were pronounced. (Matt. xi. 21; Luke x. 13.) No indication is given of its situation further than it seems to have been near Bethsaida. Jerome states that Capernaum, Bethsaida, and Chorazin all stood on the shore of the Sea of Galilee; and that Chorazin was two miles from Capernaum. Willibald, who visited Palestine in the beginning of the eighth century, says, describing his journey northward, that he went from Tiberias by Magdalum (now Mejdel) to Capernaum; thence to Bethsaida; thence to Chorazin, where was a Christian church; and thence to the fountains of the Jordan. Taking these authors as correct, we infer that the three towns stood on the shore between Mejdel and the Jordan; and that Capernaum was next Mejdel, Bethsaida in the middle, and Chorazin nearest the Jordan. Between Tell Hûm and the Jordan there is no trace of any ancient city, and the distance is not more than two miles.

"An objection to this identification may be based on a recent discovery. About two miles north of Tell Hûm, on the left bank of a little wâdy, upon a natural terrace beside a fountain, lie the remains of an old town. They cover a larger area than Tell Hûm."

A mile and a half westward, along the shore, from Tell Hûm, is the pleasant little bay of Et-Tâbighah. The bay is about half a mile across, and on its western side it is shut in by the cliff of Khan Minyeh, which juts out into the water and forms the only interruption in the beach which borders the lake shore. Et-Tâbighah lies close upon the shore, and consists of a few ruins lying amidst five fountains, the water of all of which is more or less brackish.



PETER SAVED BY JESUS.

One of these is the largest spring in Galilee. Close by these fountains are five mills built by the famous Bedawy chieftain Dhaher el-'Amr. Only one of them is now in working order. They are small towers, each of which has two circular shafts. Water is brought to the top of these shafts by aqueducts, and falls down them and turns the machinery at the bottom. "Connected with this fountain" (the principal one), says Captain Wilson, "are the remains of some remarkable works which at one time raised its waters to a higher level, and conveyed them bodily into the plain of Gennesareth for the purposes of irrigation. The source is enclosed in an octagonal reservoir of great strength, by means of which the water was raised about twenty feet to the level of an aqueduct that ran along the side of the hill. . . . After leaving the reservoir the aqueduct can be traced at intervals, following the contour of the ground to the point where it crosses the beds of two water-courses on arches, of which the piers may still be seen; it then turns down toward the lake, and runs along the hill-side on the top of a massive retaining wall, of which fifty or sixty yards remain, and lastly passes around the Khan Minyeh cliff by a remarkable excavation in the solid rock, which has been noticed by all travellers. The elevation of the aqueduct at this point is sufficient to have enabled the water brought by it to irrigate the whole plain of Gennesareth; and, though we could only trace it for a few hundred yards inland, it was not improbably carried right round the head of the plain; the same causes which have almost obliterated it in the small plain of Tâbighah would fully account for its disappearance in Gennesareth." This fountain is unquestionably the "most fertilizing fountain called Capharnaum," described by Josephus as the source from which the plain of Gennesareth was watered.

Dr. Robinson identifies Et-Tâbighah with the Galilean Bethsaida, the home and birthplace of the fishermen, Peter, Andrew, Philip, James and John. It certainly occupies the



CHRIST RAISING JAIRUS' DAUGHTER.

best site on the lake shore for a fishing-village. Its little bay is sheltered by hills at the back, and enclosed on each side by high bluffs, and in front of the village was a broad, smooth beach of sand, excellently adapted to hauling in the seines of the boatmen.

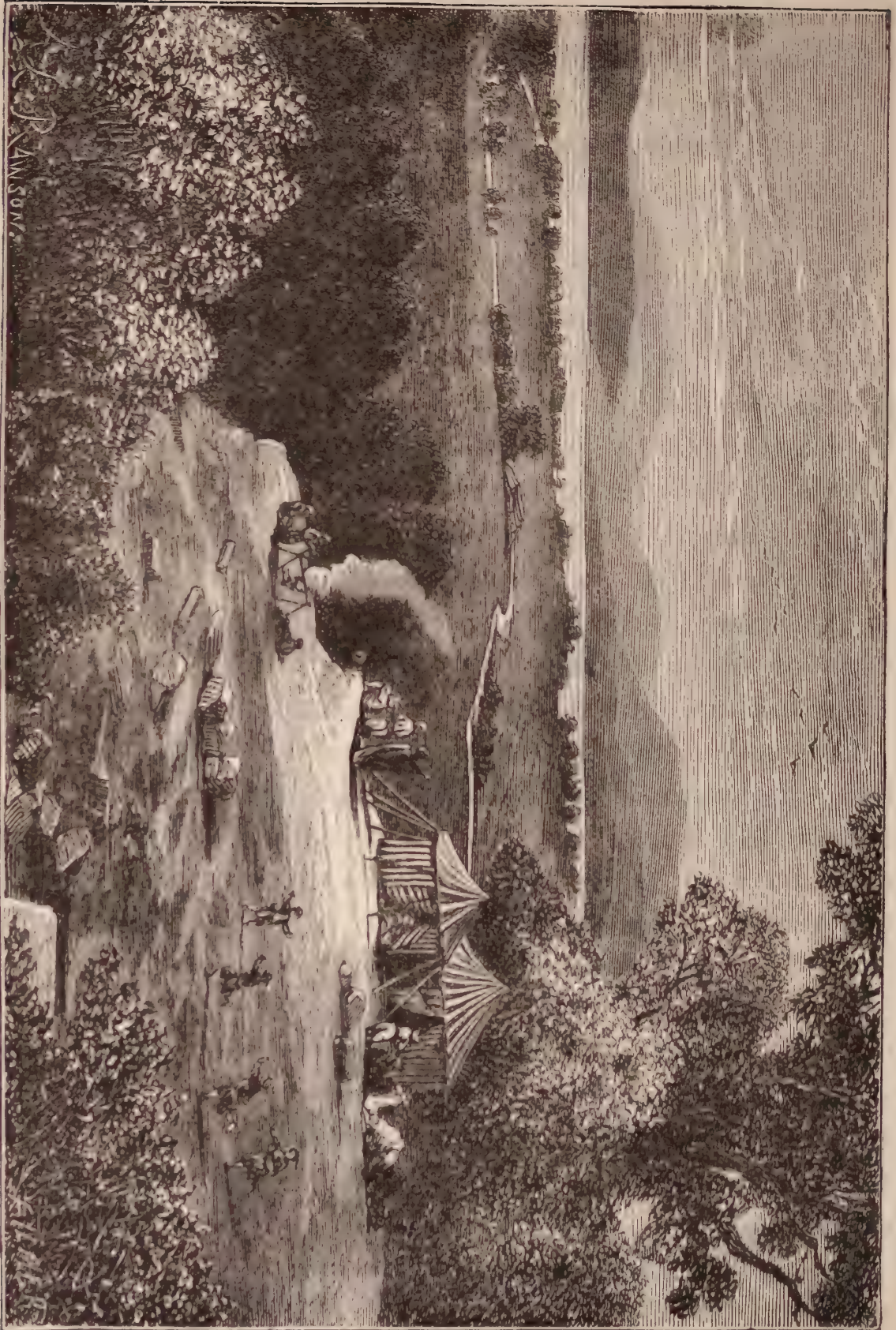
If Tell Hûm be accepted as Chorazin, it follows that Et-Tâbighah must be Bethsaida, which must have been situated on the shore of the lake between Chorazin and Capernaum. This is Dr. Robinson's view. Captain Wilson pays no attention to Tâbighah, and locates Bethsaida at Khan Minyeh. Dr. Robinson, however, regards 'Ain et-Tîn as the fountain of Capharnaum of Josephus. Lightfoot, and Drs. Wilson and Porter accept Tâbighah as Bethsaida. The Scripture narrative, though it does not definitely locate any of the three cities, evidently favors this conclusion. After the Lord had sent the multitude away after feeding them near Bethsaida-Julias, he directed the disciples to enter their boat in order to cross over "to Bethsaida," according to St. Mark (vi. 45-53), "toward Capernaum," according to St. John (vi. 17-25). This seems clearly to indicate that both places were in the same direction. "It was probably their design," says Dr. Porter, "to go first to Bethsaida, and thence to Capernaum." The storm arose and baffled the efforts of the disciples, who were joined by Jesus during the night, who came to them walking on the sea, as we have seen. He entered the boat, and immediately, according to St. John, "the boat was at the land whither they went" (vi. 21). St. Matthew (xiv. 31) and St. Mark (vi. 53) say, "they came into the land of Gennesaret." The next day the people who had been with Jesus at Bethsaida-Julias crossed the lake in search of Him, and found Him at Capernaum. "This testimony," says Dr. Robinson, "shows that the disciples left the northeast quarter of the lake to go to Bethsaida or Capernaum, that by the violence of the wind and waves they were driven out of their course, and landed early next morning in the tract of Gennesareth, or, as John

says, 'the *land* whither they went ;' and that during the day Jesus repaired to Capernaum, where the people who had followed found him. It follows, as a necessary conclusion, that Capernaum and Bethsaida were situated near to each other, on the shore of the lake, and in or adjacent to the plain of Gennesareth. It follows also, from the circumstances, almost as conclusively, that they were on the northern border of this tract."

On the west of Tâbighah, a bold rocky promontory juts out into the lake, putting an end to the beach here, as has been stated. The road leads over this by a cutting in the face of the cliff. From the summit of the cliff which rises from the water, there is a slope to the westward to a green meadow. A fountain lies at the edge of this meadow not far from the water's edge, and is shaded by a large fig-tree.

This is 'Ain et-Tîn, "the fountain of the fig." A few old foundations stand beside it, and from it, stretching along the lake for about three miles, spreads out a green crescent-shaped plain, about one mile wide in its broadest part. This is called by the Arabs El-Ghuweir, "the little Ghor." It is "the land of Gennesaret" (Matt. xiv. 34 ; Mark vi. 53) of the New Testament. It is a tangled thicket of nubk and oleander along the shore. At its southern end is Mejdél, the ancient Magdala, behind which a steep hill rises. The plain is thickly covered with brushwood. A few isolated cleared spaces are cultivated in corn by the Arabs, who depend upon the winter rains for its growth. In ancient times the plain was watered by irrigation from the fountain of Tâbighah or Capharnaum, and was the garden spot of the lake country, equalling, if it did not surpass, the plain of Damascus. Josephus speaks of it in glowing terms.

About 300 yards west of the spring of et-Tîn, under the western brow of the cliff, is a ruin, known as Khan Minyeh. Thus it has been called for about three centuries. It was built for the accommodation of the caravans between Egypt and Damascus, but has long been in ruins. South of the



khan, and extending down to a little bay upon the shore, are a number of shapeless heaps, marking the ruins of an ancient town. "There are here," says Dr. Robinson, "remains enough not only to warrant but to require the hypothesis of a large ancient place. That no definite traces of large public edifices now appear is readily accounted for by the neighborhood of Tiberias, whither the stones may easily have been carried off by water, and also by the fact that for centuries the place has been subjected to the plough."

Dr. Robinson places the site of Capernaum at Khan Minyeh. He supports his identification by an argument which seems to be unanswerable, except in this, that he makes 'Ain et-Tîn the fountain of Capharnaum. The argument is too long to be inserted here, and it cannot well be condensed. Dr. Robinson shows that "the land of Gennesaret, so called, was, in the days of our Lord and Josephus, a definite and well-known district;" and this district, he shows, was the plain of El-Ghuweir, an identity, indeed, which has never been questioned. He then shows that "the cities of Capernaum and Bethsaida were situated in, or adjacent to, the tract of Gennesaret." This portion of his argument we have already quoted in establishing the identity of Tâbighah with the Galilean Bethsaida. He argues also that the fountain of Capharnaum, which Josephus says watered the plain of Gennesaret, was 'Ain et-Tîn. This is the weak point of his argument; but the general force of his views is not weakened. Captain Wilson has shown, as we have seen, that the plain of Gennesaret (El-Ghuweir) was watered by the fountain of Tâbighah in ancient times by means of an aqueduct, and that this latter fountain was the true Capharnaum. The strength of Dr. Robinson's argument rests upon the identity of the plain, and is thus unshaken. In conclusion he shows that "the circumstances which fix the site of Capernaum within the tract of Gennesaret show conclusively that it could not have been located at Tell Hûm;" and that

“a train of historical notices, extending down to the seventeenth century, seems to fix continuously the site of Capernaum at Khan Minyeh.” The reader will find these views stated at length in the third volume of Dr. Robinson’s *Biblical Researches*, sect. viii. pp. 348–361.

If Khan Minyeh be the true site of Capernaum, it becomes at once one of the most interesting of all the localities of the Holy Land. Capernaum was the chosen home of Jesus after His rejection at Nazareth. No other place was honored so much with His presence ; no other witnessed so many of His wonderful works. Not even Jerusalem was thus honored. Capernaum is called by St. Matthew (ix. 1) “His own city.” Here He healed the demoniac in the synagogue (Mark i. 21–28), cured the mother of Peter’s wife (Luke iv. 38–41), healed the paralytic (Matt. ix. 2–8), called Matthew to be His disciple (Matt. ix. 9), healed the centurion’s servant (Luke vii. 1–10), raised the daughter of Jairus from the dead (Mark v. 32–43), and obtained the tribute-money from the mouth of a fish (Matt. xvii. 24–27). Many of His most memorable sayings were uttered in and near the city. At the feast given to Him by Levi (Matt. ix. 10–17) He laid down the true law of fasting. Here also He showed the hypocritical Pharisees the hollowness of their pompous formality (Matt. xv. 1–20), and showed to the people who sought Him the true “bread of life,” which was able to sustain them unto everlasting life (John vi. 22–71). Here also He gave to His disciples His beautiful rules of humility, forbearance, and brotherly love. (Mark ix. 33–50.) In the vicinity of Capernaum He delivered the Sermon on the Mount, and related the parables of “The Sower,” “The Tares,” “The Hidden Treasure,” “The Pearl of Great Price,” and “The Net Cast into the Sea.” (Matt. xiii.)

And yet, in spite of all these mighty deeds and gracious words, the three cities rejected the Lord Jesus, and drew upon themselves the terrible doom which He pronounced upon them: “Woe unto thee, Chorazin! woe unto thee,

Bethsaida ! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down unto hell ; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee." (Matt. xi. 21-24.) Terribly has a part, at least, of this doom been fulfilled. The sites of Tyre and Sidon are known, but the places where the three proud cities, so highly honored by the presence and works of the Lord, once stood, can only be conjectured. Every trace of them has passed away.

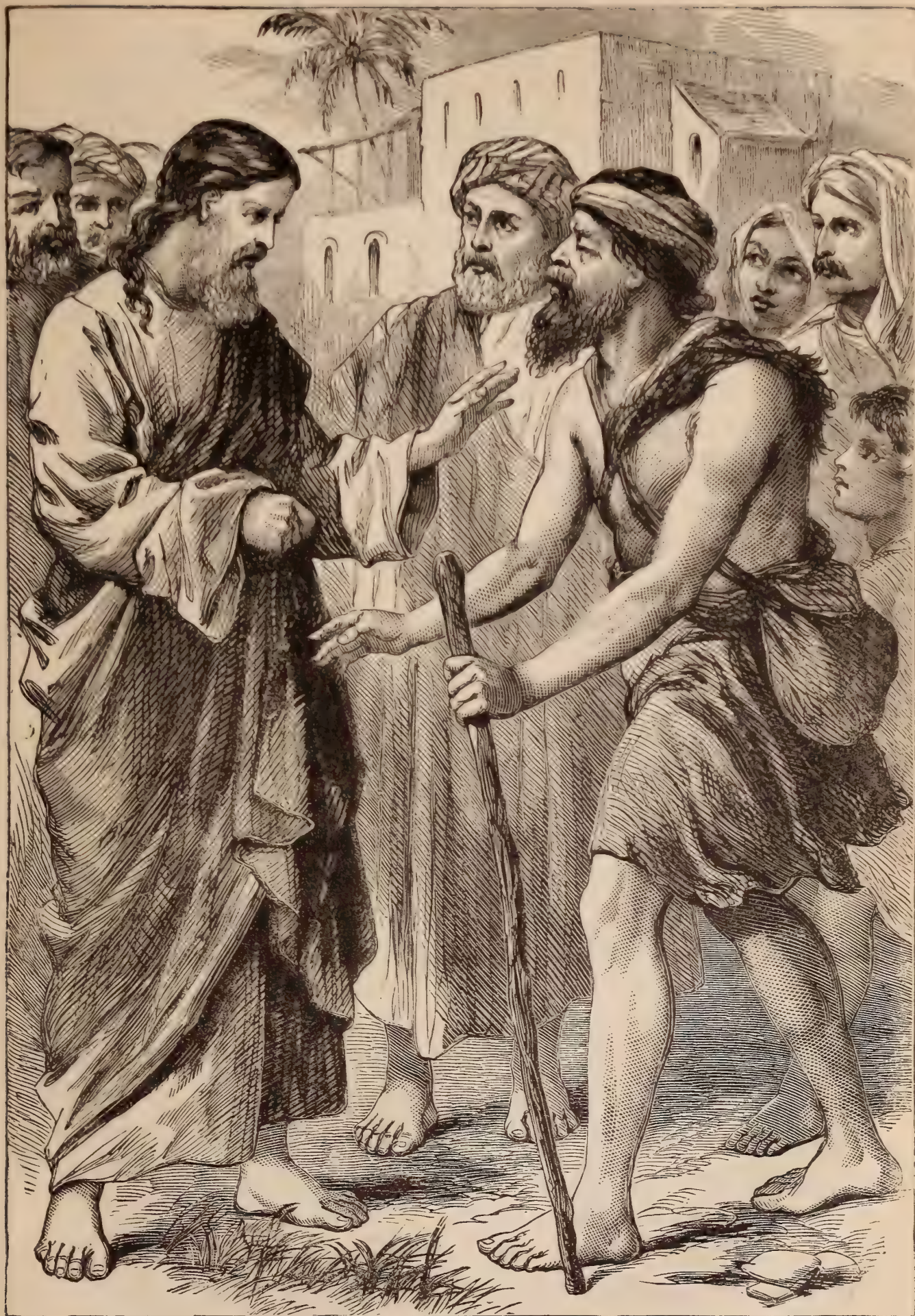
At the southern end of the plain of Gennesaret is a heap of ruins, now called Mejdél. A few miserable hovels stand here, and are still occupied, and in the midst of these is the ruin of a tower of modern construction. On the shore, and extending in the direction of Khan Minyeh, are several mounds of rubbish. This wretched hamlet marks the site of the Magdala of the New Testament—the birth-place and home of Mary Magdalene, out of whom Jesus "cast seven devils"—or cured her of madness—and to whom He appeared immediately after His resurrection.

An hour's ride along the coast brings the traveller to Tiberias, but there are other sites not far distant from Mejdél which are richly worth visiting. The first of these is 'Ain el-Mudawarah, to the west of Mejdél, which is reached in about a quarter of an hour. 'Ain el-Mudawarah, "the Round Fountain," lies in Wády el-Hamâm, about a mile from its mouth. It rises at the base of the western hills, is enclosed by a stone wall, and is carried off by a canal for the irrigation of the plain. It lies in the midst of a thicket of nubk, oleander, and other shrubs. The fountain is about one-third as large as Et-Tâbighah ; the water is sweet, and

risers at a temperature of 73° . There are no traces of ruins near the fountain. Mr. Tristram makes 'Ain el-Mudawarah the fountain, and its immediate vicinity the site of the city of Capernaum. Captain Wilson well says in meeting this view: "It seems to me that there must have been something remarkable about this fountain of Capharnaum which called for notice; and, on comparing the description of Josephus with what is known of the ground, we find that there is nothing peculiar about the Round Fountain or 'Ain et-Tîn, while there is at Et-Tâbighah a large spring, the water of which is raised by artificial means, and carried across the low ground, and round the cliff of Khan Minyeh by a striking piece of engineering, at a sufficient altitude to irrigate the whole plain of Ghuweir from end to end. Had the Round Fountain ever watered the plain, there must have been some traces left of the aqueducts which conveyed the water; nothing of this kind could, however, be seen. The supply of water from this spring is now not sufficient for irrigation, and the land close to it is irrigated by water brought from the streams which run down Wádies Hamâm and Rududiyeh. It may be said that the volume of water was formerly greater; but it is hardly probable that, if such had been the case, the labor and expense of making the aqueduct from Et-Tâbighah would have been incurred." *

Dr. Tristram lays great weight upon the facts that Josephus states that the fountain of Capharnaum contained a species of fish called the Coracinus, which was also found in the Nile, from which circumstance some of the ancients believed it to be a vein of the Nile; and that he (Dr. Tristram) found several specimens of this fish in the Round Fountain, and one in the lake near Tiberias. As he found none at Et-Tâbighah, he rejects that fountain as the Capharnaum of Josephus. "That the fish lives in the lake," says Captain Wilson, "there can be little doubt; and there is no reason

* *The Recovery of Jerusalem*, pp. 293, 294.



CHRIST HEALING THE BLIND.

why it should not have lived at one time at Et-Tâbighah ; the water is not too hot, for the temperature is only $86\frac{1}{2}^{\circ}$, not greater than the shade temperature of the lake district in summer, or than that of the Round Fountain would be at that time of year. . . . The disappearance of the fish might easily be accounted for by the mills and the aqueducts and dams connected with them, which now all but close any direct passage from the lake to the spring." Besides, the Round Fountain is too far from the lake to have been the site of Capernaum.

About twenty minutes' ride up Wâdy Hamâm brings the traveller to a spot where the cliffs, on each side of the valley, rise almost perpendicularly to a height of about 1200 feet. About half-way up, the face of each cliff is dotted with extensive excavations. The place is called by the Arabs, Kul'at Ibn Ma'ân. Captain Wilson, who made a thorough examination of those on the south side of the valley, thus describes them: "After climbing up the steep side of the valley, we reached a flight of steps, which led to the first tier of caverns ; from this there was a circular staircase to a second row, and higher still were two other sets of chambers inaccessible from below ; we were for some time at a loss to find out how the inhabitants reached their homes, but after a good search found the remains of some rock-hewn steps, which came down through a narrow cleft from the ground above. The caverns are of considerable extent, and those on the same level are connected by narrow passages cut in the face of the rock, the sides next the valley being protected by walls. The mouths of the caverns are closed by masonry, in which a number of basaltic stones, brought from the plain below, are used ; the interiors appear to have been plastered, and there are recesses in their sides which may have been sleeping-places. . . . The series of caverns on the north or left bank of the valley we did not visit, but we made an examination of the ruins on the height above, which were first described by Irby and Mangles. They consist of a thick wall with flanking towers, designed apparently

to prevent an enemy from approaching the caverns from above, and enclose a triangular piece of ground, bounded on two sides by inaccessible precipices. They may perhaps be the fortifications which Josephus says he built to protect the caves."

These caverns were originally the stronghold of a band of robbers. When Herod the Great came to the throne, they were the scourge of the surrounding country. The caves will hold about 600 men, and appear to have been well peopled at this time. Herod at once marched against them, attacked them, drove part of them across the Jordan, and forced the others to take refuge in these caverns, to which he promptly laid siege. "Herod, finding all approach from the valley impracticable, had a number of large boxes prepared, and in these he let down his soldiers, by means of a strong chain, from the top of the cliff. Then ensued one of the most extraordinary fights which perhaps ever took place; the soldiers swinging in mid air, attacked the robbers with fire and sword, or with long hooks tried to pull them out over the precipices; the latter tried, in turn, to break the chains which connected the boxes with mother earth, but all to no purpose—they were completely subdued." After the commencement of hostilities with Rome, Josephus fortified the caves, and used them in his operations in Galilee. Subsequently they were occupied by Christian hermits.

On the northern brow of the wády, and not far from the caverns, are the ruins called Irbid by the Arabs, and which mark the site of ancient Arbela, or Beth Arbel. Arbela, which once stood here, was a place of considerable importance. It was called Beth Arbel in the days of the Israelitish monarchy (Hos. x. 4), and was captured by the Assyrian conqueror, Shalmanezzer. Bachides, the general of the Syrian Demetrius III., also captured it.

From Irbid a rich plain extends westward to the village of Hattin, above which rise the "Horns of Hattin." Tiberias is reached from Irbid in an hour by a good road.

CHAPTER V.

THE HIGHLANDS OF NAPHTALI.

Safed—Commanding situation of the city—The city of to-day—The Earthquake of 1837—The city nearly destroyed—Terrible scenes—Loss of life—The castle—View from it—History of Safed—One of the Holy Cities of the Jews—The schools of Safed—Meiron—Noted tombs—Tell Khuraibeh—Identified with Hazor by Dr. Robinson—Views of Dr. Porter—Tell Harah—Hazor (?)—Kedesh Naphtali—Remains of the ancient city—Meis el-Jebel—Hunin—The Castle—The Plain of Hûleh—Lake Hûleh—Description of the Lake—The Mouth of the Upper Jordan—Discoveries of Mr. Macgregor—The waters of Merom—Scene of Joshua's Victory—Tell el-Kady—The city of Dan—Northern border of Palestine—The source of the Jordan—The story of Dan-Banias—Cæsarea Philippi—Ruins of the ancient city—The Cave—The Fountain—The second source of the Jordan—History of Banias—Visit of the Saviour—Peter's Confession—Castle of Subeibeh—Mount Hermon—Description of it—Scene of the Transfiguration.

FROM Tiberias to Banias, the northern border of the Promised Land, is a three days' journey, embracing about sixteen hours of actual travelling at a leisurely pace. Safed forms the halting-place for the first night, Meis el-Jebel that of the second night, and Banias that of the third. There is a shorter and more direct route by way of Lake Hûleh and Tell el-Kâdy, but it is not as interesting as the longer road by way of Safed, and is not often chosen by travellers unless pressed for time. By this latter road the journey may be made in two days, or in about thirteen hours of actual travel.

From Tiberias the road leads by the lake shore to 'Ain et-Tîn, where it mounts to the higher ground beyond, and for three hours the ascent is continuous, until the high plateau is crossed, and the base of the hill is reached on which is the city of Safed.

Safed stands on a high, isolated hill, or peak, which rises from the northern end of a steep ridge which runs down

toward the south and southwest. "A deep glen sweeps round its northern and western sides, and a shallower one, after skirting the eastern side, falls into the former a few miles to the south. Beyond these, to the northeast, north and west, are higher hills, but on the south the view is open." The summit of the peak is crowned by the ruin of the old castle. The town is without any attraction at all, being half-ruinous and dreary-looking from any point of view. On the western side of the hill, some distance below the summit, is the Jewish quarter. The houses are built up the steep hill-side after the manner of stairs or terraces—one above another. There are two Mohammedan quarters, one of which occupies the southern part of the ridge; the other lies in the eastern valley. The population of the town is about 4000. About one-third of these are Jews; a few families are Christians.

Dr. Robinson thus sketches the city previous to the terrible catastrophe which fell upon it in 1837: "Safed was formerly a busy, thriving place, with a population of eight or nine thousand inhabitants, among whom were some Christians and a large proportion of Jews, chiefly from Poland, though there were also some from Germany, Austria, and Spain. Mohammedans occupied the southern and eastern quarters; their houses were built chiefly of stone, and seem to have more solidity than those of the Jews. The people, or at least the individuals whom we met, appeared to be a more active and enterprising race than those farther south. The young men especially made much more display than we had been accustomed to find. Here for the first time we saw the short, close jacket, with embroidered sleeves hanging loose from the shoulders; the back being at the same time ornamented with strips of cloth of another color. This, with a certain peculiar twist of their white turbans, gave them quite a jaunty air. . . . Around the town are large plantations, and, to my surprise, we found here vineyards. The chief occupation of the inhabitants was for-

merly dyeing with indigo, and the manufacture of cotton cloth.

“The Jewish quarter was far more slightly built, as well as more crowded. Clinging to the steep western declivity below the castle, their houses were often of mud, and stood in rows one above another, almost like the seats of an amphitheatre; so that, in some instances, the flat roofs of one row actually served as the street for those next above. . . .

“Crowning the rocky summit, above the whole town, was the extensive Gothic castle, a remnant of the times of the Crusades, forming a most conspicuous object at a great distance in every direction, except towards the north. Though already partially in ruins before the earthquake, it was nevertheless sufficiently in repair to be the official residence of the Mutesellim. . . . The fortress is described as having been strong and imposing, with two fine large round towers; it was surrounded by a wall lower down, with a broad trench.” *

On the first of January, 1837, the town was laid in ruins by a fearful earthquake which convulsed all this part of Galilee. Shortly before sunset the earth shook with a severe trembling, which took the inhabitants entirely by surprise. The shock was instantly repeated, and was followed by several others. These, occurring within a few minutes of each other, did all the damage; but slight shocks continued at intervals for several weeks to add to the dismay and distress of the people. By the first shocks the castle was completely thrown down, and many of its inmates perished in the ruins. The Mohammedan quarters being more solidly built, and standing on more level ground, were not as much injured; but the Jewish quarter was almost annihilated. The houses being built on the steep slope of the hill, one above another, were quickly shaken from their

* *Biblical Researches*, Vol. II. pp. 421, 422.

foundations, and thrown one upon the other in a confused heap.

The loss of life was immense. Five thousand persons, at least half the population, perished; the principal sufferers being the Jews, nearly 4000 of whom were killed.

The Jewish quarter has been to a certain extent rebuilt, but the town has never recovered from the calamity, and is still in ruins. The rents made in the ground by the earthquake are still shown.

The castle, once an imposing pile, is completely shattered, only a fragment of it remaining. So thorough was the destruction that it is difficult to make out its original form. From its ruined walls an extensive and magnificent view can be had. On the east the view is bounded by the distant Haurân mountains, and extends as far as the mountains of Samaria on the southwest. Beyond Jordan almost the whole of the ancient kingdom of Bashan can be seen. To the south is the lake of Tiberias, lying in its deep bed, and beyond it is the rounded crest of Mount Tabor.

Safed is a comparatively modern city. The high antiquity claimed for it by the Jews rests upon scarcely any evidence at all. There is a tradition that it was the Bethulia of the apocryphal narrative of Judith, but Bethulia "is said to have lain near the plain of Esdraelon not far from Dothaim, and guarded one of the passes towards Jerusalem." Some writers have endeavored to show that it was the "city set on a hill" (Matt. v. 14), alluded to by the Saviour in His Sermon on the Mount. Others have sought to identify it as the Mount of the Transfiguration. According to Dr. Robinson, Safed is first mentioned by William of Tyre, who, in his account of the surprise and defeat of the Christians under Baldwin III., at Lake Hûleh, A. D. 1157, says that the king escaped with difficulty to the castle of Safed on the adjacent mountain. This castle seems to have been founded by the Crusaders to guard their territory against the incursions of the Saracens. Its defence

was intrusted to the Templars. The Christians held it until after the battle of Hattin, but finally surrendered to Saladin after a vigorous siege of five weeks. The Sultan destroyed the fortress, but it was rebuilt in 1240 by Benedict, Bishop of Marseilles. Its defence was again intrusted to the Templars. In 1266 it was taken after a siege of a month by the Egyptian Sultan Bibars, who put the garrison to the sword after their surrender and flayed the prior of the Templars (the commander of the castle) and two Franciscan monks alive. Bibars repaired the castle, placed a strong garrison in it, and established in the town a colony brought from Damascus. From that time until the last century it was one of the strongest places in the Holy Land, and one of the principal fortresses of the north.

Safed is one of the four holy cities of the Jews, ranking in this respect with Jerusalem, Hebron, and Tiberias. As has been said, they believe the Messiah will rise from the Lake of Tiberias, and set up His throne on the heights of Safed. It is not known when the Jews began to settle here. It is evident that it was subsequent to the twelfth century of our era, for Benjamin of Tudela, who visited Meiron, which lies in the vicinity, about 1165, makes no mention of Safed. It may be safely asserted that they did not settle here during the rule of the Templars, which extended to 1266, for they dreaded the haughty Knights too much to approach nearer to them than was necessary. It is probable that they began to settle in Safed about the latter part of the fifteenth, or the early part of the sixteenth century, though there is no satisfactory evidence of this. They increased rapidly in number, and soon made Safed one of the most noted places of Palestine. The sixteenth century witnessed their highest glory. They were possessed of a school of learning, in which taught some of the most famous rabbis of their race. Some of these are yet regarded as among the most learned and famous of Jewish writers. After the introduction of printing, a press was set up here from which their works

were regularly issued. "Safed was to them like another Jerusalem. They dwelt there in great numbers, and had a vast khan like a square fortress, covered with lead, in which many lived, and where there was a fine synagogue. Besides the schools in which the sciences were taught, they counted eighteen synagogues, distinguished by the names of the several nations which possessed them; as the Portuguese, Spanish, Italian, and others." In 1833, though the prosperity of the Jews had greatly declined in consequence of the oppressions of the Mohammedans, thirty persons were regularly employed in the printing-office. The earthquake of 1837, however, destroyed printing-office, synagogues, and dwellings, and from the effects of this calamity the Jews of Safed have not yet recovered.

Safed is connected with Tyre on the sea-coast by a direct road, the distance being between fifteen and sixteen hours.

About two hours northwest of Safed, on a rocky hill, is the village of Meiron, whose history is closely connected with that of Safed, "for the sacredness of its tombs was doubtless the occasion of Safed's being constituted a Jewish colony and a holy city." Here are buried the celebrated rabbis and saints, Hillel and Shammai, who are said to have been principals of schools before and at the commencement of the Christian era. Rabbi Simeon Ben Jochai, to whom is attributed the Kabbalistic book *Zohar*, and several other rabbis are also buried here. The tombs of Hillel and Shammai are said to be in a cavern near by. The other tombs lie in a neatly-kept square enclosure, and each is surmounted by a white cupola. They are modern in appearance, with nothing of the antique about them. The most sacred tomb in the enclosure is that of Rabbi Simeon Ben Jochai, to which the Jews make an annual procession in May in his memory. On such occasions they are said to burn over this tomb their most costly articles, expensive Cashmere shawls being included in the list.

From Safed the road continues to the northward, through

a pleasant wooded country, in which water becomes more abundant. Three hours steady riding brings the traveller to the rocky hill of Khuraibeh, which lies about a mile to the right of the road, on the north bank of Wády Hendâj. From its summit, which is easily gained, there is a fine view of the plain and lake of Hûleh. The summit is covered with ruins, consisting of heaps of stones, and among these are two ruined oil presses. Not an olive tree is to be seen now, but the presence of the presses indicates that it was once cultivated here.

Dr. Robinson identifies Tell Khuraibeh with the Hazor of the Bible, the royal city of the Jabins, the northern Canaanitish kings whose forces were twice defeated by the Israelites. (Josh. xi. 1-13; Judg. iv.) "The Hazor of Naphtali" (Josh. xix. 36, 37), he says, "was obviously the Hazor of Jabin, who gathered many kings together against Joshua to the waters of Merom, the present lake of the Hûleh; but was discomfited by that leader, and Hazor burned with fire. (Josh. xi. 1-13.) This account presupposes that Hazor lay in the vicinity of the lake; and Josephus expressly says that it 'lay over the Lake Semechonitis,' as he names it. At a later period, another Jabin of Hazor oppressed Israel, whose armies were discomfited by Deborah and Barak. (Judg. iv.) The same Hazor, apparently, was fortified by Solomon. (1 Kings ix. 15.) We read, further, that under Pekah, king of Israel, 'Tiglath-pileser, king of Assyria, came and took Ijon, and Abel-beth-Maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali; and carried them captive to Assyria.' (2 Kings xv. 29.) Tiglath-pileser came from the north, and Ijon, Abel, Kedesh, and Gilead are mentioned in the order in which they are known to lie, from north to south. Hence arises a very strong presumption that Hazor, being mentioned next to Kedesh, was not far distant from it towards the south. This again is strengthened by the enumeration of the fenced cities of Naphtali in the reverse order, from south to north, viz.:

‘Hammath, Rakkath, and Chinnereth, and Adamah, and Ramah, and Hazor, and Kedesh.’ (Josh. xix. 35–37.) There is no further mention of this Hazor after the invasion of Tiglath-pileser, except historically by Josephus, as above cited.

“So far as the situation is concerned, no spot could correspond more completely to the *data* above collected than this tell. It overlooks the lake and plain of the Hûleh, being nearly opposite the northern extremity of the former; it is distant one hour from Kedes towards the south, and is in itself a position of great strength. The present indefinite name, ‘Ruins,’ affords no clew. The main objection is perhaps the absence of all appearance of fortifications and of large structures; but it should be borne in mind that the place was destroyed before the Jewish exile, and never afterwards built up, except, according to what now appears, as an agricultural village.” *

Dr. Porter does not accept Dr. Robinson’s identification, and says of it: “The site of Hazor, however, could not have been very far distant. Josephus says it ‘lay over the Lake Semechonitis;’ and two passages of Scripture seem to imply that it lay southward of Kedesh. (Josh. xix. 35–37; 2 Kings xv. 29. *Ant.* v. 1.) It was long the chief city in this region; and its princes appear to have been the acknowledged heads of a large section of the Canaanites. Jabin, king of Hazor, was the planner of the systematic attempt to check the invading Israelites. He collected the various sheikhs from the plains and mountains, and drew them up in battle array by the ‘waters of Merom.’

“Chariots formed the main strength of Jabin’s army. After defeating this powerful enemy, and pursuing them to a distance, Joshua returned and burned Hazor. (Josh. xi. 1–11.) At a later period another Jabin, king of Hazor, oppressed Israel; and the main strength of his army, too, as

* *Biblical Researches*, Vol. III. pp. 365, 366.

marshalled under Sisera, consisted in *chariots*. (Judg. iv. 7.) These chariots could only have been of use in a plain; and there is, therefore, a strong probability that the city of Hazor lay either in the plain or at least so close to its border as to be easily accessible for chariots from it. Tell Khuraibeh is scarcely such a site as would suit chariots. Hazor, I think, must be sought for on the lower slopes of the mountains, along the western or southwestern border of the Hûleh. (Comp. Josh. xix. 35-37, and 2 Kings xv. 29.)

A few years ago, Captain Wilson, R. E., in a survey of the country, made an important discovery, which deserves mention, and may prove to be the true Hazor. "A little more than two miles southeast of Kedes," he says, "on an isolated hill, called Tell Harah, we found the remains of a large city of very ancient date; on the top of the hill were the walls of the citadel, and below a portion of the city wall could be traced. All the buildings are of the same character—rough courses of undressed stones, with the interstices packed with small stones. On the eastern slopes we found the remains of a building with mouldings of a plain, simple character; the surface was covered with broken glass and pottery. I cannot regard this as any other less than the long-sought-for Hazor. Every argument which Robinson adduces in favor of Tell Kureibeh applies with much greater force to these ruins. The position is one of great strength, and overhangs the lake: there are numbers of large cisterns on the hill; and it seems to have escaped the ravages of the crusading period."

Dr. Porter does not accept this identification either, basing his objection upon the impracticability of using here the chariots which constituted Jabin's strength.

An hour beyond Khuraibeh, to the north, is Kedes, the ancient Kedesh Naphtali. It is situated upon a high ridge which pushes out from the western hills in an east-southeasterly direction. The village stands upon the highest point of the ridge, and consists of a few miserable hovels.

The situation is beautiful, and the air pure and bracing. The inhabitants and the people of the surrounding country regard the water of the place as unwholesome. The hill is covered with the remains of ancient buildings, which show that Kedesh Naphtali was a large and well-built city.

Among the ruins are several broken columns, and a number of curious sarcophagi, some of which are now used as water-troughs. The principal ruins lie east of the fountain, and consist of the remains of two large ancient structures. They are built of hewn stones, and show careful workmanship. The easternmost is the largest. Dr. Robinson thinks it was once a Jewish synagogue. The western ruin is smaller. It is a square, measuring twenty-five feet on each side. The main entrance is on the south side, and is highly ornamented. The interior consists of two vaulted chambers which intersect each other at right angles, forming a cross. It is simply but massively built. Dr. Porter thinks it was a Roman structure, or built during the Roman period.

Between these two edifices are several large and curious sarcophagi. They stand parallel to each other on a raised platform about five or six feet high. The one on the western side consists of two sarcophagi cut in a single block of stone, and having a single cover for both. The cover is carved with a representation of a pair of scales. A similar double sarcophagus stands on the eastern side of the platform, with a single one next to it. There was a fourth, but it is gone. All are elaborately carved on the outside with figures and wreaths. These sculptures are now much worn. Captain Wilson made some excavations here, and found a sarcophagus similar to these buried in the ground. The carvings upon it were much better preserved than upon those exposed to the air. They consist, he says, "of a wreath held up at the sides in two folds by nude male figures, and at the corners by four female figures with wings and flowing drapery; the figures have been purposely defaced, but the arms and feet still remain, and the whole is finely sculptured;

after seeing this better preserved one, similar designs can be traced on the others, one of which has a sword and shield cut on it."

About 100 yards east of these is a third building, much larger than either of the others. The eastern front and a portion of the wall still remain. The building is constructed of large smoothly-hewn stones, and the masonry is carefully executed. The central doorway and a smaller entrance on each side are still perfect, and are ornamented with sculptures of wreaths of fruits and flowers. Captain Wilson succeeded in excavating the lintel of the main doorway. He says of it: "On its under side is a large figure of the sun (I think), and over the architrave is a small cornice beautifully worked: it consists of a scroll of vine-leaves, with bunches of grapes; in the centre is a bust, and facing it on either side is the figure of a stag. On either side of the main entrance is a small niche with a hole communicating to larger niches within the building, like a sort of confessional: on one of the niches is part of a figure clothed in a robe, with a spear in the left hand; over one side of the doorway is the figure of an eagle; close to the temple, and evidently belonging to it, an altar with a Greek inscription was found, which I cannot make out."

Kedesh Naphtali was an ancient royal city of the Canaanites, and was subdued by Joshua and assigned to the tribe of Naphtali. It was made a city of refuge for the northern tribes, and corresponds in this respect to Hebron in the south. (Josh. xx. 7.) It was the birthplace and home of Barak, who was living here when summoned to lead the hosts of Israel in the struggle with Sisera. Collecting here a force of 10,000 men of Zebulun and Naphtali, he marched south with them to Mount Tabor, in the plain below which the great victory was won. The upland plain near Kedesh was the scene of Sisera's death, and here Barak found him slain in his sleep by Jael. (Judges iv. 11, 17-21.) "The black tents of the Kurds—strangers, like the Kenites—may

still be seen pitched among the oaks and terebinths that encompass the little plain of Kedesh; proving that after the lapse of 3000 years the state of society in the country is little changed." Kedesh was captured by Tiglath-pileser and its inhabitants carried away captive. (2 Kings xv. 29.) Josephus speaks of it as *Cydoessa*. Benjamin of Tudelœ visited it in the twelfth century. He found no Jews there, but says the place contained the tombs of Barak and several Jewish saints.

From Kedes the road continues to the north across a low plain, which is passed in about twenty minutes. It then enters the hills again, and continues among them for an hour, when it reaches Meis el-Jebel, the halting-place for the second night of the journey. The road from 'Akka to Hâsbeiya passes through this place. Meis el-Jebel is a large and thriving village built on two sides of a ravine. It is beautifully situated on the side of one of the green upland plains which constitute a distinctive feature of the mountains of Galilee. The village is inhabited by the *Metâwileh*, who are civil and obliging to strangers.

Beyond the village the road passes through a finely wooded and pleasant rolling country, which mounts gradually toward the base of the Lebanons. "The road winds through forest-glades and picturesque glens, bordered by the *arbutus* and hawthorn." From the higher elevations extensive views of the country to the westward are obtained—a region of "hill and dale, green valley, and spreading plain, all variegated with the dark foliage of the oak, and dotted with villages. Tibnin is seen in the distance, its castle crowning a conspicuous peak." From the crest of the ridge the plain of the Hûleh is seen throughout its entire extent with the lofty, snow-crowned head of Mount Hermon rising beyond it. From the crest of this ridge there is a steep descent of half an hour to Hunîn, a village of some forty or fifty houses, which stands in a notch in the mountain side. The houses are grouped around a ruined

castle of unknown origin. The castle is a mass of ruins, having been entirely destroyed by the earthquake of 1837, previous to which, though greatly dilapidated, it was occupied by a branch of the family of the Sheikhs of the Belâd Beshârah. The castle was evidently of very ancient date, for the ruins show traces of all sorts of architecture from the Phœnician bevel, the Roman arch, the Saracenic gate down to the modern Turkish fort. Yet nothing is known of the history of the castle, or of the place, although this was evidently the strongest fortress in Northern Palestine. Dr. Robinson thinks it may be identical with Beth-Rehob (Judges xviii. 28), which is probably the same as the Rehob mentioned in the account of the search of the Hebrew spies (Num. xiii. 21.)

The ruined castle looks down upon the plain of Hûleh, commanding a fine view of it, and from its northeastern portion Lake Hûleh may be seen.

Lake Hûleh is a small sheet of water, nearly triangular in form, lying a few miles below the sources of the Jordan. It is about four miles long, and three miles broad; and occupies the southern end of a plain or basin fifteen miles long by five miles wide. Around the lake lies a broad margin of marsh, which extends some miles to the north, and is covered with thickets of canes. Beyond this is a wider section of fertile land, extending to the foot of the hills on each side, and almost to the northern end of the basin.

The basin in which the lake and plain lie is called by the Arabs Ard el-Hûleh. It extends from the foot of the slopes which lead up to the base of Mount Hermon to the lower end of the lake. On the west it is enclosed by the highlands of Galilee, and on the east by a high table-land which runs down from the southern base of Hermon to highlands east of the Sea of Galilee. This basin is the receptacle for all the drainage of the highlands on each side of it. It also receives the waters of the Merj Ayûn, an elevated plateau

which lies north of it, and at a higher level, among the bases of the great northern mountains. It thus receives a large volume of water besides that which is poured into it by the upper Jordan, and which it discharges into the Jordan at the mouth of Lake Hûleh. The eastern and western branches of the Jordan unite near the upper end of the plain, and then flow southward, first through a rich cultivated tract, and then through a swamp and thicket of reeds, through which the river enters Lake Hûleh. The fertile portion of the plain is cultivated, partly by the Bedawîn, who encamp upon it, and partly by some of the Lebanon Sheikhs and some merchants of Damascus. These last employ laborers to till the ground, which is surprisingly rich, allowing them a share of the produce. "These are the modern representatives of the merchant princes of Phœnicia, who planted their agricultural colonies at Laish." (Judges xviii. 7, 10.)

The lake, which occupies the southern portion of the plain, offers many obstacles to a satisfactory exploration. Every traveller but one has seen it from the western shore, from the heights which overlook it. Some of these describe its waters as clear and sweet. Dr. Robinson says the water "is stagnant and impure, with a slimy look." Frogs, ducks, wild fowl, and leeches abound in the lake and the swampy country around it, and the reed thickets are said to be tenanted by wild boars.

The entrance of the Jordan into Lake Hûleh is hidden by the reeds from which the river emerges. It has been variously located by different travellers, but according to the statement of Mr. J. Macgregor, who entered and examined it, the river enters the lake on its northern side and near the western shore. A line drawn west from the southern extremity of the western point of land at the river's mouth passes immediately south of Mellaha, which is about a mile and a half west of this mouth in an air line.

In January, 1869, Mr. Macgregor embarked on Lake

Hûleh in his canoe, the Rob Roy, and explored the lake and the river in every part to which his little boat could penetrate. His account of his discoveries is both interesting and important. We quote the following:

"Where does the Jordan run to when it hides its dark stream after Zwur? Vandevælde's map boldly marks it on the east of the marsh, and most other maps do the same. Dr. Tristram, the traveller who has written of it after dwelling longest here, says that Jordan's course can be clearly distinguished on the east.* More cautious myself, perhaps, in tracing rivers than those who have not to get a boat through the imagined channel, I could not discern any sign of a stream on the east part of Hûleh, and for the good reason, as was afterward proved, that no river at all goes there. . . .

"Next day was devoted to a strict examination of the northern side of Merom, and very soon on turning into one of the deep bays in the papyrus, I noticed a sensible current in the water. In a moment every sense was on the *qui vive*, and with quick beating heart . . . I entered what proved to be *the mouth of Jordan*. At this place the papyrus is of the richest green, and upright as two walls on either hand, and so close in its forest of stems and dark recurving hair-like tops above that no bird can fly into it, and the very few ducks that I found had wandered in by swimming through chinks below, were powerless to get wing for rising, and while their struggles agitated the jungle, and their cackling shrieks told loudly how much they wished to escape from the intruder, the birds themselves were entirely invisible, though only a few yards from me all the time. But they were safe enough from me, . . . for in no part could I ever get the point of the Rob Roy to enter three feet into the dense hedge of this curious floating forest.

* *Smith's Dictionary of the Bible* says, the Jordan "enters the lake close to the eastern end of the upper side."

“The Jordan’s mouth is here one hundred feet wide, and it is entirely concealed from both shores by a bend it makes to the east. The river thus enters the lake at the *end* of a promontory of papyrus, and one can understand that this projection is caused by the plants growing better where the water runs than in the still parts, so that the walls or banks of green are prolonged by the current itself. Once round the corner, and entering the actual river, it is a wonderful sight indeed. The graceful channel winds in ample sweeps or long straight reaches, in perfect repose and loneliness, with a soft beauty of its own.”*

Mr. Macgregor made another interesting discovery during this voyage, namely, that the “whole jungle of papyrus,” which he describes above, “*was floating upon the water*, and so the waves raised by the breeze were rocking the green curtain to and fro.” This curious growth he describes as follows: “There is first a lateral trunk lying on the water, and half submerged. This is sometimes as thick as a man’s body, and from its lower side hang innumerable string-like roots from three to five feet long and of a deep purple color. It is these pendent roots that retard so much of the surface current where the papyrus grows. On the upper surface of the trunks the stems grow alternately in oblique rows; their thickness at the junction is often four inches, and their height fifteen feet, gracefully tapering until at the top is a little round knob, with long, thin, brown, wire-like hairs eighteen inches long, which rise, and then, recurving, hang about it in a thyrsus-shaped head. The stem, when dead, becomes dark-brown in color, and when dry, it is extremely light; indeed, for its strength and texture, it is the lightest substance I know of.”† Lake Hûleh

* *The Rob Roy on the Jordan*. By J. Macgregor. New York: Harper & Bros. 1870. pp. 282, 286, 287. The reader is referred to this work for a most interesting account of the Jordan.

† *The Rob Roy on the Jordan*, p. 295.

contains the largest collection of papyrus in the world, and is remarkable as the only place yet discovered where it grows in the singular manner described above.

Respecting the depth of the lake, Mr. Macgregor writes: "The lake lies quite close to the hills on the Bashan side, but, strangely enough, the water is not so deep there as on the west, near the plain of Mellaha. To test this, I ran oblique lines and sounded every fifty strokes (and sometimes twice as often). . . . The result may be stated generally that Hûleh Lake has an average depth (in the winter time) of about eleven feet. By Jordan's mouth, on the northern edge, it is twelve feet, and for some way up the channel. In a few places (and these principally close to the west bank) the depth is fifteen feet, once it was seventeen feet deep, but in no part of the whole lake did I find three fathoms of water." *

Lake Hûleh is first mentioned in the Old Testament as the *Waters of Merom*, in the account of the victory gained by Joshua over Jabin, king of Hazor, the head of the northern confederation of Canaanitish kings, formed by Jabin for the purpose of expelling the Israelites. The scene of the conflict was probably on the southwestern side of the lake, near the banks of the Hendâj. After the battle, Joshua pursued the beaten enemy, scattering them to the east and west, and then returned and captured Hazor, and put Jabin to death. (Josh. xi. 6-10.) Josephus refers to the lake under the name of Samochonitis, or Semechonitis. The Arabs call it Bahr Hûleh.

From Hunîn, the road descends to the plain of Hûleh by a steep and difficult track, which winds among the jagged rocks and dwarf oaks until the plain is reached. The plain is here broken and rocky, and rises towards the north. The road crosses it towards the northeast, and in about an hour and three-quarters after leaving Hunîn the deep ravine is

* *The Rob Roy on the Jordan*, p. 309.

crossed, through which the Nahr Hasbany sends its little stream to the Jordan. In forty minutes after passing this ravine, the traveller arrives at Tell el-Kâdy, "the hill of the judge," the northern frontier city of Israel, and the Dan of the Scriptures.

The tell is oblong, measuring 300 yards from north to south, and 250 yards from east to west. The eastern and western slopes are very irregular, and towards the northwest it falls away, and assumes a cup or bowl-like form. It resembles an extinct crater, and is believed by Drs. Robinson, Wilson, Thompson, and other writers, to be of volcanic origin. This formation was first noticed by Dr. Thompson. The hill rises to a height of about twenty-five feet, and overlooks the whole plain to the southward.* The hill stands nearly half-way between the eastern and western boundaries of the Hûleh plain, and nearly in a line with the western base of Mount Hermon. The summit forms an area of several acres, and is partly cultivated. There are very few traces of the ancient city remaining. A large part of the hill is thickly covered with a stout growth of weeds and bushes, which cannot be penetrated. It is possible that these may hide some ruins which have thus escaped notice.

But the principal attraction of the tell will always be the great fountain which bursts forth from the western base of the hill, issuing from a broken mass of rocks. At first the waters stand in a large pool, fifty or sixty yards wide, and then go rushing down the slope to the southward in a stream of considerable size. Another and a smaller fountain bursts out from the hill on the southwest side, and joins the stream from the main fountain a short distance below. These two fountains form the principal source of the Jordan, and the larger fountain and the river are called by the Arabs el-

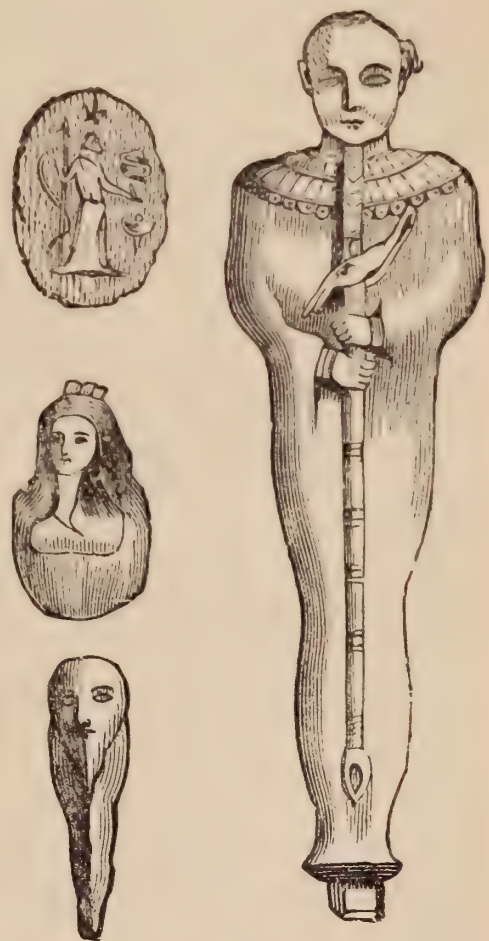
* This is the measurement of Lieut. Anderson, R. E., who was engaged in the Palestine Survey of 1865. Dr. Robinson estimates the height at 30 or 40 feet; Dr. Porter, at 80 feet.

Leddân, which is perhaps some Arab corruption of Dan. At the point where the streams from the two fountains unite, they form a large pool 150 yards wide, triangular in shape, and bordered by bushes. From the apex of this triangle, the river flows off to the southwest across the plain. Josephus calls this the Lesser Jordan, but it is twice as large as the tributary which comes down from Banias, and three times as large as the northern branch which rises in the Lebanon near Hasbeiya. Modern geographers are, therefore, right in calling this fountain the principal source of the Jordan.

The smaller fountain is shaded by a noble oak. Close by is the tomb of some Mohammedan saint, profusely decorated by the Bedawîn with pieces of old rag. The stream issuing from this fountain turns two mills, and has power enough to spare for more. It would be considered quite a large fountain but for the proximity of the other, which is probably the largest fountain in Syria. The fountains lie about 640 feet above the level of the sea.

The city which originally occupied this hill was an agricultural colony of the Phœnicians, and was called Laish. It was here that Abraham came up with the Bedawîn princes that had sacked Sodom and captured Lot. He "pursued them unto Dan," and in a night attack defeated them, and recovered the prisoners and the booty. He then drove them as far as the vicinity of Damascus. (Gen. xiv. 14, 15.) After the conquest of Canaan, the tribe of Dan, becoming too numerous for the small territory assigned them, sent five spies to the north of the inheritance of the other tribes, with orders to find a suitable place for a settlement. They "came to Laish," where they found the people dwelling in easy security, careless of the rest of the world, and dreading no enemies. They were so much pleased with the situation that they returned to their countrymen and reported in favor of it. Accordingly 600 men started from the Danite cities of Zorah and Eshtool in the south, and marched north-

ward. They stopped on the way at Mount Ephraim, and stole the carved image, ephod, and teraphim of Micah, and enticed his priest to go with them. They surprised and captured Laish, changed its name to Dan, established themselves and their families there, and set up the graven image they had stolen from Micah, and thus established a sanctuary for themselves, independent of that at Shiloh. The priest whom they had brought with them was the grandson of Moses, a circumstance which shows that the emigration must have occurred immediately after the conquest. The city of Dan thus became the northern limit of the Promised Land in this quarter, and is commonly mentioned as such, the usual description of the extent of the country being from "Dan to Beersheba." (Judg. xx. 1; 1 Sam. iii. 20.) After the rupture of the kingdom of Israel, Jeroboam erected a temple here, and set up a golden calf, thus establishing a sanctuary for the convenience of those who did not care to make the pilgrimage to Bethel. (1 Kings xii. 28-33.) It was conquered with the other northern towns by the Assyrians. In the days of Eusebius it was still a small village. It is now deserted.



THE TERAPHIM.

From Tell el-Kâdy the road turns to the eastward, winding across the plain through a forest of oleanders and shrub oaks, mingled with hawthorn and myrtle trees. On the left hand is the southern slope of Mount Hermon, rising majestically from the plain, the lower ridges well-wooded and green, and dotted with little villages. The ride is delightful,

the air pure and bracing, and the scenery magnificent. In three-quarters of an hour after setting out, the road turns up the mountain slope, and in a few minutes a broad terrace is reached, on which stands the village of Banias.

The terrace on which the village stands lies on the southwestern slope of Mount Hermon, and is 500 feet above the plain of Hûleh, which it overlooks as far as to Hunîn, on the southwest. It is triangular in shape, and behind it Mount Hermon rises to an altitude of over 9000 feet, its southern slopes being wooded to the summit. "Two sublime ravines cut deeply into the ridge, having between them an isolated cone more than 1000 feet in height, crowned by the ruins of the castle of Subeibeh. On the terrace at the base of this cone lie the ruins of Cæsarea Philippi. The terrace itself is covered with oaks and olive-trees, having green glades and clumps of hawthorn and myrtle here and there—all alive with streams of water and cascades." A more beautiful and commanding situation cannot be found in Syria.

Back of the terrace, on the north side of the ruins, is a cliff of red limestone, about 100 feet high, forming a part of the western end of the high ridge on which the castle is situated. At the base of this cliff is a cave, the mouth of which is now nearly choked up with fragments of rock and the *débris* of ancient buildings. From within this cave a large fountain bursts forth, breaking through the mass of ruins at the mouth. It is not as striking a spring as that at Tell el-Kâdy, but its waters soon collect into a deep, swiftly-flowing stream of clear water, and circling away amidst lofty trees are soon lost to view in the deep ravine below. Continuing their course to the southwest they unite with the main stream near the village of Mansourah, a few miles below, and form the Jordan. About half a mile below this point the Nahr Hasbâny branch falls in.*

* The Nahr Hasbâny has never been regarded as a source of the Jordan ; and yet in strict truth it is so. It rises on the western slopes of the Anti-

The fountain and the cave were originally a sanctuary of the Canaanites or Phœnicians, and the former was no doubt the parent of the city that stood here. Several Greek inscriptions in the face of the cliff show that a sanctuary of the god Pan once stood here—perhaps within the cave.

The terrace is covered with the ruins of the ancient city of Cæsarea Philippi, which stood here during the Roman period. They “extend from the base of the cliff on the north, to the banks of a picturesque ravine 300 or 400 yards southward. The stream from the great fountain bounds the site on the northwest and west, and then falls into this ravine, so that the city stood within the angle formed by the junction of two ravines. The most conspicuous ruin is the citadel—a quadrangle some four acres in extent, surrounded by a massive wall, with towers at the angles and along the sides. On the east, south and west, the walls are still from ten to twenty feet high, though broken and shattered. The northern and western walls are washed by the stream from the fountain; along the eastern wall is a deep moat; while the southern is carried along the brow of the chasm called Wâdy Za'âreh. This chasm is spanned by a bridge, from which a gateway opens into the citadel. The substructions of the bridge, the gateway and the round corner-towers of the

Lebanon range, and receives the waters of the valley which extends northward from the Hûleh plain. “From the village of Hashbeiya on the northwest, to the village of Shib'a on the northeast of Banias, the entire slope of Anti-Lebanon is alive with bursting fountains and gushing streams, every one of which, great or small, finds its way sooner or later into the swamp between Banias and Lake Hûleh, and eventually becomes part of the Jordan. . . What shall we say to ‘the bold perpendicular rock,’ near Hashbeiya, ‘from beneath which,’ we are told, ‘the river gushes copious, translucent and cool, in two rectangular streams, one to the northeast, and the other to the northwest?’ ”—*Smith's Dictionary of the Bible*. JORDAN. The reader will remember that the stream which descends from the fountain at Tell el-Kâdy contributes more water than either of the other branches. Hence its right to be considered the principal source, though the Hasbany is much the longest of the three branches.

citadel are of high antiquity, being constructed of large bevelled stones. They have been repaired, however, as we learn from an Arabic inscription over the gate, in comparatively recent times. The most striking view of the site and surrounding scenery is obtained from the south bank of Wády Za'âreh, a few paces below the bridge. The chasm is at our feet, with the streamlet dashing through it amid rocks and clumps of oleanders; then we have the old bridge garlanded with creepers and long trails of ferns; then the shattered walls and towers of the citadel; then the wooded slopes around, with the castle of Subeibeh towering high over all. The ruins of the town cover the south bank of Wády Za'âreh, with a portion of the level ground to the west and northwest of the citadel. Great numbers of granite and limestone shafts lie amid heaps of hewn stones. The modern village consists of some forty houses huddled together in a corner of the citadel—that of the sheikh crowning a massive tower at the northeastern angle. Each house has got on its flat roof a little arbor formed of branches of trees; in these the inhabitants sleep during the summer, to escape the multitudes of scorpions, fleas, and other creatures that swarm in every dwelling."

It is believed, as has been stated, that the site was originally occupied by some Canaanitish or Phœnician stronghold and sanctuary. Dr. Robinson is inclined to think it is the site of the city of Baal-gad, which was the northern limit of the conquest under Joshua, and which in the day of the great leader designated the northern border of the land of Israel. (Josh. xi. 17.) "From Baal-gad to Mount Halak, that goeth up to Scir" (Josh. xii. 7), conveyed to the Hebrew of that day the extent of the land, as did the expression "from Dan to Beersheba" at a later period. When the Greeks came into this region, and established themselves here, they were naturally attracted by the grotto and its noble fountain. Here they erected a shrine to their sylvan god Pan, and from this the place was called *Paneas*.

Its present name, Banias, is simply the Arabic pronunciation of its ancient name Paneas. The Roman successors of the Greeks adopted their religious beliefs, and the worship of Pan was continued by them, the name of the place taking the Latin form of Panium.

Herod the Great, to whom the region was given by Augustus, after having accompanied the Emperor to the sea at the close of his visit to Palestine, built a magnificent temple of white marble at Panium in honor of his imperial master. The temple stood near the cave, probably near the spot where a Mohammedan wely dedicated to el-Khudr (the Moslem St. George) now stands. Dr. Porter thinks the temple stood within the cave, but it seems more probable that it was without it. Later on Philip, "Tetrarch of Iturea, and of the region of Trachonitis" (Luke iii. 1), the son of Herod the Great, rebuilt or enlarged the city that stood on the terrace near the sanctuary, and named it Cæsarea, in honor of the Emperor Tiberius, adding Philippi, in order to distinguish it from Cæsarea on the sea. As Cæsarea-Philippi it is mentioned in the New Testament; but this name took but a slight hold upon the place and people. It continued to be called Paneas, which name still survives in the Arabic Banias. After the fall of Jerusalem Titus compelled his Jewish prisoners to engage here in one of the cruel spectacles of the time with which conquerors graced their triumphs. They were made to fight with each other and with wild beasts in the arena.

To the Christian Cæsarea Philippi is one of the most deeply interesting places in the Holy Land. It was the northern limit of the journeys of the Lord Jesus. He came here direct from Bethsaida-Julias after healing the blind man, journeying most likely up the east side of the Jordan and Lake Merom. The Lord seems to have come to this place in order to escape for a while from popular observation, and to enjoy a brief season of retirement. The popularity which His works and teachings had given Him had

made the leaders of the Jewish church and their supporters His bitter enemies, and they were busy exerting themselves to turn the mass of the people against Him. They had succeeded so well in Galilee that it had become advisable for Him to leave the lake country for a while and seek a more retired place. Cæsarea Philippi was within the dominions of Philip, and for a while at least He could find rest here. He had also reached an important period of His ministry, and it was necessary to prepare the disciples for the ordeal through which they were all to pass. He had brought them here, where, uninterrupted, He could test them. He began His work by asking them what was the popular conception of His character, and followed up this inquiry by the home question, "Whom say ye that I am?" Peter instantly replied with the words which showed that the truth had been revealed to and was understood by him. (Matt. xvi. 13-16.) Then followed the sublime scene of the Transfiguration, on the lofty mass of Mount Hermon—the solemn and mysterious preparation for the great sacrifice which now began to loom up before the Saviour.

Reference has been made to the castle of Subeibeh, which stands on the ridge above Banias. It is one of the largest and most imposing ruins in Syria. It is distant from Banias about an hour's ride, and stands on a narrow ridge about 1000 feet above the town. On the northern side of the ridge is a ravine 800 feet deep, called Wâdy Khushâbeh, about 800 feet deep, and on the southern side is a wider and equally deep gulf. On the eastern side a narrow pathway winds up the ridge amid broken masses of rock, and leads to a small gateway in a round tower near the southwest angle of the ruin. The castle is about 1000 feet in length, and 200 in breadth in its widest part. It follows the irregularities of the ridge, and is somewhat like the figure eight in shape. The interior of the castle is an uneven area of four or five acres. In some places the natural rock is higher than the walls, and is excavated in large cisterns which once contained an ample

supply of water for the garrison. The western end of the fortress is the lowest, and overhangs the town and the region below. It is heavily built, and contains some of the best work in the whole edifice. The stones are carefully bevelled, and are massive in size. Several of the towers in the southern wall are built in the same manner. At the eastern end, where the ridge is highest, stood the citadel which commanded the whole castle. It is still the best preserved part of the ruin. A strong cross wall separates it from the rest of the castle, and its only entrance is through the lower fortress. Its massive walls and towers overhang the fearful chasm of Wâdy Khūshâbeh, and from them one may look down into the abyss six or seven hundred feet below. The strongest and tallest towers are located in the citadel. "Not less than one-third of it," says Dr. Robinson, "is ancient bevelled work ; exhibiting a better and more finished bevel, than is perhaps elsewhere found out of Jerusalem."

Dr. Robinson regards the fortress as one of the most ancient in Palestine, "as one of the most perfect specimens of the military architecture of the Phœnicians, or possibly of the Syro-Grecians." In consideration of its distance from Baniyas, over two miles, he does not regard it as intended for the defence of that place, but thinks it older than the town that once stood on the terrace by the fountain. "It was doubtless erected in order to command the great road leading over from the Hûleh into the plain of Damascus. It may have been a border fortress of the Sidonians, to whom this region early belonged." During the Crusades it fell into the hands of the Christians, about A. D. 1130. In 1165 it was captured by Nureddin of Damascus, and from that time was occupied by the Moslems until the sixteenth century, when it was abandoned.

Captain Wilson, R. E., does not admit the great antiquity claimed for the castle by Drs. Robinson and Porter. He says: "It has no signs of the extreme antiquity which has been ascribed to it, and I should not place it earlier than the

eighth or ninth century A. D.” The conclusion of Dr. Robinson, however, is most probably correct.

Mount Hermon, which rises above Banias, is the second mountain in Syria, the loftiest being the highest peak of the Lebanon immediately behind the cedars. It is about 10,000 feet in height, and is an immense mass of limestone similar in formation to the main ridge of Lebanon. From the centre of the ridge, the central peak, an obtuse truncated cone in shape, rises 2000 or 3000 feet, thus soaring above all the surrounding hills, and giving it a grand and commanding aspect. This central peak is entirely bare; not a tree is to be found upon it; and the few thorny, dried-up-looking shrubs which grow along it so closely resemble the rock in color as to be indistinguishable from a distance. The summit is always tipped with snow. In the winter, spring, and early summer, the summit is entirely covered, and resembles a vast white dome lifted up to the clouds. As the hot weather advances, the snow melts, except in the ravines, and this gives the summit a peculiar streaked appearance from below. By the middle of the autumn these have grown thinner, and only a slight trace of snow is seen until November, when the mountain once more puts on its mantle of white.

The name Hermon, by which the Hebrews designated the mountain, was derived, no doubt, from its shape—a lofty conical peak, conspicuous from every direction. The mountain was known as Sirion by the Sidonians, and Shenir by the Amorites, both names signifying “Breastplate.” (Deut. iii. 9.) The Arabs call it *Jebel esh-Sheikh*, “the Chief Mountain,” and *Jebel eth-Thelj*, “the Snow Mountain.” It was the great northern landmark of the Israelites. “The reason of this is obvious. From whatever part of Palestine the Israelite turned his eyes northward, Hermon was there, terminating the view. From the plain of the coast, from the mountains of Samaria, from the Jordan valley, from the heights of Moab and Gilead, and from the plateau of Ba-

shan—that pale blue, snow-capped cone forms the one feature on the northern horizon.”

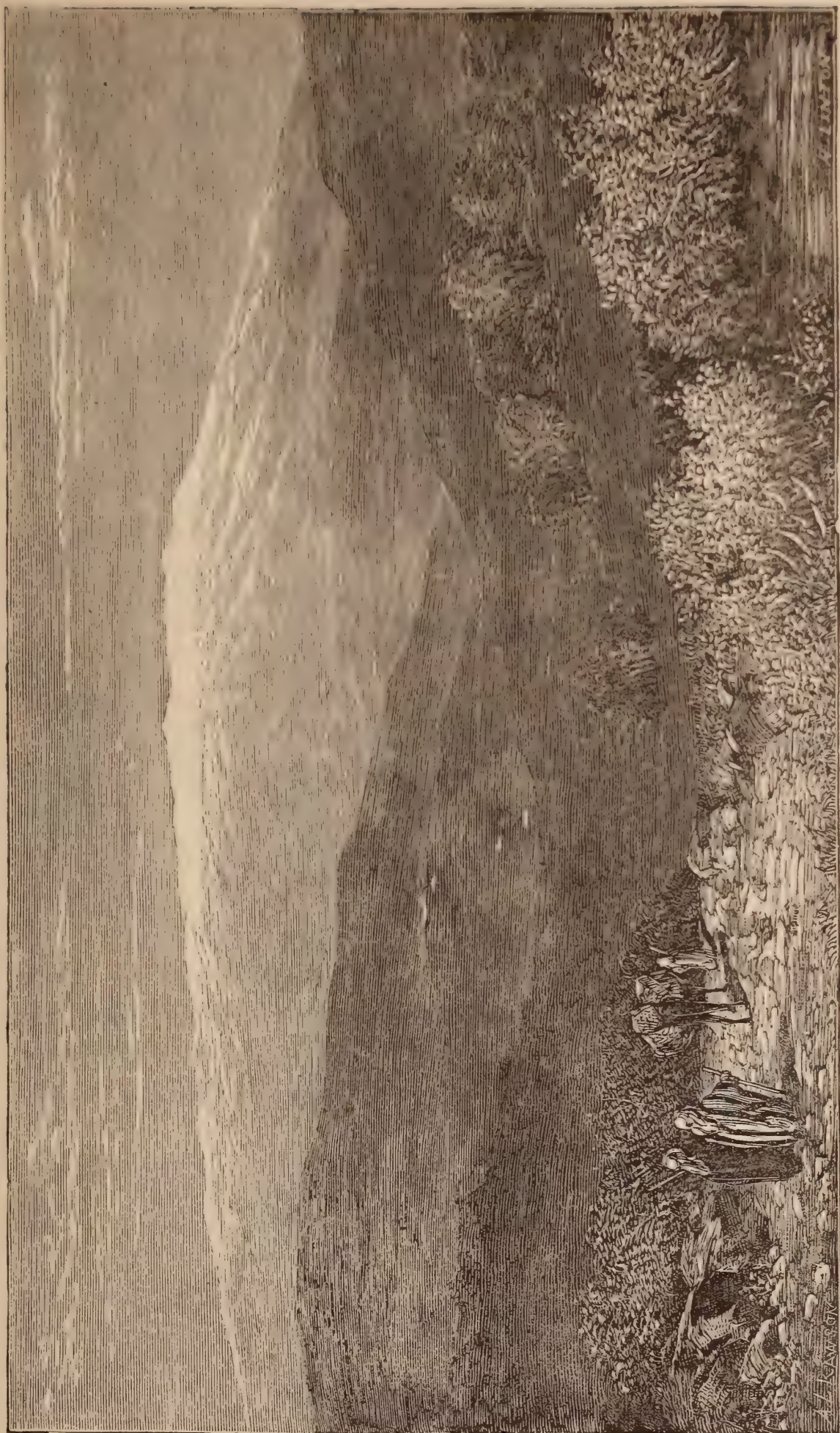
Mount Hermon stands at the southern end, and is the culminating point of the Anti-Lebanon range. It has three summits, “situated like the angles of a triangle,” about a quarter of a mile from each other. The central peak rises high above the others in lonely grandeur, and is the one which gives to the mountain its distinctive character. This central peak is on the north, and commands the ranges of Lebanon and Anti-Lebanon, and the great valley of the Bukâ'a, the ancient Cœle-Syria. The second summit lies south of this, and overlooks the great eastern plain. In a deep glen or basin, immediately below it, and near the village of 'Arny, lie the highest sources of the Pharphar of Damascus. This summit is several thousand feet lower than the central peak. The third lies west of the second, and is lower than either of the others.

On the rock which forms the crest of the second of these summits are the ruins of a small temple. It stands on the verge of a steep cliff which forms the brow of the mountain, and doubtless many of the stones and columns of which it was once composed have fallen over this cliff into the ravine below. The ruins are enclosed in a ring of stones evidently more ancient than the temple itself. Dr. Porter believes that the ruins mark the site of an ancient sanctuary of the Canaanites, or perhaps one of those which the Israelites set up on the high hills and mountains in defiance of the commands of God. (2 Kings xvii. 10, 11.) “Nor are we destitute of historic evidence in favor of this view,” he adds. “In two passages of Scripture the name *Baal-Hermon* is applied to the mountain, and the only reason that can be assigned for the name is that Baal was there worshipped. (Judg. iii. 1; 1 Chron. v. 23.) And Jerome says: ‘It is stated that there is upon its summit a remarkable temple, in which the heathen of the region of Paneas and Lebanon meet for worship.’ ”

The summit of the central peak can be reached by a tolerably good path. The ascent is usually made from the village of Hasbeiya, situated on the western slope of the mountain, and requires six hours of hard climbing. The mountain grows more desolate as the summit is neared, and at last vegetation ceases and the snow line is reached. The view from the summit is grand, embracing all of Galilee, and a part of Samaria in the Holy Land. On the north the great ranges of Lebanon and Anti-Lebanon are seen stretching away, enclosing the valley of the Bukâ'a, the ancient Cœle-Syria (Hollow Syria), between them. Almost every feature of the Anti-Lebanon range can be seen, and the course of its several ridges distinctly marked. Eastward is seen the yellow Arabian plain, broken by several groups of hills, and stretching away to the horizon. On the south is the Lake of Tiberias, from which the Jordan Valley can be traced until lost in the distance, bounded by the mountains of Gilead on the east and those of Samaria on the west. On the west Carmel hides the country farther south, as does the Lebanon range that north of the Ladder of Tyre, but between these two points the coast line is distinct, and beyond them the Mediterranean meets the western sky. The country below is spread out like an embossed map, and the view is almost bewildering in its beauty and grandeur. *

It was somewhere upon this noble mountain that the Transfiguration of the Lord Jesus occurred. It took place immediately after the visit to Cæsarea-Philippi. Six days after Peter's confession we are told that Jesus took Peter, James, and John, "and brought them up into an high mountain apart. And was transfigured before them." (Matt. xvii. 12.) No one standing at Banias, and gazing up to

* Dr. Thompson states that he saw the head of Mount Hermon distinctly from the Dead Sea. "Nor shall I ever forget," says he, "the unexpected appearance of Mount Hermon towering to the sky, far up the Ghor to the north, which convinced me *that Moses saw it also from the mountains of Moab.*" *The Land and the Book*, Vol. II. p. 438.



MOUNT HERMON.

the towering mass of Hermon, can for a moment doubt what "high mountain is meant," or accept the traditional site of the great event—the little height of Mount Tabor. Tabor was far distant, and to reach it within the time specified by the evangelist, would have required constant and unusually rapid travelling on the part of the Saviour and His disciples, who made their journeys on foot. Moreover, Tabor was covered with a village and fortress, and afforded no place suitable for the occurrence of the glorious event. St. Mark's statement (ix. 30) would seem to make it plain that the Saviour did not return to Galilee until after the Transfiguration, and to settle the question in favor of Mount Hermon. Jesus was at the base of the mountain at the time of Peter's confession. The Transfiguration demanded a place of retirement, of unbroken privacy. Hermon offered these advantages, which Tabor did not, and besides was immediately at hand. It was, moreover, a grander and nobler site for such a momentous transaction. Dean Stanley well expresses the conviction which a visit to the mountain works in the minds of intelligent travellers. "It is impossible," says he, "to look up from the plain to the towering peaks of Hermon, and not be struck with the appropriateness to the scene. High up on its southern slopes there must be many a point where the disciples could be taken apart by themselves. Even the transient comparison of the celestial splendor with the snow, where alone it could be seen in Palestine, should not, perhaps, be entirely overlooked."

From Banias there are several routes into Syria, leading to Damascus on the east, to Antioch and Northern Syria, up the valley of Bukâ'a, and to Sidon and the sea-coast, across the Lebanon range. Nearly all modern travellers proceed at once to Damascus, to which city there are several routes; but as we do not design passing beyond the limits of the Holy Land in this direction, Mount Hermon must form the end of our journey.

CHAPTER VI.

THE PLAIN OF SHARON.

A Dangerous Route—Lack of interest in the first stages—Nahr el-Aujeh—El-Haram—The Abu Zabûra—Subterranean Granaries—Cæsarea—Ruins of the Capital of Herod—The Ancient City—Its Glory and Decline—Its connection with the Gospel Narrative—The Crocodile River—A Crocodile in the Kishon—Tantura—Ancient Dor—The Ruins of Athlit—A Singular Relic of the Past—Mount Carmel—The Promontory—The Convent—A Noble Structure—The Carmelites—View from the Convent Roof—The Ridge of Carmel—Scene of Elijah's Sacrifice—A Sublime Spectacle—The Home of Elijah and Elisha—Haifa—The Mouth of the Kishon—'Akka—Description of the Town—The Fortress—Inhabitants—Commerce—History of 'Akka—Last Stronghold of the Christians—Capture by the Saracens—Fearful Scenes—Jezzar Pasha—Attacked by Napoleon—Surrenders to Ibrahim Pasha—Bombarded by the English Fleet.

THE road from Jaffa along the coast to the north passes only a few points of interest, but three of these, Cæsarea, Carmel, and Acre are places which no traveller will omit visiting except under pressure of necessity.

From Jaffa the ride is dull and uninteresting for some hours. The road follows the shore line, at some distance from the beach, along the plain of Sharon. The plain is frequented by the Bedawîn at all seasons, and an escort is necessary as far as Carmel. This is obtained from the Governor of Jaffa, who usually sends a couple of horsemen with parties desiring such protection. These doughty cavaliers have no idea of fighting in case of attack, but they keep the Bedawîn at a distance, as the latter know that in the event of their assailing travellers the "guards" will take to their heels and report the offending tribe to the Pasha of Jaffa, who, in his turn, will drive them from the plain. Thus honesty becomes their best policy where there is a likelihood of being reported.

An hour and three-quarters north of Jaffa is Nahr el-'Aujeh, a dull, sluggish stream in summer, supplied from the fountain of Ras el-'Ain, at the base of the hills about eight miles to the eastward. In the winter a large part of the drainage of the mountains of Ephraim is poured through this stream into the Mediterranean. The stream is passed by an old bridge, and in an hour and a quarter more El-Haram, a small village, lying on the sandy ridge, is reached. It takes its name from the Sanctuary (Haram) or tomb of a famous sheikh of the Derwishes, 'Aly ibn 'Aleim, who once defended the neighboring town of Arsûf against the terrible Sultan Bibars. The legend relates that Aly caught in his hands all the cannon balls fired at the town by the besiegers, and thus brought their efforts to naught. At last, learning that Bibars was a faithful follower of the prophet, and being told that he would be given a splendid tomb at his death by the conqueror, Aly discontinued his ball-catching, and the sultan captured the town. Bibars, true to his promise, built this tomb for the sheikh upon his demise.

Two hours and a quarter farther north, the ruins of this same town of Arsûf are passed. They contain nothing worthy of notice, and are interesting only as marking the site of Apollonia, mentioned by Josephus.

Cæsarea is five and a half hours distant from the ruins of Arsûf, but the road is good, and by making an early start from Jaffa, and pushing on steadily, the entire distance can be accomplished in a single day, and the camp for the night pitched in the vicinity of the ancient capital of Palestine. It will require about ten hours of steady riding, but the road is good, and western endurance is fully equal to the task. Two streams are crossed before the ruins of the ancient city are reached. The most southern is the Nahr Abu Zabûra, which Dr. Thompson believes to be the ancient river Kannah, which formed the southwestern border between Ephraim and Manasseh. "Dr. Robinson," he says, "thinks he

has identified this river with a wâdy now called Kanah, west of Nablûs, which, he says, 'turns southwest, joins the Aujeh, and so enters the sea near Jaffa.' But I can scarcely believe that the lot of Manasseh reached so far south. The text in Joshua (xvii. 9) intimates that the border followed the river Kanah to the sea, which it may have done if this Abu Zabûra is it, but not if the river Kanah became swallowed up in the Aujeh. . . . Kitto makes the river of Arsûf, which enters the sea between Em Khâlid and El-Haram, to



ANCIENT BANQUET.

be the Kanah of the Bible, and this is certainly more probable than that the Aujeh is, but even this seems to carry the border of Manasseh too far south." * The river is easily forded.

From the Zabûra almost to Jaffa a line of singular cliffs borders the road on the east. They are perpendicular, "composed of very thin strata, piled up like *dog-eared paste-board* in a book-bindery; not horizontal, but crumpled,

* *The Land and the Book*, Vol. II. p. 259.

twisted, and bulging out in all possible angles and shapes.' The Arabs call this long line of cliffs *Durb el-Kheît*, the "Road of a Chord," "probably," says Dr. Thompson, "because they stretch in a straight line for so many miles."

A short distance south of the Zabûra, the road passes through the village of Mukhâlid, or Um (or Em) Khâlid, one of the principal villages of the plain, and famous for its watermelons, large quantities of which are shipped by boat to Beyrout and the northern towns. The ground around this village is full of cisterns dug in the earth. They are used for storing grain after it has been winnowed. Such storehouses are quite common along the maritime plain of Palestine, and vast quantities of grain are laid up in them. They are cool, dry, and tightly built. When filled with grain the top is hermetically sealed with plaster, and covered with several feet of earth. This protects the grain from vermin and from the ants. Dr. Thompson says that these ants are "the greatest robbers in the land. Leave a bushel of wheat in the vicinity of one of their subterranean cities, and in a surprisingly short time the whole commonwealth will be summoned to plunder. A broad black column stretches from the wheat to their hole, and you are startled by the result. As if by magic, every grain seems to be accommodated with legs, and walks off in a hurry along the moving column. The farmers remorselessly set fire to every ant city they find in the neighborhood of their threshing-floors."

An hour and a half beyond the Zabûra is the Nahr el-Akhdar, which must also be forded. In about an hour afterwards, the ruins of Cæsarea, now called Kaisariyeh, are reached. They lie close to the water, projecting in several places into the sea. The ruins are enclosed on the land side with a strong wall, dating apparently from the Middle Ages. The space within this wall measures about half a mile in length by a quarter of a mile in breadth. The city built by Herod undoubtedly covered a larger extent of



ANCIENT HARBOR OF CAESAREA.

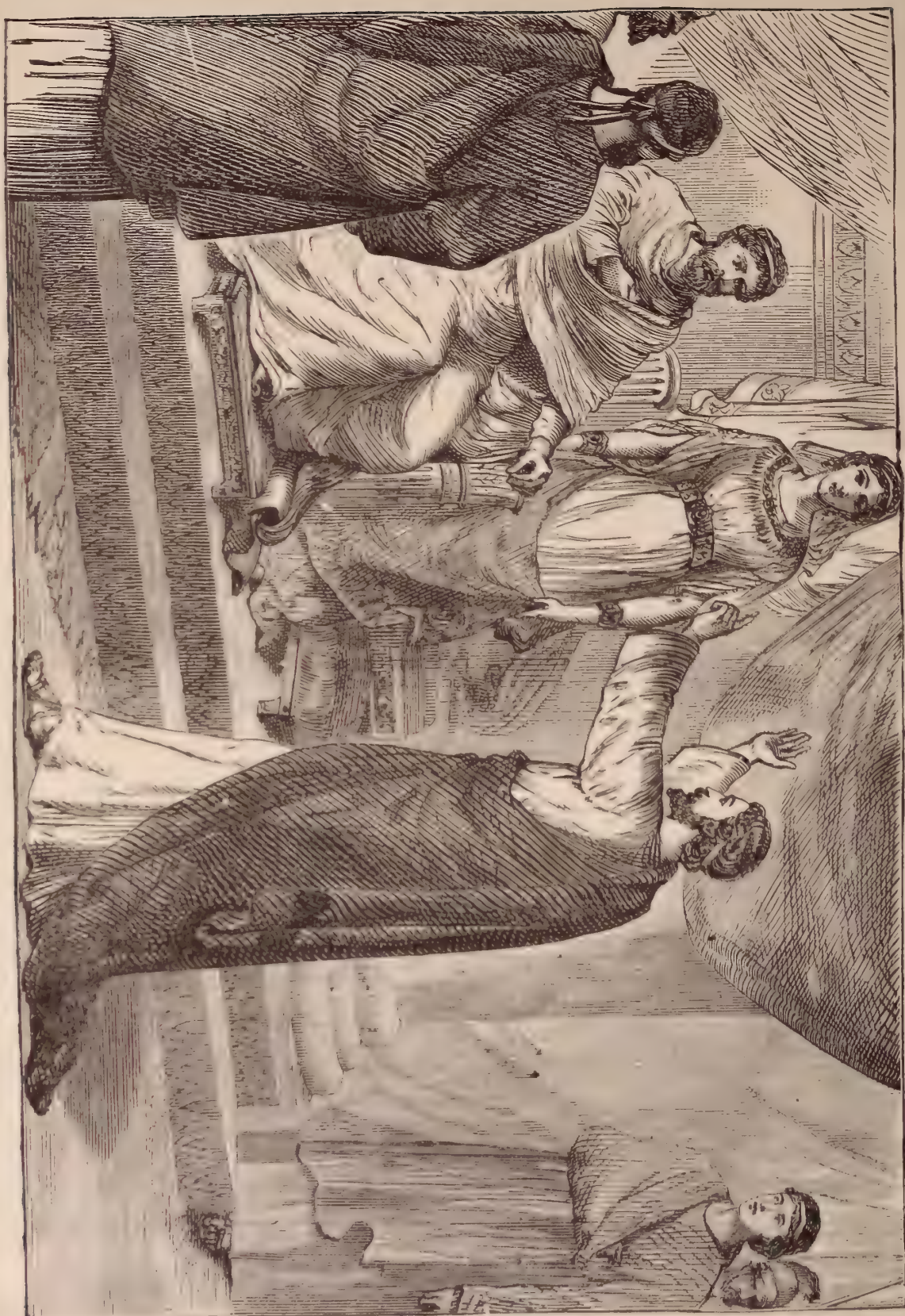
ground than that which stood here during the Crusades, to which date the wall evidently belongs. In front of the wall is a moat, partly choked up with rubbish and sand, and at intervals along its course are ruined towers. The upper part of the wall "is ruinous—the masonry being tumbled over in huge masses like the walls of Askelon. In the interior all is ruin; not a building remains entire; confused heaps of stones and rubbish are seen, with here and there a solitary column, or a disjointed arch, or a fragment of a wall, all overgrown with thistles and brambles. In the southern wall is a gateway still nearly entire; and on a rising ground a little within it stand four massive buttresses, the only remains of the cathedral of Cæsarea. But the most interesting part of the ruins is the old port. It is unfortunately not only destroyed, but a large portion of its walls has been carried off for the rebuilding of 'Akka. The famous mole was a continuation of the southern wall of the city. The ruins of nearly 100 yards of it remain above the water. There has evidently been a strong tower here, intended to guard the harbor. And one wonders how those thick walls have been shattered, and how those huge blocks of masonry have been moved from their places, and how they cling together now, like fragments of rock, worn by the elements and beaten by the surf. Then the immense numbers of granite columns attract attention—here projecting in long rows from the side of the broken wall, and there lying in heaps, half buried in the sand. There are the remains of another mole about 100 yards north. The foundations of both are composed of very large stones, reminding one of those in the substructions of the Temple at Jerusalem; but the superstructure is much more recent, probably not older than the time of the Crusades, and wholly composed of ancient materials."

Beyond the wall the traces of the more ancient city—that of Herod—are not very numerous. A few heaps of rubbish, overgrown with brambles, a number of broken columns

partly covered with sand, alone mark the site of the city in this quarter. On the eastern verge of these heaps runs a low, irregular line of broad sand-hills, shutting out the plain of Sharon from view. Two ruined aqueducts coming from the north to the ruins can be traced for about a mile or more along the shore.

The scene is dreary and desolate beyond description. Not a sign of life is to be seen on any hand. Even the Bedawîn avoid the spot. Nothing but ruins and sand-heaps greet the eye in any direction. But for the broken walls and columns which stand here to attest the former greatness of the place, one could hardly believe that this was once the most splendid city of Palestine, the teeming capital of the province of Judæa.

In the early part of the reign of Augustus Cæsar, there stood on this spot a little castle, called Strato's Tower, built to protect one of the few landing-places on this inhospitable coast. Strabo mentions this tower. Here Herod the Great erected a city which he named in honor of his imperial master and patron. His only hold upon his throne lay in the favor of the Emperor, and this he zealously cultivated by every means in his power. He meant to make it the most splendid city of Palestine, and to give to it a western character which should make it the connecting link between Europe and the East. It was to be, as it became, the principal port of Palestine, affording constant and unrestricted communication with Rome. To effect this, the first necessity was to establish a good and secure harbor. An unsafe anchorage had been used here for a long time; but Herod proceeded to construct a port which was capable of affording shelter against the fiercest storms that blew along the coast. A strong mole or break-water was built out into the sea, says Josephus, by sinking stones fifty feet in length, eighteen in width, and nine in depth, in twenty fathoms of water. On this foundation an immense pier was erected 200 feet in width, according to Josephus, which curved around so as to



PAUL BEFORE FELIX.

shelter the harbor from the southwestern and western gales. A wall and towers defended this pier, and upon it were a broad quay or esplanade, which served both as a promenade and a landing-place for merchandise, and buildings for the accommodation of sailors. A similar structure would seem to have extended from the shore on the north; the main pier starting from the end of the southern wall. This massive break-water enclosed a large double harbor, in which a number of galleys could lie in safety. It was generally full of vessels, both men of war and merchantmen, and the languages of nearly every country bordering the Mediterranean could have been heard upon the broad quay. The entrance to the harbor was from the north. The city extended from the shore to the sand-hills on the east, and was built with care and skill. It was supplied with everything that could make it the commercial metropolis of Palestine, or contribute to its magnificence or the amusement of its people. Herod laid his whole kingdom under tribute to render the city worthy of the proud name he had bestowed upon it. "Above (the sea) the city rose like an amphitheatre in a uniform line of sumptuous palaces. The subterranean arches, for drainage and other purposes, were on so great a scale, that Josephus says there was as much building below ground as above. In the centre stood a great temple dedicated to Cæsar, with two colossal statues, one of Rome, the other of Cæsar. A theatre and amphitheatre, the customary ornaments of a Grecian city, were not forgotten. Cæsarea was twelve years before it was completed." *

Though a port of Judæa, and nominally Jewish, Cæsarea was in reality a Greek city. European ideas and customs always prevailed here. The gods of Greece and Rome were given equal honors with Jehovah, and the majority of the inhabitants were Greeks. Many Jews were among its

* *Milman's History of the Jews*, Vol. II. p. 83.

citizens, but from the first there was a bitter hatred existing between them and the Gentiles. Built as an offering to Rome, Cæsarea became one of the most loyal cities of the empire, and adhered with enthusiasm to the Roman cause



PAUL EXAMINED BY AGRIPPA.

when the Jews took arms for their independence. The outbreak began here, and the Greeks gave evidence of their hatred of the Jews by massacring 20,000 of them in the streets of the city.

Cæsarea figures prominently in the history of the Apostolic period of Christianity. Reference has been already made to this in these pages. St. Philip resided here with his four daughters, and may be styled its first resident missionary. (Acts xxi. 8-10.) St. Peter came here from Joppa, after the vision which had conquered his prejudices, and here baptized the Roman centurion, Cornelius, the first Gentile convert to Christianity. (Acts x. 9-48.) St. Paul was brought to Cæsarea from Jerusalem, to preserve him from the vengeance of the Jews whom he had enraged by his fearless preaching of the cross of Christ, and remained a prisoner here in Cæsarea for two years. It was in the palace of the Procurator that he made Felix tremble by his sublime eloquence. (Acts xxiii., xxiv.) Here, also, the astonished Agrippa, amazed at the masterly argument of the captive Apostle, admitted its force in his memorable remark, "Almost thou persuadest me to be a Christian." (Acts xxvi.) It was from the harbor of Cæsarea that Paul sailed on his final voyage to Rome. (Acts xxvii. 2.) He had already landed here twice before at the close of his missionary tours.

Herod Agrippa I., the grandson of Herod the Great, was a cruel persecutor of the Christian Church, and a worthy successor of his grandfather in cruelty and overbearing pride. In order to ingratiate himself with the Jews, whose territory had been added to his dominions by the favor of Claudius Cæsar, he put the Apostle James to death, and threw St. Peter into prison, from which he was delivered by an angel. Not long after this, he visited Cæsarea, and clad in his splendid robes of royalty, repaired to the theatre, where an immense throng had gathered to receive him. He proceeded to address them, and the multitude, enchanted with the artful flattery of his speech, and dazzled by the brilliant appearance of his royal robes and jewels, shouted in slavish adulation, "It is the voice of a god, and not of a man." "And immediately the angel of the Lord

smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost." (Acts xii. 21-23.)

Cæsarea was the native place and the residence of Eusebius, "the father of Ecclesiastical History." Procopius was also born here in the beginning of the sixth century. Cæsarea continued to be a place of importance until the Mohammedan conquest. In A. D. 635 it passed into their hands, and began to decline. It revived for a brief period during the Crusades, but soon fell into ruin after the downfall of the Latin kingdom.

From Cæsarea, the road leads northward, close to the shore, and in about an hour crosses the Nahr Zurka, a stream of more than usual depth, by a ford. Strabo and Pliny call this the *Crocodile river*, and the natives have a tradition that these animals are still found here, from which they term it *Maat Temsâh*, "Crocodile Water." Whether crocodiles exist here at all, or have ever done so, in size large enough to be dangerous, is a question which has caused no little discussion by travellers. Lamartine thinks that if they exist at all, they must be no larger than lizards. Dr. Thompson says he was informed by a native Christian, and a reliable man, that one had been killed in this river just before his visit in 1857, "eighteen spans long."*

About an hour's distance from the mouth of the river the Zurka is put to an excellent use as a mill stream. "It appears," says Dr. Thompson, "that the river Zurka had here

* Mr. Macgregor, in his account of the voyage of the *Rob Roy* on the river Kishon, states that he encountered a crocodile in that stream. "Within just a foot of my paddle," he says, "and close to my boat, and just by my hand, I saw the nose and mouth of—a crocodile! . . . The nose was dark-gray in color, smooth and rounded, and it stuck out above water. The mouth was open, and the water gurgled out and in. Not the slightest doubt had I that this was the face of a crocodile, though from its position behind me in the muddy water, and because my head was low, I did not see its eyes. A crocodile's head had long been familiar to me, for I had seen, quite near, at least fifty of them on the Upper Nile, and

broken through the rocky ridge, which runs parallel to the shore, and in some remote age this opening was shut up by this powerful wall, thus raising the water twenty-five feet high. This wall is 230 paces long, and twenty feet thick, and the road still passes along its top—the grandest mill-dam I have ever seen. The water falls directly from the top on the wheels below. There are some eight or ten mills now in motion, and many are in ruins, and at least twenty might be ranged side by side below the wall. It is this dam that causes the marsh of Zoar, the whole of which would be effectually drained by simply breaking it down, and many thousand acres of the richest land would thus be regained to cultivation.”

At this river, the plain of Sharon really ends. A range of wooded hills runs out from Carmel to this stream so close to the sea as to leave only a strip of land about a mile or a mile and a half in width between them and the waves, and this decreases in width as the headland of Carmel is neared. The road runs along the sandy beach from the Zurka straight to the village of Tantura, whose ruined tower can be seen from Cæsarea. In half an hour after leaving the Zurka, the river Belka, or Defneh, is forded, and Tantura is reached in half an hour more.

Tantura is a modern village of about thirty substantially-built stone houses, and is a dull, wretched-looking place, with nothing of interest about it. On the north of the

for twenty years the face of one of those I shot has been resting exactly opposite to the seat where this is written. . . . The canoe came close to the shore to examine the muddy shores. There we found numerous foot-prints which seemed to be those of crocodiles. . . . The foot-print of the crocodile is very like the impression made by the human hand if you strike that into the mud, with the wrist lowered and the fingers bent. . . . It being indisputable that the crocodile exists in the Zurka, we are more readily prepared to find it in the river Kishon, which is only about twenty miles north of the Zurka; and indeed the higher tributaries of these two rivers are not five miles apart.”—*The Rob Roy on the Jordan*, pp. 435–439.

modern village are the ruins of the ancient Dor or Dora, consisting of a number of rocky mounds projecting into the sea, and covered with heaps of rubbish, foundations of massive buildings, broken columns, and the like. Among these is a ruined tower of ancient date, about thirty feet high,

which can be seen from any point along the coast between Cæsarea and Carmel. The ruins cover an area about half a mile in length.

Dor was an ancient city of Canaan, and its king was a member of the Northern Confederation, which was crushed by Joshua in the battle by the Waters of Merom. (Josh. xi. 2.) He was conquered, and his territory assigned to the tribe of Manasseh, but the Israelites



WOMAN OF RANK TRAVELLING IN THE EAST.

failed to drive out the Phœnician inhabitants. (Judges i. 27.) The town was the most southern of the Phœnician seaports on the Syrian coast. Its harbor lay on the south side of the modern village, and was sheltered by several low islands.

A low rocky ridge begins at Dor, and runs northward to the headland of Carmel, parallel with the shore. Between

this ridge and the higher ridge of Carmel is a space about a mile in width, constituting a fertile plain, which is extensively cultivated. Olive trees abound in it. It contains no villages, but several stand on the heights above it. The road runs at the western base of the rocky ridge, close to the sea. Soon after passing Tantura, extensive quarries are seen in this ridge. They are now unused. The stone used in building Dor and Cæsarea was probably taken from them. The villages of Kefr Naum and Surafend lie on this ridge, the former half an hour, and the latter three-quarters of an hour distant from Dor. In an hour and forty minutes after passing Dor, the modern village of Athlit, which stands among the ruins of the Castellum Peregrinorum of the Crusaders, is reached. It was also known as *Petra Incisa*.

The ruins lie on a rocky promontory which shelters a little bay on its southern side. The modern village is rudely built, and by itself would attract no attention. The ruins, however, as Dr. Thompson well says, constitute "the greatest historic and architectural puzzle found at the head of this sea." No mention is made of the place in the Bible, in Josephus, nor by any of the ancient geographers or historians, and it is, therefore, impossible to identify it with any of the known towns of Canaan. The hill on which the ruins stand was surrounded by a strong wall, about a mile in circuit, which can be still traced. It was built of large stones. The space thus enclosed covered the summit of the promontory.

An unbroken silence rests over the history of the place until the twelfth century, during the Crusades, when it was seized, and its fortifications held by the Christians. It constituted one of the principal landing-places of pilgrims visiting the Holy Land at that period, hence the name Castellum Peregrinorum, "Pilgrims' Castle." The citadel and some of the other ruins date back to a very remote period; yet no one has yet been able to solve the mystery which hangs over the earlier history of the place.

Opposite the east side of the ruins a road has been hewn through the rocky ridge into the plain which lies at the base of Carmel. The road is about eight feet wide, and is marked with deep ruts made by wheeled vehicles, and at the eastern side are the remains of a gate which once closed the pass. The road then descends to the plain, which is as green and beautifully wooded as any in Syria. A pleasant ride of about an hour by an easy descent brings the traveller to the sands again at the base of Carmel. The mountain stands out boldly into the sea, with a broad beach of sand between its base and the water. The sand is firm and hard, and the road runs along it, sweeping around the mountain, which is turned by half an hour's ride. The north side of Carmel being thus gained, the magnificent Bay of 'Akka, or Acre, is seen curving away to the northward, with the great range of Lebanon rising beyond it, and the snowy head of Hermon standing out against the north-eastern sky. The road continues along the beach to Haifa, an hour distant; but the traveller turns abruptly to the right, and ascending a steep winding path up the mountain side, soon finds himself at the gate of the Convent of Carmel.

The Convent of Carmel is admitted by all travellers to be the pleasantest place in the Holy Land. It occupies one of the most delightful locations on the Mediterranean coast. Lying on the highest platform of the promontory, its lofty white walls are seen from afar, both by sea and land. It commands a fine view of the sea and the coast, and in the hottest weather a delightful sea-breeze is always blowing here. The building is square in shape, and is surmounted by a handsome cupola. In front of it is a garden laid off in terraces, and containing a monument to the memory of some French sailors. The church stands in the centre of the convent, under the cupola or dome. It is a handsome rotunda, with the altar in a recess at the east end. Under the altar is the cave in which Elijah is said to have hidden himself from Jezebel. Close by is the grotto of Elisha. The

interior of the building is pleasantly and conveniently fitted up. The rooms assigned to travellers are furnished with many European comforts, and are clean and airy; the food is excellent, and the monks hospitable and cordial. It is the most comfortable and best appointed house in Syria, and would not disgrace any country of Europe. The good fathers are very careful of the welfare of their guests, and the latter are sure to carry away pleasant memories of the establishment and its inmates. No charge is made for food or shelter, but it is expected that the traveller will at least reimburse the establishment for the expense to which he has put it.

The convent is the property of the Order of the Carmelites, of which it is the parent institution. This Order claims

to have existed from the time of Elijah, who, according to the monks, was its founder. They assert that from his day a constant succession of hermits occupied the mountain, and that they were among the earliest converts to Christianity. This community of hermits continued to occupy the grottos and caves of the mountain until the thirteenth century, when they built a monastery near the fountain of Elijah, and an oratory which they dedicated to the Virgin, who was thenceforth called "Our Lady of Mount Carmel." At their request Albert, Patriarch of Jerusalem, gave them a written



CONVENT OF MOUNT CARMEL.

code of rules for their government. "He prescribed to them a form taken from the rule of St. Basil, but more severe ; and a parti-colored mantle of white and red stripes—for such, according to an ancient tradition, was the miracle-working mantle of Elijah the prophet, the mantle famed in Holy Writ. When, however, the Carmelites arrived in the west, and Pope Honorius III. was induced to confirm the rule of the Order, he altered the color of the mantle, and appointed that it should be white, and worn over a dark brown tunic."* Until the period of the Crusades the Carmelites used the Greek ritual, but at that time abandoned it for the Latin rite, and became true subjects of the Pope. From this period until the appearance of Napoleon in Syria, the Convent of Mount Carmel was a resting-place for travellers, all of whom were welcomed without regard to creed or nationality. During Napoleon's siege of Acre it was used as a hospital. After the retreat of the French it was seized, plundered, and left in a ruined state by the Turks. In 1821 Abdullah, Pasha of Acre, blew up what was left of it. In 1826 a lay brother named Jean Battista, having obtained through the French Ambassador at Constantinople a firman giving permission to rebuild the convent, drew the plans for the work, and estimated the cost of the reconstruction at 350,000 francs, or about \$70,000. He began the work, and set off through Europe, Asia, and Northern Africa to beg the means of carrying it on. His travels covered a period of fourteen years, but he accomplished his object. In 1840 the convent as it now stands was completed at a cost of over half a million of francs, or upwards of \$100,000. However much the Protestant traveller may be prejudiced against convents in general, all must unite in commending the devotion of the monk to whom this stately pile owes its existence.

The convent stands on the summit of the bold promon-

* *Legends of the Monastic Orders.* By Mrs. Jameson, p. 411.

tory, and from its roof one may look right down into the sea. In the rear of the building is the long range of the mountain stretching away to the southeast, and covered with a luxuriant growth of small trees. From the convent roof one may gaze over a long stretch of the Mediterranean, whose waters here seem darker than on the European side. To the south is the sandy coast, with the sites of Dor, marked by its tower, and Cæsarea, dimly visible. To the north is the Bay of Acre, sweeping around in a bold curve from the foot of Carmel to the dark mass of the Ladder of Tyre on the north. Almost at your feet is the town of Haifa, and beyond it are the white walls and minarets of 'Akka or Acre. High above the northern headland rise the dark masses of the Lebanon range, with the snow-line on the higher peaks—the country of the warlike Druses and the Maronites. In the northeast, standing out clearly against the sky, is Hermon with its crown of snow. To the east is seen a large part of the plain of Esdraelon. A deep and profound stillness rests over the scene, broken only by the songs of the birds in the forests on the mountain. The sunlight is softer than in the plains below, the air balmy and delicious, and with every western breeze comes the solemn sighing of the waves as they break on the sandy beach below.

The sides of the mountain around the convent contain many grottos, once the retreats of anchorites. The largest of these is on the northern side of the mountain, and near its base. It is called the "Cave of the Sons of the Prophets," and is a plain, rock-hewn chamber, "a lofty hall, with no other prospect than that of the boundless sea, and where no sound is heard save the hoarse murmur of the waves."

Mount Carmel, which takes its name, "the park," or "the fruitful field," from the thick woods which grow over it, is an offshoot of the mountains of Samaria. Leaving the central mass of the country near the hills of Jenîn, it runs in a generally north-northwest direction towards the sea, which it reaches at the southern end of the Bay of 'Akka,

and terminates in a bold bluff promontory which almost extends into the sea, there being, as we have seen, but a strip of sand between the face of the headland and the water. It is about eighteen miles in length, about five in width, and its greatest elevation is about 1750 feet. The western bluff is between 600 and 700 feet in height, the eastern end of the ridge being the highest. It is the only headland on the southern coast of Palestine, and marks the division between the plains of Sharon and 'Akka. It is covered throughout its whole extent with a thick growth of small, stunted trees, chiefly the prickly oak, which is an evergreen. From a distance the ridge appears like a vast green upland park—hence its name. “While the ‘excellency of Carmel’ (Isa. xxxv. 2) might be regarded as the type of natural beauty, the ‘withering’ of its foliage (Amos i. 2; Isa. xxxiii. 9) should be considered as the type of national desolation.” The mountain in the spring abounds in wild flowers, hollyhocks, jasmine, and various flowering creepers. Its thickets are full of game—partridges, hares, quails and woodcocks. They are also said to be infested with wild boars, jackals, wolves, hyenas and leopards.

Carmel was a part of the lot of Asher (Josh. xix. 26), whose possessions extended as far south along the coast as Dor, and thus included the little fertile valley between Carmel and the rocky ridge along the coast, which has been described, “probably to give the Asherites a share of the rich corn-growing plain of Sharon.” “Jokneam of Carmel” was one of the kings conquered by Joshua (xii. 22). During the reign of Ahab, king of Israel, the husband of the infamous Jezebel, Carmel became the residence and the hiding-place of the prophet Elijah, whose stern denunciations of the wickedness of Ahab and his family made Jezebel his deadly foe. In the tenth year of Ahab's reign, God punished the wickedness of the king and people of Samaria by sending upon the country a drought which lasted three years. This fearful punishment was announced to the king

by Elijah in person. It is believed that, in revenge for this denunciation, Jezebel caused all the prophets of God, upon whom she could lay her hands, to be killed. A few, who were concealed by Obadiah, Ahab's chief officer, and a devout man, escaped. Elijah was obliged to fly for his life. At the command of God he went first to the "Brook Cherith," which is believed to have been near Jericho, where he was miraculously provided with food by the ravens. Subsequently he took refuge in Phœnicia by the Divine command, and lodged with a widow of Zarephath, in the territory of Zidon. Meanwhile there was no rain in Samaria for three years, and the suffering to man and beast in consequence was very severe. At last, when, in the third year, the trial had reached its most agonizing crisis, Ahab instituted a search by which he hoped to find pasturage enough to save his cattle and horses. He undertook to search half his kingdom, while he sent Obadiah to examine the other half. At the same time the command of God came to Elijah to go and confront Ahab, as it was the purpose of the Lord to put an end to the punishment. The prophet at once set out, and on the way met Obadiah, by whom he sent a message to Ahab, informing him of his presence. The king met Elijah with the threatening question, "Art thou he that troubleth Israel?" "I have not troubled Israel," was the prophet's stern answer; "but thou and thy father's house." Then followed the challenge to a decisive trial between Baal and Jehovah, which led to the event which has made Mount Carmel famous for all time.

The spot at which the momentous trial took place is on the northeastern slope of the mountain, about five hours distant from the convent, and is still known as *El-Muhrakah*, "the Sacrifice," or "the Burning." The road lies along the crest of the mountain through a pleasant region, for about four hours, when it crosses an undulating plateau "covered with oaks, and a dense underwood of hawthorn, myrtle, and acacia. Thousands of flowers spangle the landscape in

spring, and fragrant herbs fill the air with perfumes." In about an hour and a half after entering upon this plateau, "we descend to a rocky projection overhanging the plain of Esdraelon, and forming the eastern termination of the ridge, where the wooded heights of Carmel sink into the usual bleakness of the hills of Palestine. Here in a thicket of evergreens is a terrace of natural rock, in the midst of which are the ruins of a quadrangular building of large hewn stones. This is the Muhrahkah; and upon this spot probably stood the altar of the Lord which Jezebel broke down and Elisha repaired." *

To this spot Ahab gathered all the people of the surrounding country, and the prophets of Baal and Astarte, eight hundred and fifty in number. These crowded the heights, and in their midst stood the swarthy king, surrounded by his guards. On the side of Jehovah was only the wild, weird prophet, clad in his mantle of goatskin girt with a leather belt—the same strange, stern figure that had startled Ahab by his sudden appearance before him. In the foreground were the two altars—one erected to Jehovah, the other to Baal, the god of Jezebel. To each party was given a bullock. The priests of Baal dressed theirs, and laid it on the wood prepared on the altar. Elijah alone dressed the bullock given to him. The test which he proposed was that he should call upon the name of Jehovah, and the priests of Baal upon their god, "and the God that answereth by fire, let him be God." The test was accepted by the people, and the priests of Baal dared not refuse it.

Such a scene has no parallel in all history, and its surroundings were not unworthy of it. "Full before them opened the whole plain of Esdraelon, with Tabor and its kindred ranges in the distance; on the rising ground, at the opening of its valley, the city of Jezreel, with Ahab's palace and Jezebel's temple distinctly visible; in the nearer fore-

* *Hand-Book for Syria and Palestine*, p. 354.

ground, immediately under the base of the mountain, was clearly seen the winding stream of the Kishon, working its way through the narrow pass of the hills into the Bay of Acre. Such a scene, with such recollections of the past, with such sights of the present, was indeed a fitting theatre for a conflict more momentous than any which their ancestors had fought in the plain below." *

Disdaining every advantage, Elijah gave the priests of Baal the choice in everything, and accorded them the first trial. It was early morning when they prepared their sacrifice. All things being in readiness, they began their appeal to their god, "O Baal, hear us!" All through the day they continued this cry, becoming more frantic as their hopes grew smaller. "But there was no voice, nor any that answered." Still the mountain resounded with the cries of the idolatrous priests, who leaped upon the altar, and cut themselves with knives until the blood flowed from their wounds. The prophet of God, looking on in grim disdain at their jugglery, interrupted them from time to time by his sarcastic taunts—"Cry aloud: for he *is* a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." And so the long day passed away; the solemn hour of the evening sacrifice approached; and the priests of Baal, exhausted by their vain efforts, fell into a sullen silence.

Standing in the presence of all the people, whom he summoned to watch his movements, Elijah took the twelve stones that had formed the altar of God which had once stood on the spot, and laid them again in their places. On this altar he piled the wood, and laid upon it the bullock, which he killed and dressed with his own hands. This done, he dug a trench about the altar, and then, for the first time, asking aid from the bystanders, caused them to drench † the

* *Sinai and Palestine*, p. 347.

† There is a round well on the spot, said to be perennial. It may have escaped the general drought, and have furnished the water thus used.

altar and the sacrifice so thoroughly that the stones, the wood, and the sacrifice were dripping, and the trench was full of water to overflowing. By this act he made it plain to the people that no fire could possibly be concealed about



FIRE CONSUMING ELIJAH'S SACRIFICE.

the altar. Then, at the very moment of the evening sacrifice, amid the deep hush of expectancy that had fallen over the throng, Elijah stood by the altar, and said: "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again." The answer of Jehovah to the prayer of His servant was instantaneous. The fire fell from heaven, "and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked

up the water that was in the trench. And when the people saw it, they fell on their faces and they said, The Lord, He is the God; the Lord, He is the God."

Turning upon the false prophets, Elijah exclaimed to the people, now ready to obey him: "Take the prophets of Baal, let not one of them escape." The idolatrous priests were at once seized, and taken to the banks of the Kishon, at the base of the hill, where they were slain at the prophet's command, a fitting punishment for the evil they had wrought in Israel.

"The closing scene still remains. From the slaughter by the side of Kishon, the king 'went up,' at Elijah's bidding, once again to the peaceful glades of Carmel, to join in the sacrificial feast. And Elijah too ascended to 'the top of the mountain,' and there, with his face upon the earth, remained wrapt in prayer, whilst his servant mounted to the highest point of all, whence there is a wide view of the blue reach of the Mediterranean Sea, over the western shoulder of the ridge. The sun was now gone down, but the cloudless sky was lit up with the long bright glow which succeeds an eastern sunset. Seven times the servant climbed and looked, and seven times there was nothing; the sky was still clear, the sea was still calm. At last, out of the far horizon there rose a little cloud—the first that had for days and months passed across the heavens—and it grew in the deepening shades of evening, and at last the whole sky was overcast, and the forests of Carmel shook in the welcome sound of those mighty winds which in eastern regions precede a coming tempest. Each from his separate height, the king and the prophet, descended. And the king mounted his chariot at the foot of the mountain, lest the long-hoped for rain should swell the torrent of the Kishon, as in the days when it swept away the host of Sisera; and 'the hand of the Lord was upon Elijah,' and he girt his mantle round his loins, and, amidst the rushing storm with which the night closed in, 'ran before the chariot,' as the Bedawîn of his native Gilead still run, with inexhaustible strength, to the entrance of Jezreel, distant, though still visible, from the scene of his triumph." * The distance thus traversed by Elijah was about

* *Sinai and Palestine*, p. 348.

sixteen miles. Like a true Arab, he stopped at the gate of the city. (1 Kings xviii.)

It is believed by some writers that the prophet was dwelling at Carmel when Ahaziah sent a band of fifty soldiers to seize him in revenge for Elijah's prediction of his death. "And there came down fire from heaven and consumed him (the commander) and his fifty." A second party was sent, and consumed in like manner. Then followed a third. The commander of this party threw himself and his men upon the pity of the prophet. Instructed by God, Elijah went with the soldiers to the presence of Ahaziah, and repeated his prediction of the king's speedy death to his face. He was allowed to go free, and Ahaziah "died according to the word of the Lord which Elijah had spoken." (2 Kings i.)

Elisha, the successor of Elijah, was living at Carmel when the Shunammite came to him with the news of the death of her son. In response to her earnest entreaty, he went with her across the plain to her home on the slope of Little Hermon, where, in answer to his prayers, God restored the young man to life. (2 Kings iv.)

From the base of the mountain, near the convent, the road crosses the little plain to the town of Haifa, which lies on the shore of the Bay of 'Akka, under the shadow of Carmel. It is an hour distant. It lies close to the sea, being built along the sandy beach, and is surrounded by a half-ruined wall. The population is about 2000, the majority being Christians. Steamers occasionally call at Haifa, which may account for the unusually large number of consular agents to be found in the town. The roadstead of Haifa is a bad anchorage, however, and ships never anchor in it from choice. The bottom is of soft yielding sand, and affords an insecure hold for the anchor, and in the event of a break in the ship's cable she must go ashore. The west wind drives with fearful force on this coast, being drawn in through the narrow pass which opens into the plain of Esdraelon as through a funnel. The beach is strewn with wrecks, which bear witness to the fickleness of the anchorage.

Haifa is ten miles from 'Akka, and the road lies along the shore. About two miles beyond Haifa is the mouth of the Kishon, called by the Arabs Nahr el-Mukutt'a. It must be forded, and this is often accomplished with difficulty. Heavy rains convert the river into an impassable torrent, and a strong west wind often drives the sands into the river's mouth in such quantities as to dam up the water and destroy the ford. Dr. Thompson relates that in trying to ford the stream on one occasion he came near being drowned.



AKKA, FROM THE SEA.

Beyond the Kishon the road lies along the white sands, the glare from which is blinding. The heat is tempered by the sea breeze, and it is a ride of only two hours and a half to 'Akka. Near that city the streamlet, called N'amân, the ancient Belus, is crossed. On the banks of this stream Pliny says glass was first made by accident.

'Akka, or Acre, would be a place of but little interest except for its history. It is built on a triangular tongue of land which projects from the plain into the sea, having the

apex of the triangle next the land. From the end of this tongue a ruined mole extends eastward, enclosing a small harbor, which is now nearly useless, being choked up with sand. It is as much a fortress as a town, its fortifications being the strongest in Palestine. Dr. Thompson estimates the circuit of the military works at two miles. "They seem to me," he says, "to be skilfully planned, and very substantial; but as any number of ships can bring their cannon to bear upon it, the guns on the walls can be silenced by overwhelming odds. . . . The number of pieces of all sorts is nearly 400, but most of them are of a very inferior character, and the carriages are old and rickety. They would be of little service in actual combat. . . . The fortifications on the land side are almost concealed by admirably-constructed glacis without and beyond the deep ditch which runs around the wall. The piercings for cannon are so placed as to sweep every approach; and if Ibrahim Pasha had been permitted to complete the fosse by which he intended to make Acre an island, by joining the sea from the northwest of the city to the bay at the southeast of it, the defences would have been nearly impregnable. The distance across is small, as the sea comes round the northwest corner for a considerable part of the way." The population numbers about 5000. Of these 2300 are Mohammedans and Druses, and 700 Christians and Jews. 'Akka has no independent existence as a town, and is entirely governed as a military post. The inhabitants are dependent mainly on the post for their subsistence. The town has but two gates, one of which leads to the harbor. The other is the entrance from the land, and is skilfully placed at the southeast angle, and is strongly defended. The streets of 'Akka are tolerably wide for a Syrian city, and the houses are not so closely huddled together. The principal building, apart from the fortifications, is the mosque, built by Jezzar Pasha. In its paved courtyard trees and fountains are found, which give a pleasant look to the spot. The city was once well supplied

with water by an aqueduct, coming from the northeast, built by Jezzar Pasha. It is frequently out of repair, and the inhabitants are forced to depend on a fountain about a mile distant.

The trade of 'Akka is chiefly with France, Italy, and Austria. The principal exports are grain and cotton. Vessels of any considerable size are forced to anchor at Haifa, the harbor of 'Akka being too small to admit them. The military character of the town is not favorable to commerce, and its shallow harbor and unhealthy climate are serious obstacles in its way to mercantile prosperity. Many of the merchants residing in 'Akka are obliged to have houses also in Haifa, in order to trade with the larger vessels visiting the bay.

'Akka is the Accho of the Old Testament. (Judg. i. 31.) It was assigned to Asher, who failed to drive out its Phœnician inhabitants, but settled down among them. (Judg. v. 17.) After the Greek conquest the town took the name of Ptolemais, probably from one of the earlier Ptolemies of Egypt. It is mentioned several times in Maccabees under this name, and once in the New Testament, upon being visited by St. Paul. (Acts xxi. 7.) Soon after the establishment of Christianity it became the seat of a bishop. Its subsequent history is uninteresting until the Crusades, the only event of importance being its surrender to the Mohammedans, without resistance, in A. D. 638. In A. D. 1103 Baldwin I., king of Jerusalem, besieged it unsuccessfully, but captured it the next spring. It then became one of the principal landing-places in the Holy Land for the Crusaders and pilgrims. These were conveyed here by the Genoese, Venetian, and Pisan galleys, as well as the supplies needed by the Christians, both of merchandise and military stores. After the battle of Hattin, it surrendered to Saladin, A. D. 1187. In 1191, Richard I. of England, Philip Augustus of France, and Guido of Jerusalem, captured the town. The siege had been begun in 1189 by Guido, but the arrival of

Philip in April, and Richard in June, 1191, with fresh troops, decided the struggle, and on the 12th of July the town was surrendered to the Christians. It remained in their possession for about a century. It became in 1229 the chief seat of the kingdom of Jerusalem, and the rendezvous of the Crusaders. Along with the court followed also the great Orders of the Knights; and 'Akka became henceforth the head-quarters of the Order of St. John of Jerusalem, of the Templars, and of the Teutonic Knights. The former now took the style of St. John of 'Akka, which, in the French orthography, *St. Jean d'Acre*, became the current appellation of the city in the European world.

The Crusaders had long since lost the zeal for religion which distinguished their early efforts, and were now swayed by little else than mere personal ambition, and 'Akka presented during this period of their occupation the most singular spectacle to be witnessed on the globe, and which is thus sketched by the master hand of Gibbon:

"In this conflux of nations every vice was propagated and practised: of all the disciples of Jesus and Mahomet, the male and female inhabitants of Acre were esteemed the most corrupt; nor could the abuse of religion be corrupted by the discipline of law. The city had many sovereigns and no government. The kings of Jerusalem and Cyprus, of the house of Lusignan, the princes of Antioch, the counts of Tripoli and Sidon, the great masters of the Temple, the Hospital and the Teutonic Order, the Republics of Venice, Genoa and Pisa, the Pope's legate, the kings of France and England, assumed an independent command; seventeen tribunals exercised the power of life and death; every criminal was protected in the adjacent quarter; and the perpetual jealousy of the nations often burst forth in acts of violence and blood." * The outrages of the Christians upon some Syrian merchants and the neighboring villages gave the

* *Decline and Fall of the Roman Empire*, Vol. III. p. 490.

Sultan Khalil a cause for hostilities. He marched against 'Akka at the head of an army of 200,000 men, supplied with a complete siege-train, and took the place after a siege of thirty-three days. The Christians defended the city with a heroism which partly atones for their crimes; but in vain. Sixty thousand Christians were killed or made prisoners—a fate worse than death. Out of 500 Templars only five remained. The Grandmaster of the Order was among the slain. The town was plundered and burned by the conquerors. Its loss sealed the doom of the Christian dominion in Palestine.

For about five hundred years after this disaster 'Akka is scarcely mentioned in history or by any traveller. During this period it had been rebuilt, and had become a place of some trade and a part of the Turkish Empire. Towards the close of the last century it was governed by one of the bloodiest wretches known to modern history—Jezzar Pasha—who had risen from an obscure rank to be one of the most



JEZZAR PASHA.

powerful dignitaries of the Ottoman Empire. "In youth he *sold himself* to a slave-merchant in Constantinople, and, being purchased by 'Aly Bey of Egypt, he rose from the humble station of a Mamlûk to be Governor of Cairo. In 1773 he was placed by the Emir of the Druses in command at Beyrout. There his first act was to seize 50,000 *piastres*,

the property of the Emir; and the second to declare that he acknowledged no superior but the Sultan. The Emir, by the aid of a Russian fleet and the ruler of 'Akka, drove *Jezzar* from Beyrout; but he was soon after made Pasha of 'Akka and Sidon. Under his vigorous rule the Pashalic speedily extended to Ba'albek on the north and Jerusalem on the south. The subsequent life of this monster was one long series of crimes and cruelties. He gratified at once his avarice and ferocity by selling the government of the same districts to rival chieftains, often to brothers, sometimes to father and son—and then secretly urging them to butcher each other. In the provinces, in the city, among his associates, in his household, even in his very harem, his atrocities were unceasing. It was no uncommon thing, when conversing familiarly with his favorites, to catch one of them by the ear, as if in jest, and cut it off with his dagger. His Jew banker was a handsome man. One day Jezzar complimented him on his looks, and then calling a servant ordered him to put out one of the Jew's eyes. Some time afterwards Jezzar observed that the banker so arranged his turban as almost to hide the lost eye; and he then without a moment's hesitation had his nose cut off. The poor Jew finally lost his head. The family of this man are still among the chief bankers in Damascus."

Becoming jealous of the inmates of his harem at one time, he put all of them to death, slaying many with his own hand, and causing his guards to kill the remainder. The number of his victims is variously estimated at from fifteen to twice that number.

During his rule occurred the Syrian campaign of Napoleon the Great. In 1799, the French under their great commander laid siege to 'Akka, which Napoleon pronounced the key to Syria. Two days before the siege began, Sir Sidney Smith, with two English ships of war and a detachment of troops, reached 'Akka. He at once put the fortress in a state of defence, and held the command all

through the siege. But for his appearance and skill, and the bravery of the English defenders, 'Akka would have been taken, and then perhaps Napoleon's Eastern visions might have been realized, and Europe might have escaped the long wars which marked his subsequent career. Eight assaults of the French were repulsed, and Napoleon was compelled to abandon the place in despair, after a siege of sixty days. During the siege Jezzar seems to have done but little more than pay for the gory heads of the French as they were brought to him by his people. Marshal Marmont declares that in his opinion 'Akka would have been taken had the siege been conducted by a system of regular approaches. Ibrahim Pasha, who attacked it in November, 1831, was driven to adopt this plan in May, 1832, in order to bring the siege to a close, and in fifteen days the town was carried by assault. It was given over to pillage, and almost destroyed. Ibrahim began to strengthen its fortifications, and the town was beginning to resume its old appearance, and trade was returning, when, in 1840, it was bombarded by an English squadron under Admiral Stopford and Commodore Sir Charles Napier. The bombardment was opened on the 3d of November, and after a fearful cannonade of two hours the magazine exploded, killing more than two thousand Egyptian soldiers, and utterly disabling the town. The Egyptians retired the next night, the place being once more in ruins. The damages thus inflicted have not yet been entirely repaired.

The Pasha of 'Akka's jurisdiction extends over Haifa, Nazareth, Tiberias, and Safed. He is himself subject to the Pasha of Damascus.

The plain of 'Akka has already been described. It is one of the richest, and produces the heaviest crops of Palestine. It is more moist than any of the others, and in winter is marshy throughout a considerable part of its extent, and is as a consequence unhealthy.

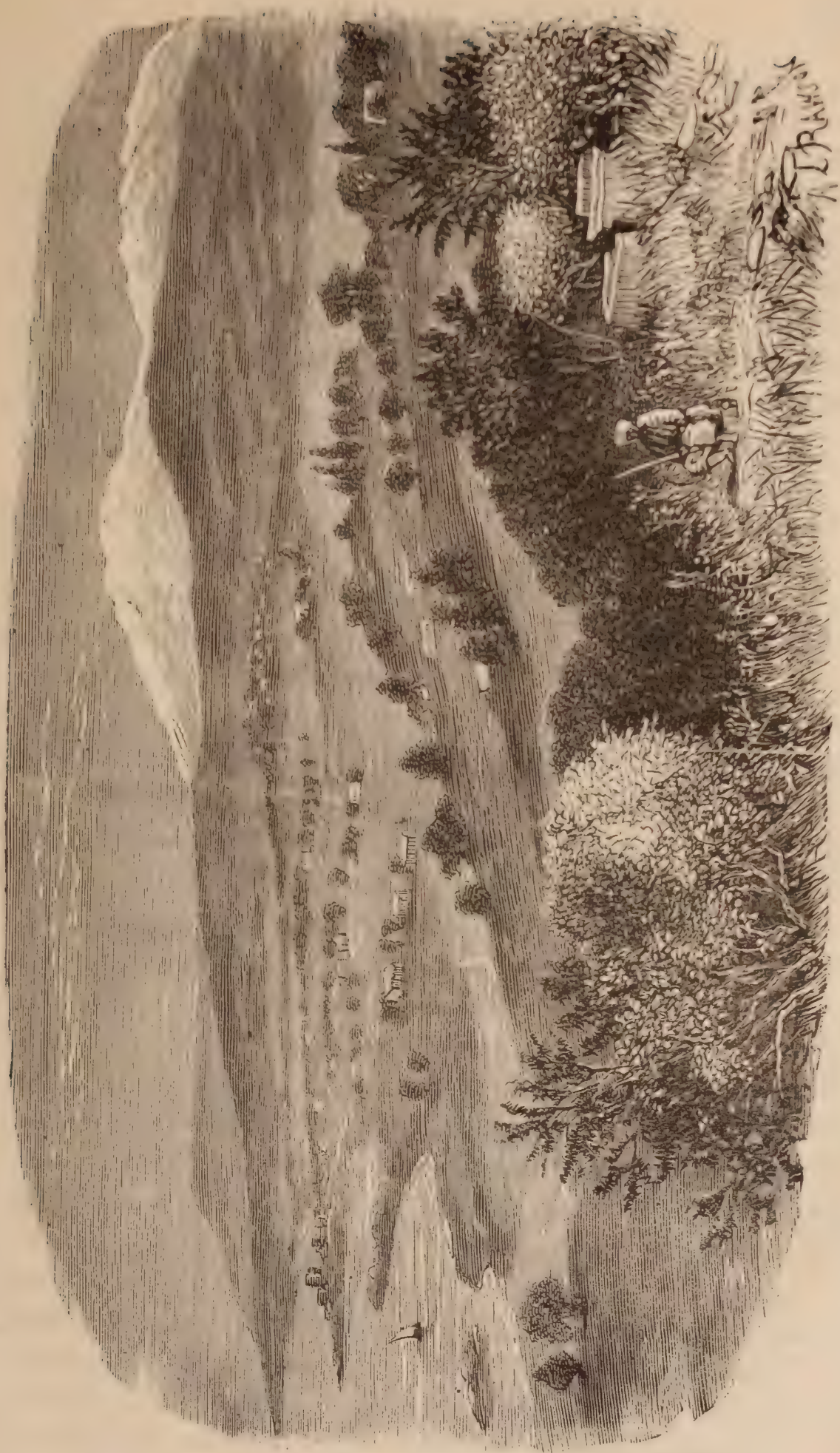
CHAPTER VII.

PHŒNICIA.

Ancient Phœnicia—Description of the Country—Commercial Greatness of Phœnicia—The Colonies of the Phœnicians—Their Religion—Its Effect upon the Israelites—The Ladder of Tyre—The White Cape—The Phœnician Plain—Ras el-'Ain—The Site of Old Tyre—The Fountains—Tyre—The Causeway—The Modern Town—Ruins of Tyre—The Ancient Mistress of the Seas—History of Tyre—Capture by Alexander the Great—The Crusades—Steady decline of Tyre—Fulfilment of Prophecy—The Tomb of King Hiram—Mouth of the Litany—Adlâm Surafend—Sarepta—The Visit of Elijah—The Saviour and the Syro-Phœnician Woman—Sidon—The Modern City—The Khans—The Harbor—Population—The Gardens—Antiquities—The History of Sidon—Ancient wealth and glory of Sidon—The Mother of Trade—Subsequent History—Tomb of the Prophet Jonah—Beyrout—Situation—The modern city—Old Beyrout—Population—Commerce of Beyrout—Hotels—The Harbor—Missionary Enterprises—History of Beyrout—Connection with Damascus—Beyrout the port of departure for Europe.

AKKKA being the most northern maritime city of Palestine, our description of the sea-coast of that country properly ends with it; but the Syrian coast from 'Akka to Beyrout is so full of interest, and was so intimately connected with the Promised Land, that this work would scarcely be complete without a few pages devoted to it.

Ancient Phœnicia formed a part of the land promised by God to the children of Israel (Josh. xiii. 4-6), but the northern tribes were either unable or unwilling to conquer this region, or to expel the powerful and rich merchants who possessed it (Judges i. 31), but settled down near them as friends and neighbors, and the ladder of Tyre thus became the boundary on the coast between Israel and Phœnicia. Later on David and Solomon entered into treaties of friendship and commerce with the Phœnician sovereigns. (2 Sam. v. 11; 1 Kings v.) The connection was made still



SEBAL.

closer by the marriage of Ahab, king of Israel, with Jezebel, daughter of the king of Sidon. (1 Kings xvi. 31.) Elijah, a fugitive from the anger of Jezebel, entered Phœnicia, and took refuge with a widow of Zarephath. (1 Kings xvii. 9.) In the New Testament the interest in Phœnicia is still maintained, first by the visit of the Lord to "the coasts (or vicinity) of Tyre and Sidon" (Matt. xv. 21), and the visits of St. Paul to the ports of Phœnicia. (Acts xvii. 3.) The Old Testament contains many prophecies uttered against the Phœnician cities, and their names are thus familiar to every reader of the Bible.

Phœnicia proper was a narrow strip of land extending from the Ladder of Tyre to the Nahr el-Auwaly, the ancient Bostrenus, about two miles north of Sidon. This plain is about thirty-one or thirty-two miles in length, and has an average breadth of a mile. Near Sidon, however, the mountains are about two miles distant from the sea, and at Tyre the plain is five miles in width. The eastern boundary was the Lebanon range, and the western the Mediterranean. "The limits of ancient Phœnicia were subsequently increased by the extension of its territory up the coast" to a point marked by the island of Aradus and by Antaradus towards the north; the southern boundary remaining the same as in Phœnicia proper. Phœnicia thus defined is estimated to have been about 120 miles in length; while its breadth between Lebanon and the sea never exceeded twenty miles, and was generally much less. Scarcely sixteen geographical miles farther north than Sidon was Berytus; with a roadstead so well suited to the purposes of modern navigation that, under the modern name of Beyrout, it has eclipsed both Sidon and Tyre as an emporium for Syria. Still farther north was Byblus, the Gebal of the Bible (Ez. xxvii. 9), inhabited by seamen and caulkers. It still retains in Arabic the kindred name of *Jebeil*. Then came Tripolis (now Tarabulus), said to have been founded by colonists from Tyre, Sidon, and Aradus, with three distinct towns.

And lastly, towards the extreme point north, was Aradus itself, the Arvad of Genesis x. 18, and Ez. xxvii. 8 ; situated like Tyre on a small island near the mainland, and founded by exiles from Sidon. "The whole of Phœnicia proper is well watered by various streams from the adjoining hills. The havens of Tyre and Sidon afforded water of sufficient depth for all the requirements of ancient navigation, and the neighboring range of the Lebanon, in its extensive forests, furnished what then seemed a nearly inexhaustible supply of timber for ship-building."

The Phœnicians were the most enterprising commercial nation of ancient times, and held, with respect to the world at that day, the position now occupied by England in the modern world. They were the first to venture beyond their own confines in the pursuit of wealth. Each city, being independent of the others, was free to pursue its own course. Their galleys, small and insecure as they now seem to us, penetrated to every part of the Mediterranean coast, and even ventured beyond it into the stormy Atlantic. "Her commercial spirit early induced Phœnicia to begin the practice of establishing colonies ; and the advantages which the system was found to secure caused it speedily to acquire a vast development. The coasts and islands of the Mediterranean were rapidly covered with settlements ; the Pillars of Hercules were passed, and cities built on the shores of the ocean. At the same time factories were established in the Persian Gulf, and, conjointly with the Jews, on the Red Sea. Phœnicia had at this time no serious commercial rival, and the trade of the world was in her hands. The most distant of these settlements served as starting-points whence voyages were made to remoter regions. Phœnician merchantmen . . . explored the western coast of Africa, and obtained tin from Cornwall and the Scilly Islands, . . . extended their voyages beyond the Persian Gulf to India and Taprobane, or Ceylon ; . . . procured gold from Ophir, on the southeastern coast of Arabia ; . . . visited the Euxine,

and established commercial relations with Thrace, Scythia, and Colchis. Some have supposed that the North Sea was crossed and the Baltic entered in quest of amber. The sea-trade of the Phœnicians was probably supplemented from a very remote date by a land traffic; but this portion of their commerce scarcely obtained its full development till the time of Nebuchadnezzar." The rise of Carthage, and the growing commercial enterprise of the Greek cities, gradually took from the Phœnicians their supremacy in trade, and the wars of Alexander struck a blow at them which was in the end fatal to them.

The trade of the Phœnicians was chiefly a carrying trade. Their own productions were few in number, but were of great value, and were a source of considerable wealth to them. Their most famous product was the Tyrian dye, a purple hue obtained from two shell-fish—the *buccinum* and the *murex*. Fabrics colored with this dye commanded high prices in the East. They were the discoverers of the manufacture of glass, and their glassware was famous in every part of the then known world. They were also skilful workers in metals, and their bronzes and gold and silver vessels are still considered models of ancient art.

Tyre and Sidon were the chief cities of Phœnicia, and in ancient times their names were the synonyms for enterprise and wealth. Hiram, king of Tyre, was the friend of David and Solomon, and furnished the cedar and many of the other materials of which the Temple at Jerusalem was constructed. After the division of the kingdom of Solomon, the commercial alliance between the Israelites and the Phœnician cities seems to have been discontinued. In the later history of the Jews, we find the Phœnicians purchasing Jewish captives from the conquerors of Judæa and Israel, and selling them or holding them as slaves. The prophets sternly denounce them for this practice in several instances. (Joel iii. 4; Amos i. 9, 10.)

"The religion of the Phœnicians is a subject of vast

extent and considerable perplexity in details; but of its general features as bearing upon the religion of the Hebrews there can be no doubt. As opposed to monotheism it was a pantheistical personification of the forces of nature, and, in its most philosophical shadowing forth of the Supreme powers, it may be said to have represented the male and female principles of production. In its popular form, it was especially a worship of the sun, moon, and five planets, or, as it might have been expressed according to



CEDARS OF LEBANON.

ancient notions, of the seven planets—the most beautiful, and perhaps the most natural form of idolatry ever presented to the human imagination. These planets, however, were not regarded as lifeless globes of matter, obedient to physical laws, but as intelligent animated powers, influencing the human will, and controlling human destinies. It will be proper here to point out certain effects which the circumstance of their being worshipped in Phœnicia produced upon the Hebrews. 1. In the first place, their worship was a constant temptation to polytheism and idolatry. It can

scarcely be doubted that the Phœnicians, as a great commercial people, were more generally intelligent, and, as we should now say, civilized, than the inland agricultural population of Palestine. When the simple-minded Jews, therefore, came in contact with a people more versatile, and apparently more enlightened, than themselves, but who, nevertheless, either in a philosophical or in a popular form, admitted a system of polytheism, an influence would be exerted on Jewish minds tending to make them regard their exclusive devotion to their own one God, Jehovah, however transcendent His attributes, as unsocial and morose. 2. The Phœnician religion was likewise in other respects deleterious to the inhabitants of Palestine, being in some points essentially demoralizing. For example, it sanctioned the dreadful superstition of burning children as sacrifices to a Phœnician god. Again, parts of the Phœnician religion, especially the worship of Astarte, tended to encourage dissoluteness in the relations of the sexes, and even to sanctify impurities of the most abominable description."

The chief deities of the Phœnicians worshipped by the Israelites were Baal, or Bel, their principal or supreme male god, who was identified with the sun, and Astarte, their principal female goddess, who was identified with the moon.

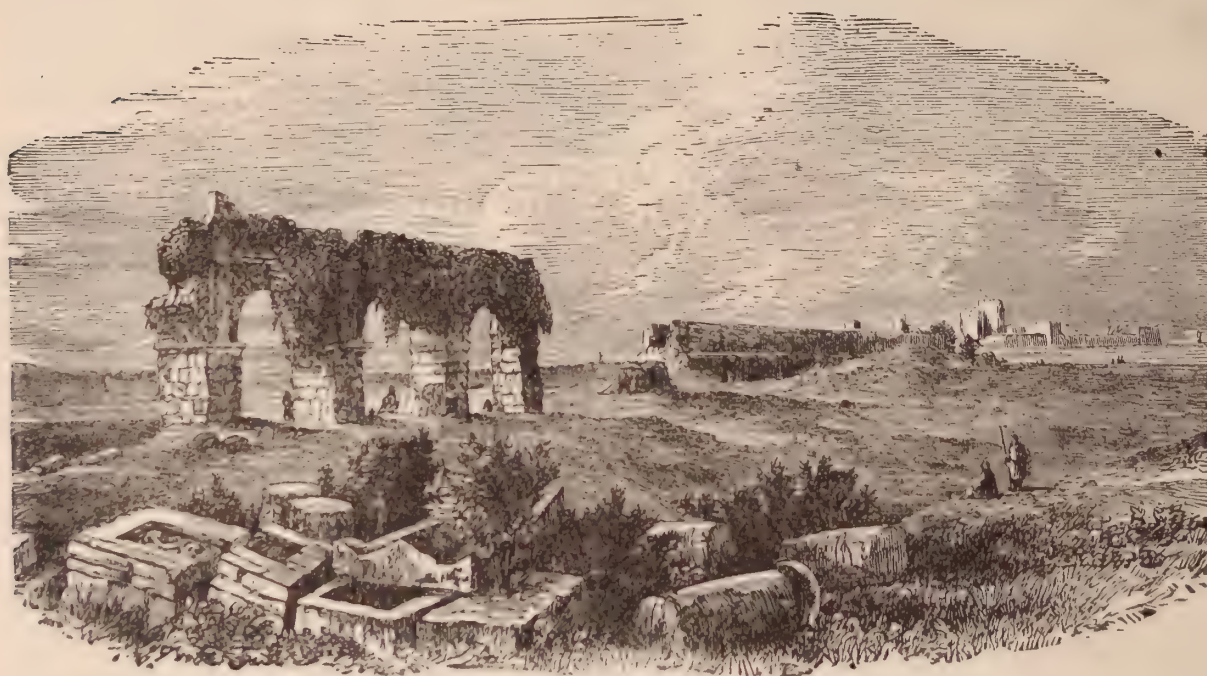
From 'Akka, the road leads along the shore to the base of the bold headland, which stands right out into the sea at the northern end of the Bay of 'Akka, and cuts off all progress by the shore in that direction. It is now called Ras en-Nâkûrah, from the little village of Nâkûrah which lies at its northern base. It was called by the ancients *Scala Tyriorum*, "the Ladder of Tyre," or "the Tyrian Ladder." In the face of this cliff a zigzag road is cut in the rock, by means of which the promontory is passed, and the plain on the north of it reached. It is a steep and giddy path, and it makes one's head swim to gaze down from the lofty cliff into the waves which dash against the base of the

rock. Descending the northern side, the road crosses a little brook by a Roman bridge, and enters the plain of Phœnicia.* On the right of the road, an hour from the foot of the pass, lies the little village of Nâkûrah, and about two hours and a quarter from the pass the ruins of Iskanderiyeh, or Alexandroschene, are reached. The place is a mass of ruins, among which are the remains of a large fortress close by the sea, which was once intended no doubt to guard the road between the two promontories. An hour and a half beyond this castle the road reaches the base of a large, white, chalky promontory, which rises up directly from the sea, forming one of the most conspicuous headlands on the coast. This is the famous Ras el-Abyad, the White Cape, which some writers consider the true Tyrian Ladder. The path, like that over Ras en-Nâkûrah, is hewn in the rock, and winds along the face of the promontory, with ranges of ancient steps, worn almost smooth, here and there, connecting its higher portions. In many places the path, which is only a few feet wide, runs upon the very verge of the cliff, so that a false step would send the traveller headlong into the waves below. An old tower, now in ruins, stands near the summit, commanding the path. A few resolute men posted here might have held the pass against an army. It is called by the Arabs Kula'at esh-Shem'a, "the Candle-Tower." Half an hour's steady climbing and descending carries the traveller beyond the promontory, and in another hour and a quarter Ras el-'Ain is reached.

Ras el-'Ain, "the Fountain Head," consists of a small group of wretched huts, which cluster around several large fountains and reservoirs. The fountains and reservoirs lie in the plain, about a quarter of a mile from the shore, and

* Van de Velde makes the White Cape (Râs el-Abyad) the Ladder of Tyre, because of its nearness to the ancient city. Dean Stanley thinks that both the Ras en-Nâkûrah and Ras el-Abyad may have been included under that name.

about three miles from the modern town of Tyre, which can be seen to the northward. The reservoir nearest the sea is octagonal in shape, and about sixty or seventy feet in diameter, and twenty-five feet deep. There are four of these reservoirs in all, and each is built around one of the four fountains. They are constructed of large stones joined together with a fine, strong cement, which is perfect even yet. The water gushes from the fountains with considerable force, and in the largest is used to turn a mill which is built by its side. In former days these reservoirs were con-



RAS EL-'AIN.

nected with an aqueduct which conveyed the water across the plain to the city of Tyre. The ruined arches of this aqueduct are still standing in some places. It can be traced for about two miles across the plain to the ruins of a massive building, where it turns toward the sea and continues its course to Tyre. There is considerable verdure and a number of trees near the reservoir. The Arabs believe that the water of the fountains is brought from a long distance by a subterranean canal. Dr. Porter says that an old Arab on the spot once assured him that Alexander the Great, by the aid of a Jinn, cut a passage for the water all the way

from Baghdad. The aqueduct and reservoirs are evidently very ancient, for Josephus quotes Menander as stating that Shalmaneser, who flourished in the seventh century before Christ, when he retired from the siege of the island city of Tyre, left guards to break down the aqueducts which supplied it with water, and that for five years the inhabitants used the water of their wells and cisterns. The waters of the fountains were then also applied to the irrigation of the plain, which yielded handsome returns to the efforts of the cultivators.

Ras el-'Ain, however, is not interesting only as the source of the water which once supplied Tyre. It is believed to mark the site of the original city of Tyre—the Palætyrus, or Palai Tyrus, the continental city which was the predecessor of insular Tyre. There are no ruins on the spot to mark it as the site of the first Tyre. That city has been literally swept from the face of the earth, and no traveller or antiquarian has been able to find any trace of it. "The only distinct notice we have of its position," says Dr. Robinson, who accepts Ras el-'Ain as the site, "is from Strabo, three centuries after its destruction by Alexander. He says it stood thirty stadia south of the insular city. Both the direction and the distance, therefore, carry it to the vicinity of Ras el-'Ain. It probably lay south of those fountains, along the coast; and the hill in that quarter may perhaps have been its citadel. That no remains are now visible, is amply accounted for by the fact, that Alexander, more than twenty centuries ago, carried off its materials to erect his mole; and what he left behind would be naturally swallowed up in the erections and restorations of the island city during the subsequent centuries. Even in the more modern Tyre of the middle ages, what has become of her double and triple walls, her lofty towers, her large and massive mansions? Not only have these structures been overthrown, but their very materials have in a great measure disappeared; having been probably carried off by water, and

absorbed in the repeated fortifications of 'Akka and other constructions." *

Three miles beyond the fountain is the modern town of Tyre, called by the Arabs Sûr. It stands on a rocky ledge, about three-quarters of a mile long, half a mile wide, and about half a mile distant from the mainland. This ledge was formerly an island, with the sea between it and the shore. It is now a peninsula, and is connected with the mainland by an isthmus about half a mile in width, along the farther part of which a portion of the present town stands. The island was originally low and flat, with an average height of about ten or fifteen feet above the sea. The constant accumulation of sand and the *débris* of the massive edifices which once stood upon it have made it uneven in its surface, and raised it in many places to a greater height. The isthmus joins the island near its centre, and the latter projects from it to the north and south like the arms of a cross. The isthmus was originally formed by the causeway erected by Alexander the Great from the mainland to the island during the siege of insular Troy. It was probably narrow at first, but the waves have piled up the loose sands against it all through the twenty centuries that have elapsed since then, and have made it now about half a mile in width. The harbor is on the north side of the isthmus, and the ruins of its ancient moles may yet be traced. It is almost destroyed now, being choked up with sand, so that only boats can enter it. The modern town occupies the north-western part of the peninsula, and lies around the harbor. The space along the western side of the peninsula, between the walls and the sea, is planted in gardens. The southern part of the ancient island is now uninhabited. The western shore is lined with fallen columns of red and gray granite, at the edge of the water. They are of massive size and excellent workmanship, and constitute the only relics of the ancient mistress of the seas now to be seen on the spot.

* *Biblical Researches*, Vol. II. p. 471.



MODERN TYRE.

The modern town is entered by a single gate which opens upon the sandy isthmus. Close by it, on the mainland, are two wells—a singular place for fresh water—from which the inhabitants obtain their water. The walls are almost in ruins, having been frequently broken by earthquakes. The streets are narrow, crooked, and filthy; the houses are mere hovels. A few of the latter are well built, or were, but their walls have been so shattered by earthquakes that they seem on the verge of toppling over. The majority of the houses are one story in height, with flat roofs. A number of palm trees grow throughout the town, however, and serve to relieve its dreary appearance. The town suffered severely from the earthquake of 1837, which destroyed Safed.

The population is estimated at from 3000 to 4000. About one-half of these are Mohammedans of the Metâwileh sect, and the remainder are Christians. The commerce of the place consists in exporting a little cotton and tobacco, and a few hundred mill-stones, and some charcoal every year. The “fleet” of Tyre is composed of a few indifferent fishing-boats, which can scarcely find water enough to ride in the choked-up harbor.

And this is Tyre, the ancient mistress of the seas, whose glories once formed the talk of the world, whose merchants were princes, and whose ships covered every sea. “How art thou destroyed, that wast inhabited of seafaring men, the renowned city, which was strong in the sea.”

The ruins now form the only objects of interest. Tyre has been so often destroyed that the present town is built upon an accumulation of the *débris* of its predecessors. A series of well-planned excavations on the peninsula would, beyond a doubt, bring to light many of the remains of the ancient cities. The Tyre of to-day lies upon the ruins of the Tyre of the Middle Ages, which was built on the ruins of Roman Tyre, which in its turn stood on the ruins of the Phœnician city, so that such excavations would reveal successively many relics and treasures pertaining to these vari-



TYRE—SHOWING THE ISTHMUS.

ous periods of its history. Within the modern town the principal ruin is that of the old church, which lies in the southeastern quarter. Once a large and splendid cathedral, it is now a mass of ruins. "Fragments of the eastern and western ends are standing; and the intervening area is crowded with the wretched cabins of the modern inhabitants—some of them clinging, like swallows' nests, to the old walls and massive buttresses. Three beautiful shafts of red granite lie beside it; one of them is double, and measures twenty-six feet in length. The dimensions of the building were 216 feet long by 136 broad. This is most probably the church erected by Paulinus, bishop of Tyre, in the beginning of the fourth century, for which Eusebius wrote a consecration sermon, still extant in his 'Ecclesiastical History' (x. 4). He describes the church as the most splendid of all the temples of Phœnicia. It was probably in this building that the historian of the Crusades, William, archbishop of Tyre, presided for ten years; and here, too, says Stanley, 'lie, far away from Hohenstauffen or Salzburg, the bones of the great Emperor Frederic Barbarossa, brought thither after the long funeral procession which passed down the whole coast from Tarsus to Tyre, to lay his remains in this famous spot, beside the dust of a yet greater man—Origen.' Four celebrated historic names are thus closely connected with it."

A portion of the open space beyond the southern wall of the town is used as a Mohammedan burying-ground, and adjoining it is a garden of mulberry and fig-trees. "Recent excavations in this place, undertaken by some speculators from Beyrout," says Dr. Porter, "not in antiquities, but in *quarries*, have brought to light some very interesting remains. Foundations of houses, fragments of columns and statues, and other relics of former grandeur, were discovered many feet below the present surface. At one place a long section of the eastern city wall was found deeply covered with sand. Within it is a narrow, vaulted and loopholed

gallery, forty-six paces long. Taking this as a starting-point, we can, without much difficulty, trace the line of the old eastern wall by the little mounds that rise above the drifting sands. Westward of this line the ground is irregular—heaps here, and pits there, as chance or labor has overthrown the ancient buildings.

“Proceeding over the drift sand to the southern side of the isthmus, we observe traces of walls and towers near the sea-line. One massive fragment is founded upon a range of granite columns; while shafts of the same material are strewn along the beach, and beneath the water, in immense numbers. Here, too, the traveller will most probably see for himself that a section at least of ancient Tyre has become ‘a place to spread nets upon.’ (Ez. xxvi. 14.) Passing round the southern point, we are struck with the aspect of desolation—broken columns half buried in the sand, huge fragments of sea-beaten ruins, and confused heaps of rubbish; with a solitary fisherman spreading his net over them, or a few workmen digging up building-stones. The harbor which formerly existed here, as Strabo tells us, is completely filled with drift sand, and stones and columns that have been ‘cast into the sea.’ The western coast is formed of a ledge of ragged rocks, from ten to fifteen feet high; and the whole of the shore below them, along the edge of the water, and in the water, is strewn with shafts of red and gray granite. On reaching the northwest point we see forty or fifty shafts thrown together in one heap beneath the waves. Many of these columns appear to be imbedded in the rock; but a close examination shows us that a process of rock-manufacture, as it may be called, is going on; we find whole layers in which stones, fragments of pottery, shells, and even bones, are cemented together in solid masses. They *have* laid Tyre’s ‘stones and dust in the midst of the water.’ (Ez. xxvi. 12.)

“On rounding the northern promontory the ruins of the ancient mole come in sight. An inner basin, or dock, was

formed by a massive wall carried from near the north end of the promontory in a curve to the side of the isthmus. Many fragments of it remain above the water. It is constructed of large hewn stones, resting in places on a foundation of marble columns; and is thus, probably, not older than the time of the Crusades."

According to Josephus, Tyre was founded by a colony from Sidon, B. C. 1251, 240 years before the building of Sol-



AN ANCIENT SHIP.

omon's Temple. It was evidently of more ancient date, however, for Joshua mentions it as a "strong city," two centuries earlier (xix. 29). The exact period of its origin is, therefore, unknown. The original city is believed to have stood on the mainland, in the vicinity of Ras el-'Ain, and to have extended in time to a point opposite the island. By some writers the island is supposed to have been inhabited at a very early period, and to have been connected with the

mainland by a causeway previous to the construction of the causeway built by Alexander. Dr. Thompson adopts this view. "Indeed it is nearly certain," he says, "that the two cities were actually connected long before Alexander joined the island to the coast, and thus there would be no impropriety in speaking of them as one great whole. Josephus, in his controversy with Apion, states distinctly, on the authority of Dios, who, he says, wrote the Phœnician history accurately, that Hiram joined the temple of Jupiter Olympus, which stood before on an island by itself, to the city by raising a causeway between them. There never has been more than one island here, and the causeway must have joined that to the mainland. Thus the ancient city and the island were connected even in the time of Solomon; nor would the work be very difficult, owing to the shallowness of the water. This, with other notices of Tyre by Menander the Ephesian, render it highly probable that continental Tyre extended along the shore from Ras el-'Ain to the island; and this again agrees with the statement of Pliny, that Tyre was nineteen miles in circumference, including old Tyre, but without it about four. A line which would include the island and Ras el-'Ain might easily be so drawn as to be nineteen miles long, while the utmost extent of the walls around the island alone would be nearly four miles, as Pliny has it." *

By the reign of David, Tyre had become a great and powerful city, skilled in the arts, and known throughout the ancient world for its commercial enterprise. David entered into treaties of friendship and commerce with Hiram, king of Tyre, which were continued by Solomon. Workmen from Tyre built the royal palace of David, the cedars for which were brought from Lebanon by Tyrian mariners. (2 Sam. v. 11.) Hiram also provided the cedar wood, and many other materials, and furnished workmen for the con-

* *The Land and the Book*, Vol. I. p. 272.

struction of Solomon's Temple. Josephus quotes a letter from Hiram, in which Tyre is described as being "in an island," but some of the critics have doubted the genuineness of this description, and have accused the historian of adding it to the royal letter on his own authority.

In the time of Shalmaneser, about B. C. 720, however, the principal Tyre lay on the island, and the name of Palætyrus, "Old Tyre," was applied to the continental city. "Old Tyre" yielded to Shalmaneser, but the insular city was blockaded by him for five years, and he was obliged at last to withdraw without taking it. Subsequently "Old Tyre" was besieged and destroyed by Nebuchadnezzar, but the island, which he had no means of reaching because of his lack of boats, held out against him for thirteen years. We are not informed whether he captured it in the end or not. About the year 332 B. C. Alexander the Great laid siege to Tyre. He quickly made himself master of Old Tyre, which he razed. In order to attack the island, he transported the stones of the ancient city to a point opposite the island, and with them built a mole or causeway from the mainland to the city, which he stormed and took after a siege of seven months. The manner of the capture of the city by Alexander was a remarkable fulfilment of one of Ezekiel's prophecies against Tyre: "Thus saith the Lord God: Behold I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers; and I will scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea. . . . *And they shall lay thy stones and thy timber and thy dust in the midst of the water.*" (xxvi. 3-5, 12.)

The commercial glory of Tyre extended from about the establishment of the Israelitish monarchy to the capture of the city by Alexander. The nature and extent of its commercial enterprises have already been stated. The twenty-

seventh chapter of Ezekiel contains the most graphic and complete account of them ever written.

Alexander did not destroy the island city, but it remained a strong fortress after its capture by him. After his death it was besieged for fourteen months by Antigonus, and finally became a part of the dominions of the Seleucidæ. When the Romans became masters of Syria, Tyre passed into their hands. Strabo describes it as a flourishing city, with two harbors—the division of the port being formed by the mole of Alexander, a harbor lying on each side of it. St. Paul visited it during this period. (Acts xxi. 3-7.) Soon after the establishment of Christianity, it became the seat of a bishop. In the fourth century it is mentioned by Jerome as the most noble and beautiful city of Phœnicia, actively engaged in commerce with all parts of the world. It fell into the hands of the Moslems with the rest of Syria.

In 1124, after a siege of four months, Tyre surrendered to the Christian army on the 27th of June. William of Tyre, the Archbishop of the place, and the historian of the Crusade, gives a minute description of it, which is thus condensed by Dr. Robinson: "The city at the time was very strongly fortified; being enclosed towards the sea, in most parts, by a double wall with towers; on the north, within the city, was the walled port, with an entrance between double towers, closed every night by a chain between the towers; and on the east, where it was accessible by land, it was protected by a triple wall with lofty towers close together, and a broad ditch, which might be filled from the sea on both sides. . . . On entering the wealthy emporium the pilgrims were surprised at the strength of its fortifications, the size and splendor of the houses, the loftiness of the towers, the solidity of the walls, and the beauty of the port, with its difficult entrance. . . . The city was celebrated for the manufacture of glass and the production of sugar." Tyre remained in the hands of the Christians for about a century, and was abandoned by them on the evening of the day

which witnessed the capture of 'Akka by the Moslems. It was at once occupied by the Mohammedans, and declined steadily from that day. It was at length abandoned, and remained uninhabited and in ruins for several centuries. In the early part of the seventeenth century Fakhr ed-Dîn, the famous chief of the Druses, attempted to restore it. He built there a spacious palace, and some other buildings, but his effort failed, and the place was again abandoned. In 1766 the Metâwileh, from the neighboring mountains, seized the site and built the present walls, and a number of houses. Since then it has been occupied, and its population has grown to its present size, but the growth and superior advantages of Beyrout have prevented its regaining any degree of its former importance or prosperity. Indeed, so far from this, all recent travellers report that it is declining; and it is not unlikely that it may be again abandoned. "Thou shalt be a place to spread nets upon; thou shalt be built no more; for I the Lord God have spoken it, saith the Lord." (Ezek. xxvi. 14.)

About five miles east of Tyre, on the road to Safed, and at the base of the hills which here bound the plain, is one of the most remarkable monuments of Syria. It is an immense sarcophagus of limestone cut out of a single block, twelve feet long, eight feet wide, and six feet high. Over it is a lid, about five feet in thickness, and slightly pyramidal in shape. The base or pedestal consists of three layers of immense stones. The two lower stones are each three feet thick, thirteen long, and eight feet eight inches broad. The third stone, on which the sarcophagus rests, is a little over fifteen feet long, ten feet broad, and three feet four inches thick, making the entire structure nearly twenty-one feet in height. It is in perfect condition, except that it is a little weather-beaten. It is called by the natives Kabr Hairân, "the tomb of Hiram," and is regarded by all classes as the tomb of the great king of Tyre, who was the friend and ally of Solomon and David. There seems to be no good

reason for doubting its genuineness, and it stands now almost the only existing monument of the grandeur of ancient Tyre.

From Tyre the road lies along the shore, and is uninteresting until, in an hour and three-quarters, the ancient Leontes, the modern Litany, is reached. It is called at this portion of its course Nahr el-Kâsimîyeh, "the Divider." It is deep and rapid, and is crossed by a stone bridge of a single arch. The road passes the river at the base of the hills from which it issues, and about a mile distant from its mouth. Close by the bridge is an old half-ruined Khan.

The Litany is the third river in size of Syria, ranking next after the Orontes and the Jordan. It rises in the Vale of Bukâ'a, the ancient Cœle-Syria, near Ba'albek, and drains the southern section of that valley, with the sides of Lebanon and Anti-Lebanon adjoining. In the upper part of its course it is called Nahr el-Litâny. The name of el-Kâsimîyeh is given to a short section of the lowest part of the stream, and is supposed to have been applied to it because it formerly divided the territories of Sidon and Safed. It is about 120 miles in length, including its windings, and in this distance falls about 4000 feet. It breaks its way through the Lebanon range to the sea nearly opposite the southern base of Mount Hermon, in a series of magnificent gorges. "Turning westward below Blât (Belât), it has cut a channel across the southern end of Lebanon, at a place called the Khûtweh, some 200 feet long, and so very narrow that I have sat on the west side and laid my hand on the opposite precipice, which rises at least 100 feet perpendicular above the water. The river darts, swift as an arrow, through this groove, and, like the shuddering visitor, seems to hold its breath in terror. From this onward for a few miles the scenery is less wild, until it turns the corner, south of the castle of Shūkîf, and makes hitherward towards the sea. The last descent of eighteen or twenty miles abounds in noble scenery, but it must be seen

to be appreciated."* From the bridge the river flows across the plain in a deep gorge to the sea.

An hour and three-quarters beyond the bridge are the ruins of 'Adlân. The ruins lie along the shore, and in the adjacent cliff are a number of tombs, marking the site of an ancient cemetery. The tombs consist of caves hewn in the rock, with *loculi* for the bodies inside, a style very common in the Lebanon and Anti-Lebanon regions. 'Adlân is believed to occupy the site of Ornithon, a "little town" mentioned by Strabo as lying between Tyre and Sidon, north of the Leontes.

An hour and a quarter beyond 'Adlân is Surafend, or Sarepta, the Zarephath of the Bible. The ancient city stood upon the shore, but the modern town lies high upon the side of a projecting hill. It is a small, unimportant place, and scarcely worthy of a visit.

Zarephath was the city of Phœnicia to which Elijah repaired by the command of God, after the water had dried up in the brook Cherith. Here he met a poor widow whose scanty store of food was exhausted, but who did not hesitate to share her last meal with the man of God. Elijah lodged with her until the command came to meet Ahab, and during this period, the widow's supply of food was miraculously increased. Her son having died during the sojourn of the prophet, Elijah prayed to God that he might be restored to life again. His prayer was granted, and the child came back from the dead. (1 Kings xvii.) Our Lord refers to Elijah's visit in His address to the people of Nazareth, and mentions the city by the Greek name of Sarepta by which it was then known. (Luke iv. 26.) It is believed by some writers that Sarepta was the town which He visited when He came into "the coasts of Tyre and Sidon;" and that it was the scene of His healing of the daughter of the Syro-Phœnician woman. (Matt. xv. 21-28; Mark vii. 24-30.)

* *The Land and the Book*, Vol. I. p. 258.



THE SYRO-PHŒNICIAN WOMAN.

Sarepta was famous in the early days of Christianity for its wine. It became a part of the possessions of the Crusaders, who established a bishopric here. After the downfall of the Latin kingdom, the city, which stood on the shore, fell to ruin. In the thirteenth century its inhabitants abandoned it, and built the town of Surafend on the hill above the ancient site. The position of the church, which was erected during the Christian occupation, is marked at present by a solitary *wely* on the shore. It is said to stand on the spot once occupied by the house of the widow with whom Elijah lodged.

Soon after passing this *wely*, the walls and minarets of Sidon are seen, about twelve miles to the northward, lying in the midst of a mass of green foliage which marks the site of the gardens and orchards. In a few minutes more a large spring, shaded by fine old trees, is reached. From this point it is a three hours' ride to Sidon. On the way the road crosses the Nahr ez-Zaherâny, "the Flowery Stream," and the beds of several winter torrents. Several ancient milestones, marking the line of the old Roman road, and sections of the road itself are seen. One of these milestones bears the names of Septimius Severus and his son Marcus Aurelius Antoninus (Caracalla).

Few travellers will fail to be impressed with the utter desolation of the Phœnician plain. Once the centre of the world's commerce, and covered with a busy, restless population, and marked by stately cities and numerous towns, it is now almost deserted, a region of ruins and as silent as the grave. There are a number of Arab villages on the heights at the eastern side of the plain, but from the White Cape to Sidon there is not a town of any consequence except Tyre, and the only village on the shore is the wretched hamlet of Ras el-'Ain. The soil of the plain is rich, and would yield a bountiful harvest if properly irrigated and cultivated: but it is deserted, shunned by the natives, as if a curse rested upon it.

The promontory on which Sidon is situated extends into the sea obliquely from the land towards the southwest, and the town lies on its northwest slope. It is defended on the land side by a strong wall which extends across the neck of the promontory. On the south side, on the highest point of land, overlooking the town, stands the citadel, an old and greatly dilapidated tower, said to have been built by Louis IX. of France, in the year 1253. The streets are narrow and dirty, and are crooked like those of all Eastern towns. The houses, however, are large and spacious, being among the best and most comfortable in Syria. The largest and most elegant lie upon the eastern wall, and are built directly upon the wall. They thus overlook the rest of the city, and command an extensive prospect of the country as well as the sea, and are situated so as to obtain the freshest and purest breezes that blow over the promontory. The city contains six large buildings, used as khans, called *wakkâleh* by the Arabs. They are for the use of merchants, and are quadrangular in form. In the centre is a court into which open a number of little cell-like apartments, used for storing merchandise, or as quarters for the merchants. The largest of these is called the French Khan, and was formerly the factory or trading-house of the French merchants. It is a square of about 150 feet on each side, and the court is surrounded by covered galleries. A fountain and a basin stand in the centre. The building was erected by Fakhr ed-Dîn, early in the seventeenth century.

The harbor of Sidon was formed by a low ridge of rocks which ran out from the northern point of the peninsula, parallel to the coast. This ridge has been extensively quarried for building-stones from a very ancient date, and this has reduced its height so much, that the sea breaks over it into the harbor in every storm, "not only endangering the ships and boats, but causing a strong current to set eastward towards the arches of the causeway." On one of these rocks is situated the castle, a half-ruined structure, dating

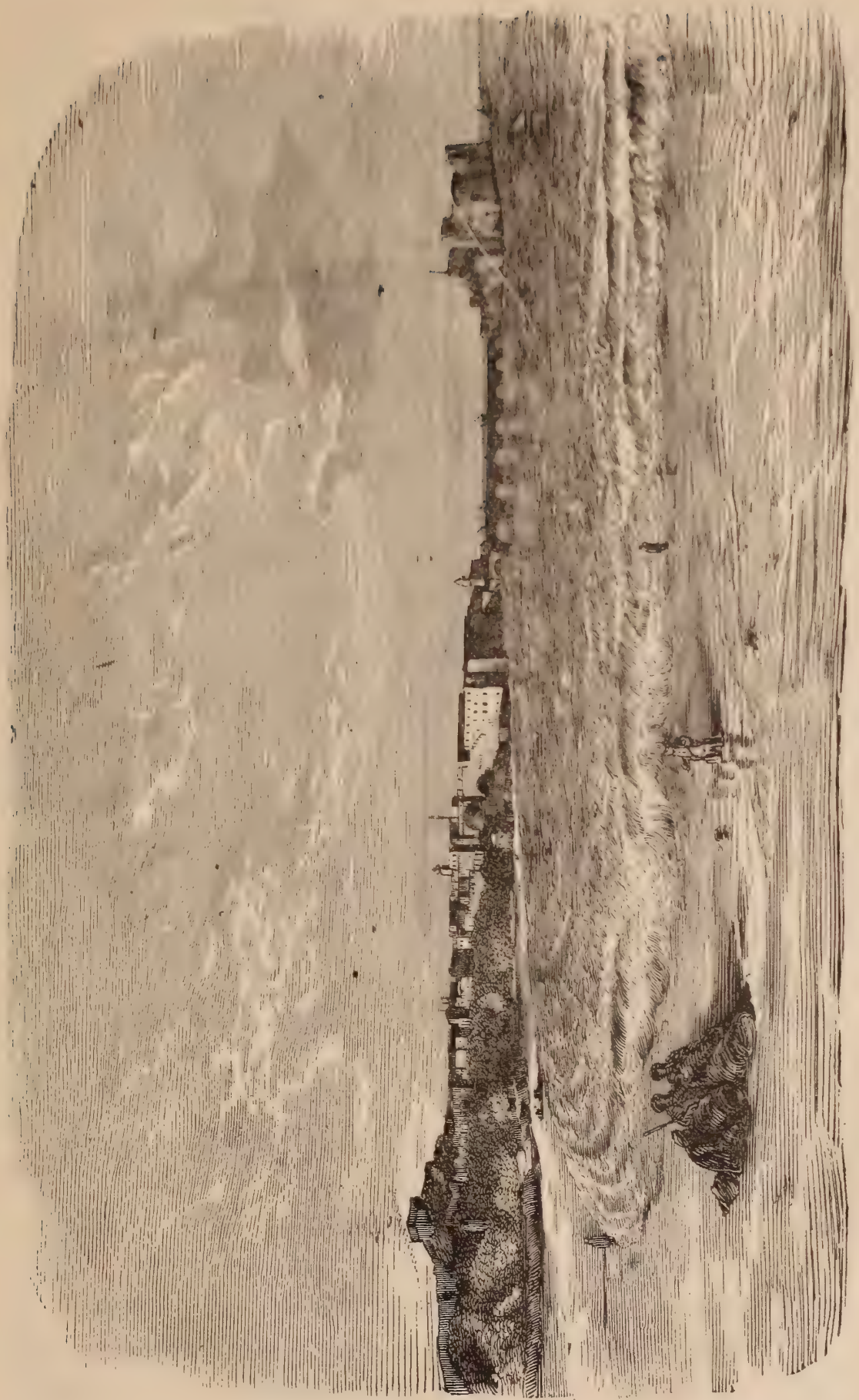
from the time of the Crusades. It is connected with the town by a causeway or bridge of nine arches. This causeway lies between the inner and outer ports. The harbor was anciently capable of holding fifty galleys, and retained this capacity until the time of Fakhr ed-Dîn, who, being afraid of the Turks, caused it to be filled with stones and earth. Thus destroyed, it can now accommodate only the smallest sail-boats. When a large vessel, or a steamer, arrives off the city—an occurrence so rare that the whole town turns out to witness it—she must lie off the entrance to the harbor, and be ready to stand out to sea the moment the north wind begins to blow.

“The hill on which the citadel stands,” says Dr. Thompson, “is artificial, and what is more remarkable, is made up, in a great measure, of old pottery, rubbish of houses, and thick beds of broken purpura thrown out from Sidon’s ancient manufactories of purple dye. The bluff facing the sea shows this conglomeration, at least twenty feet thick.”

The population of Saida is estimated by Dr. Porter at 9000. He divides the inhabitants as follows: Mohammedans, 7000; Catholics, Maronites and Protestants, 1500; Jews, 500. Scarcely a vessel is owned in the port. The staple products are silk and fruit; but its commerce is small and is growing less in proportion to the increase of Beyrout in importance.

The plain between Saida and the mountains is a vast garden, and from a distance the city appears to be standing in the midst of a large forest. Gardens and orchards extend from the walls to the base of the mountains, and render this one of the pleasantest and most attractive portions of Syria. Oranges, lemons, figs, almonds, plums, apricots, pomegranates, peaches, pears, and bananas grow here in the richest profusion. The plain is irrigated by water brought in canals from Nahr el-Auwaly and other mountain streams.

Saida has few antiquities. As Dr. Thompson so forcibly



SIDON.

remarks, "She is too old. Her decline commenced 'before antiquity began.' " The ruins of ancient Sidon have been drawn upon for centuries to furnish the building materials for other sites, and the accumulation of earth and rubbish on the spot has long since covered all traces of the ancient Phœnician metropolis. Only a few marble and granite columns, some scattered sculptures, and the immense stones which form the northwest angle of the inner harbor, and which are each ten feet square, remain to tell of the former glories of the mother of Tyre.

The tombs in the neighboring hill-side are very old and very interesting, and date from the period of the ancient Phœnician city. Some very interesting discoveries have been made among them. In 1855 a remarkable sarcophagus, now in the Museum of the Louvre at Paris, was discovered here in a field about a mile southeast of the city. "It is of hard, black basalt, about eight feet long by four feet broad. The lid is in the form of an Egyptian mummy. The face is bare and colossal, and the features have a pleasing expression, though the lips are thick, the nose flat, and the ears large and prominent. Round the head are numerous folds as of linen, pendent at the sides behind the ears. On each shoulder is the head of a bird. On the top of the lid is a Phœnician inscription of twenty-two lines, each line containing about forty-five letters. The characters are well but not deeply cut, and in perfect preservation. At the upper end of the sarcophagus, beneath the head, is another inscription in six very long lines. The inscription contains a solemn adjuration to all posterity not to disturb the remains of the great king which lie within. Then it goes on to say, "I am Ashmanezzer, king of the Sidonians; son of Tabinth, king of the Sidonians; grandson of Ashmanezzer, king of the Sidonians; and my mother, Immiastoreth, priestess of Astarte, our sovereign queen." It afterwards enumerates the temples which he built, in Sidon and other places, to Astarte and Baal; and it mentions the cities of

Dor and Joppa, and the corn-lands of Dan, as belonging to Sidon.

There is no date upon the monument, and its age has been variously estimated from the eleventh to the fourth century B. C. This most interesting monument is now in the Museum of the Louvre.

“A few years previously another important discovery was made among the tombs of Sidon, consisting of a large number of gold coins, chiefly of the reigns of Alexander and Philip of Macedon. Here, as at Tyre, skilfully conducted excavations would not fail to repay the antiquary.”

Sidon is one of the most ancient cities on the globe, ranking with Damascus and Gaza in this respect. It was contemporary with Sodom and Gomorrah. (Gen. x. 19; xlix. 13.) It is believed to have been founded by Sidon, the eldest son of Canaan, and the great-grandson of Noah. At the time of the Conquest of the Promised Land by the Israelites, it was a rich and powerful city. It is twice mentioned by Joshua (xi. 8; xix. 28), as the “great Zidon.” Even at this early period, it was engaged in the ventures which afterwards carried it to such a height of wealth and splendor. The ships of Sidon had begun to trade with the countries along the Mediterranean, and Homer makes mention several times of the mother of ancient commerce. Sidonian ships were present at the siege of Troy. The Greek heroes, including the “king of kings and fierce Achilles,” arrayed themselves in Sidonian purple, and wore armor manufactured in Sidon.* The ancient city at this period controlled the commerce of the world, and its ships and

* In the fifteenth Book of the Odyssey, Menelaus relates that

“A ship of Sidon anchored in our port,
Freighted with toys of every sort—
With gold and amber chains,” etc., etc.

The heroine of his story thus speaks :

“I too from glorious Sidon come,
Famous for wealth by dyeing earn’d.”

sailors were as well known in the ports of the Mediterranean as those of England are now. It was also the first to engage in the systematic founding of colonies, which became a prominent part of the Phœnician commercial policy. Tyre was one of the first of these colonies, and it prospered so rapidly that it soon divided the trade of the world with its parent, and finally outstripped her in the race for wealth.

Nor did the Sidonians excel only in trade. The ancient writers inform us that they were greatly skilled in the arts, and that their knowledge of science and literature was equal to their commercial attainments. Strabo says they were especially proficient in astronomy, geometry, navigation, and philosophy. Their architects were regarded as the best in Syria. (1 Kings v.)

So rich a city could not escape the conquerors that passed and repassed along the plain. Its exposed situation rendered it an easy prey. It was taken by Shalmaneser B. C. 720, with the rest of Phœnicia, except the island city of Tyre, which the conqueror was unable to reach. It remained subject to the Persians until about B. C. 350, when it revolted against its conquerors. It was immediately attacked by Artaxerxes Ochus, who captured and destroyed it. It was rebuilt soon after, and upon the approach of Alexander the Great, in B. C. 332, opened its gates to him. After the death of Alexander, it shared the fate of Syria in the struggle between the Seleucidæ and the Ptolemies, remaining eventually in the hands of the former, and finally becoming a dependency of Rome. During the Roman period it was visited by the Apostle Paul, who touched at its port on his voyage to Rome. It passed into the hands of the Christians during the Crusades, and was held by them until 1187, when it surrendered to Saladin without resistance immediately after the battle of Hattin. Its site was regained by the Christians in 1197, the city having been destroyed in the contest for it. It was rebuilt, and held by the Crusaders until 1249, when it was again taken, and its

fortifications destroyed by the Saracens, during the siege of Damietta by St. Louis of France. In 1253, the French having begun the restoration of the city, it was attacked by the Saracens. The garrison retreated to the castle in the harbor, which was surrounded by water and inaccessible to the Moslems, who destroyed the city, put 2000 of the inhabitants to the sword, and carried off 4000 of them as prisoners to Damascus. In the same year Louis IX. of France went to Sidon in person, and caused the city to be rebuilt, with high walls and massive towers. In 1260 the Templars purchased the place, and retained possession of it for thirty years. They abandoned it in 1291, after the fall of 'Akka, and since then it has remained in the hands of the Mohammedans. It declined rapidly after its desertion by the Christians, and was almost deserted by the beginning of the seventeenth century.

At this time the famous and wise Emir of the Druses, Fakhr ed-Dîn, became master of the place, and began a series of measures which restored to it its former prosperity. He built himself a large and handsome palace in the town, and erected khans for the accommodation of the merchants; but foolishly destroyed the harbor, through fear of the Turks. "His policy was to encourage commerce; and although he filled up the port of Sidon, yet in consequence of his measures and protection, the trade of that city revived to some extent, and a greater activity was awakened along the whole coast. Professing to be himself descended from French ancestors, he treated the Christians in his dominions with great equity, especially the Franks; granting privileges and immunities to the Latin convents, and encouraging the commerce of the French, which had now extended itself to these shores."

About the same time a house established at Marseilles for the purpose of trading with Saida sent one of its partners to reside there. He was appointed also French Consul. One of his relatives, M. D'Arvieux, accompanied him, and



THE COAST NORTH OF BEYROUTH.

spent many years in the town. To him the world owes a good part of its knowledge of the people of this region, their history and their customs.

"At that period," says Dr. Robinson, "the French were the only nation that took part in the commerce of Sidon and the vicinity. Their trade had become so extensive as to bring annually 2000 crowns into the coffers of the Grand Seigneur; and was so beneficial to the inhabitants, according to D'Arvieux, that, had the Franks removed to another place, the city would have been immediately abandoned and left desert. Saida was the central point, and traded directly with the Druses; but the merchants established there had likewise factors in Ramleh, 'Akka, Beyrout, and Tripolis, and sometimes at Tyre, who purchased the products of the country and transmitted them to Saida, whence they were shipped to Marseilles. Saida was at this time regarded as the port of Damascus, but the trade of the latter city as yet went more to Aleppo, and turned westwards to Beyrout only at a later period."

This flourishing state of affairs was ended by Jezzar Pasha, who drove the French out of Saida in 1791. Since then the place has declined. Its trade has passed almost entirely to Beyrout, and a foreign vessel is scarcely ever seen at Saida. Marvellous as the history of its former greatness is, it seems most difficult of belief when the present struggling town is viewed. One can hardly realize that this was the proud mistress of the ancient seas, the

"Glorious Sidon,
Famous for wealth by dyeing earn'd."

Saida is nine hours distant from Beyrout, and the road is one of the dullest and least interesting in Syria. For the greater part of the way it lies through deep sands, and over rocky promontories. The ride is long and fatiguing, with only two sites of interest along the route.

The first of these is Nahr el-Auwaly, the stream which

marks the northern limit of Phœnicia Proper. The road passes the river by a ford, near the sea. Higher up at the base of the mountains it is too deep to be forded, and is crossed by a Roman bridge. It rises near the summit of Lebanon, and is a swift-running stream throughout its entire course. It rises near the village of Baruk, in the very heart of the Druse country, and rushes through a ravine of great grandeur to Mukhtârah, past which it flows for five miles more to the southward. Then turning to the west it breaks through the lower range of Lebanon and reaches the sea about two miles north of Saida. Dr. Robinson identifies it with the ancient Bostrenus. The Phœnician plain ends at its southern bank. North of it the great Lebanon range rises steadily, its roots extending westward to the very waves of the Mediterranean.

About five miles farther north, immediately on the shore, is Khan Neby Yûnus. It lies in a bend of the coast, with a mulberry grove behind it. A Mohammedan wely, with a white dome, in honor of the prophet Jonah, is the first building reached, and a short distance north of this is an old khan, for the accommodation of travellers. According to the Mohammedan tradition, the prophet Jonah was vomited out upon dry land by the whale at this spot. The wely is supposed to mark the prophet's tomb. Several other places claim the honor of being his tomb, and Josephus says he was landed on the shores of the Euxine.

Six hours more of hard travelling bring the traveller to Beyrout, and afford him an opportunity of once more enjoying some of the pleasures of civilization of which he has been so long deprived.

Beyrout is the most flourishing city of Syria, and one of the most attractive to an American or a European. It is beautifully situated, standing on a triangular promontory, the base of which lies at the foot of Lebanon and the apex projects about three miles into the sea. On the southwestern side is a wide strip of loose, shifting sands, which is dreary

and uninhabitable, but the northwestern side consists of a range of irregular, deeply indented rocks and cliffs, which form the shore line. In the rear of the rocks the ground rises rapidly towards the mountains until it attains an elevation of about 200 feet. The city stands near the centre of the shore line. Along the shore it is densely and substantially built. This is the old town, and in the rear of it rise the houses of the new city, climbing up the heights and overlooking the magnificent Bay of St. George, which spreads out before the city. They extend far to the right and left of old Beyrout, and behind them are the mulberry groves, with numerous palm trees and cypresses, which give to the place half of its beauty.

The old town stands on the beach, and the northerly gales frequently send the spray of the sea flying through the streets to a degree that is far from pleasant. It is enclosed with a wall which has five gates. The houses are high, and are solidly built of stone, but have a monotonous appearance. The streets are narrow, gloomy, and badly paved, though of late years many improvements have been made in them. Three or four minarets and the towers of the old castles at the entrance to the harbor rise above the uniform level of the houses, but the general appearance of the old town is dull and monotonous. In the new city the houses are larger, and are built more in accordance with European ideas. Many of them have grounds attached to them, and some would not disgrace the opposite side of the Mediterranean.

Beyrout has a population of about 60,000, which is increasing rapidly. Of these about one-third are Mohammedans—the remainder are Christians, Jews, Druses, etc. It is the third city in Syria in size, and is rapidly becoming the most important in a commercial sense. The large number of Europeans residing in it have given to it a good share of western enterprise, and it is engaged in a large and growing commerce with Europe and the countries of the Mediter-

anean. It is the port of Damascus and the entire Lebanon region. The Lebanon district is heavily engaged in the production of raw silk, all of which is exported from Beyrout. The imports of Damascus and the region which it supplies all pass through this port. It is connected with Trieste, Brindisi, Marseilles, Alexandria, Malta, Smyrna, Tripoli, Ladakia, Marsina, Rhodes, Athens, and Constantinople by lines of steamers. There is usually one steamer a week, sometimes more, and Beyrout is thus brought into direct contact with Europe. There are several good hotels in the city, conducted on the European plan, and bankers, native and foreign, are established here in numbers sufficient, and with facilities ample enough, to afford every assistance to commerce and to travellers. The Consul-General of the United States for Syria resides at Beyrout, and the leading nations of Europe are similarly represented.

The harbor of Beyrout is too small for the purposes of modern commerce, but the Bay of St. George, which lies in front of the town, and is sheltered by high hills, affords an excellent anchorage, and steamers usually lie in here and communicate with the shore by boats.

Beyrout is the head-quarters of the American Mission in Syria, which has done a noble work in this far-off land. The Presbyterian Board of Foreign Missions has erected a new church, in which religious services are regularly held. The Syrian Protestant College is also an American institution, and one which is conferring the highest benefits upon the country. The Rev. Dr. Burns, a Scotch clergyman, gives the following account of it: "The Syrian Protestant College, with its departments in Arabic Literature, Mathematics, Natural Sciences, Modern Languages, Moral Science, Biblical Literature, Medicine, Surgery, Jurisprudence, etc., is under the general control of Trustees in the United States, where the present funds are invested; but its local affairs are administered by a Board of Managers, composed of American and British missionaries, and residents in Syria and Egypt

“The college is conducted upon strictly Protestant and Evangelical principles, but is open to students from any of Oriental sects and nationalities who will conform to its regulations. More than seventy young men are now enjoying the advantages it offers, and a much larger number have been rejected from insufficient preparation. In most instances, the students evince an aptitude and zeal for study that would be commendable in more favored lands.

“The sects already represented are the Protestant, Orthodox Greek, Papal-Greek, Latin, Maronite, Druse, and Armenian. Direct proselytism is not attempted; but without endeavoring to force Protestantism upon students of other sects, every effort is made by the personal intercourse of professors and instructors, in the class-room and at other times, and by the general exercises and arrangements of the institutions, to bring each member into contact with the distinctive features of Evangelical truth. All boarders are required to be present at both morning and evening prayers, and to attend Protestant worship and college Bible classes upon the Scriptures during the week. The Bible is also used as a text-book for ordinary instruction. A voluntary weekly prayer meeting has been commenced by the students, and several are teachers in Sabbath schools in the city.

“The ‘Medical Department’ has now three Professors, Rev. C. V. A. Van Dyck, M.D., D.D., Professor of Theory and Practice of Medicine; Rev. George E. Post, M.D., Professor of Surgery; and Rev. John Wortabet, M.D., Professor of Anatomy and Physiology. They also give lectures, for the present, in the remaining branches. Native practitioners hitherto have been grossly ignorant and incompetent. The imperative necessity has long been felt of a School of Medicine, which could furnish a professional training in accordance with the principles and practice of modern science. The establishment of this department has awakened attention throughout the land. Twenty-four students are now attending the lectures. Daily clinical in-

struction is given in connection with the Dispensary, where more than sixteen hundred cases have already been gratuitously treated, medicine being furnished only when patients are unable to supply themselves. A small Hospital, chiefly for the treatment of eye diseases, so prevalent in this country, has recently been opened, and will afford peculiar facilities for the study of these and other complaints, and at the same time relieve much suffering. It is called the 'Brown Ophthalmic Hospital,' in honor of John A. Brown, Esq., of Philadelphia, U. S., who has given funds towards its foundation. To maintain this Hospital with the Dispensary, to make needed additions to the medical library, apparatus, and cabinets, and particularly to complete the endowment of the medical chairs, further aid is indispensable.

"An urgent appeal is made to all who are interested in Missions and Christian Education, to aid in the permanent establishment of this institution.

"Contributions may be sent directly to the President of the College, Rev. Daniel Bliss, D. D., Beyrout, Syria; to the Treasurer in New York, Hon. Wm. E. Dodge, 21 Cliff street; or to either of the Trustees or Managers."

Connected with the college is an admirably conducted press, from which religious works and books of instruction in the various branches taught in the college, are issued in the language of the country. It was established under the supervision of the late Dr. Eli Smith, who was the companion of Dr. Robinson in his "Researches" in Palestine in 1838 and again in 1850. "He was known," says Dr. Porter, "not only as a distinguished Oriental scholar, but as one of the most successful investigators of the geography of Syria. The part he supplied in the 'Researches' of Dr. Robinson would have been sufficient of itself to establish his fame. Another and still more important work he commenced, but did not live to finish—the translation of the Bible into Arabic." The present director of the press is Dr. Van Dyck, "one of the most accomplished Oriental

scholars in the world." The college is at present under the presidency of Rev. Dr. Bliss, formerly a missionary from the United States.

In addition to the American institutions, there are the *British Syrian Schools*, founded by Mrs. Thompson, an English lady, in 1860. They embrace a Normal Training Institution, Day School, Elementary, Infant, Moslem, Schools for the Blind and for Cripples, etc. "Her schools are chiefly for girls, as most needed for the country, and most fitting for a woman to manage." Beyrout was the head-quarters of the work of this noble lady, but branches have been established in the Lebanon district and in Damascus. Mrs. Thompson was in time supported by a corps of competent assistants, and her work has grown in extent and usefulness far beyond her expectations. From her labor she has passed to her reward, but her works do follow her. She died about two years ago at Beyrout. Just before her death, she had succeeded in establishing a Normal School, with five divisions, attended by about 300 pupils, and five branch schools, attended by 625 pupils at Beyrout. In the Lebanon there were five schools, with 224 pupils. In Damascus one school, with eighty pupils, and one blind school, with fifteen pupils. There was also a school at Sidon, thus making eighteen schools (counting the Normal and its branches as one) with an attendance of 1232 pupils. These constitute a noble monument to the labors of their founder.

Beyrout was called Berytus by the Greeks and Romans. Some writers suppose it to be the Berothai or Berothah of the Hebrew Scriptures. Dr. Robinson, however, does not accept this view. The original settlement here was most likely a Phœnician colony, but it was insignificant, and there is no historical notice of the place until the time of Strabo, whose first mention of it relates its destruction by Tryphon, B. C. 140, who usurped the throne of Syria during the reign of Demetrius Nicator. After its capture by the Romans it was colonized by the veterans of the fifth Macedonian and

eighth Augustan legions, and named in honor of the daughter of Augustus, "Colonia Julia Augusta Felix Berytus." Herod the Great had the mock trial of his two sons conducted here. Agrippa, the elder, was very fond of Beyrout, and adorned it with a magnificent theatre, amphitheatre, baths, and porticos, and conducted here games and spectacles of every kind upon the most extensive scale. Titus celebrated the birthday of Vespasian, his father, here, after the fall of Jerusalem, by similar spectacles, in which many of the captive Jews were put to death.

Beyrout at this period, and for several centuries later, was celebrated for its learning and its schools. Students came to it from distant countries to enjoy its privileges. The course embraced law, philosophy, and the languages. Gregory Thaumaturgus, after passing through the schools of Athens and Alexandria, came to Beyrout to complete his studies in civil law. The sixth century put an end to this golden age. In 551 A. D., the city was laid in ruins by an earthquake, and its learned men were forced to seek shelter in Sidon. Before Beyrout had been reconstructed, Syria passed into the hands of the Mohammedans, and learning took wing across the sea. It remained a miserable, struggling town until its capture by Baldwin I. and the Crusaders, in 1110. It revived to some extent under their rule, and was made the seat of a Latin bishop. Saladin regained it after the battle of Hattin, but it soon reverted to the Christians, who held it until the fall of 'Akka put a final end to their power in Syria. From that time (1291) until the beginning of the seventeenth century, Beyrout was an insignificant village. When the Druse Emir, Fakhr ed-Dîn, rebelled against the Sultan, he made Beyrout his capital, rebuilt the town, and erected a large palace in it. He began the new life of the town, and it has steadily improved since then. It was taken by Ibrahim Pasha when he overran Syria in 1832. The Egyptian troops were driven out by the English fleet after a vigorous bombardment, in 1840. The town was very much injured, but

it speedily recovered, and in the past twenty years has grown with giant strides, becoming the principal port of Syria.

The vicinity of Beyrout offers inducements for a number of excursions of great interest to the traveller, but as they do not properly form a part of our subject, and our limits having been already exceeded, we must pass them by.

From Beyrout there is a road across the Lebanon and Anti-Lebanon ranges to Damascus. It is the best road in Syria, and was constructed a few years ago by a French company, which is now engaged in the transportation of passengers between the two cities by diligence. These vehicles are old-fashioned, clumsy-looking affairs, but they are more comfortable than the ordinary means of travel, and accomplish the distance from the sea to Damascus in about fourteen hours.


From Beyrout the traveller, returning to Europe, has the choice of several routes. He may go by steamer to Constantinople, visiting some of the towns of Asia Minor en route; he may return to Alexandria, and sail thence to Brindisi, Naples, or Trieste; or he may sail direct for Marseilles in one of the French steamers.

The majority of modern travellers enter Palestine at Jaffa and leave it at Beyrout, so that this port has come to be associated in the minds of nearly all who have visited the sacred scenes we have endeavored to describe, with their last memories of the Holy Land, and with thoughts of home.


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H. G. CONSER, of Rebersburgh, Centre Co., Pa., sold 20 Bibles in two days.

MR. J. ZIMMERMAN, a student from the Theological Seminary of Gettysburg, Pa., sold 105 Bibles in Carroll Co., Md., in fourteen days; 12 of these Bibles were sold in one day.

WILLIAM K. STILES sold 79 Bibles in Lee Township, Platte Co., Mo.

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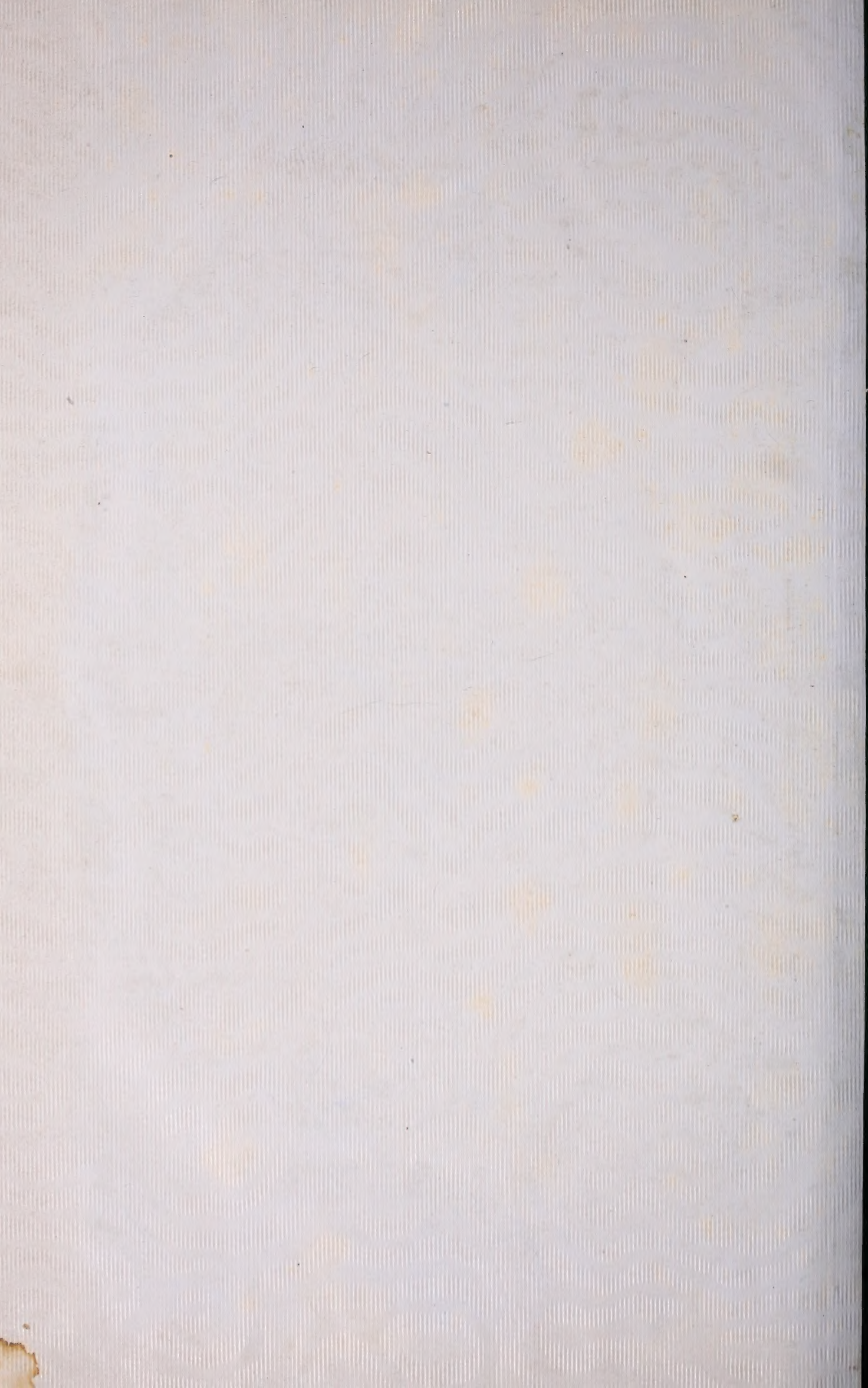
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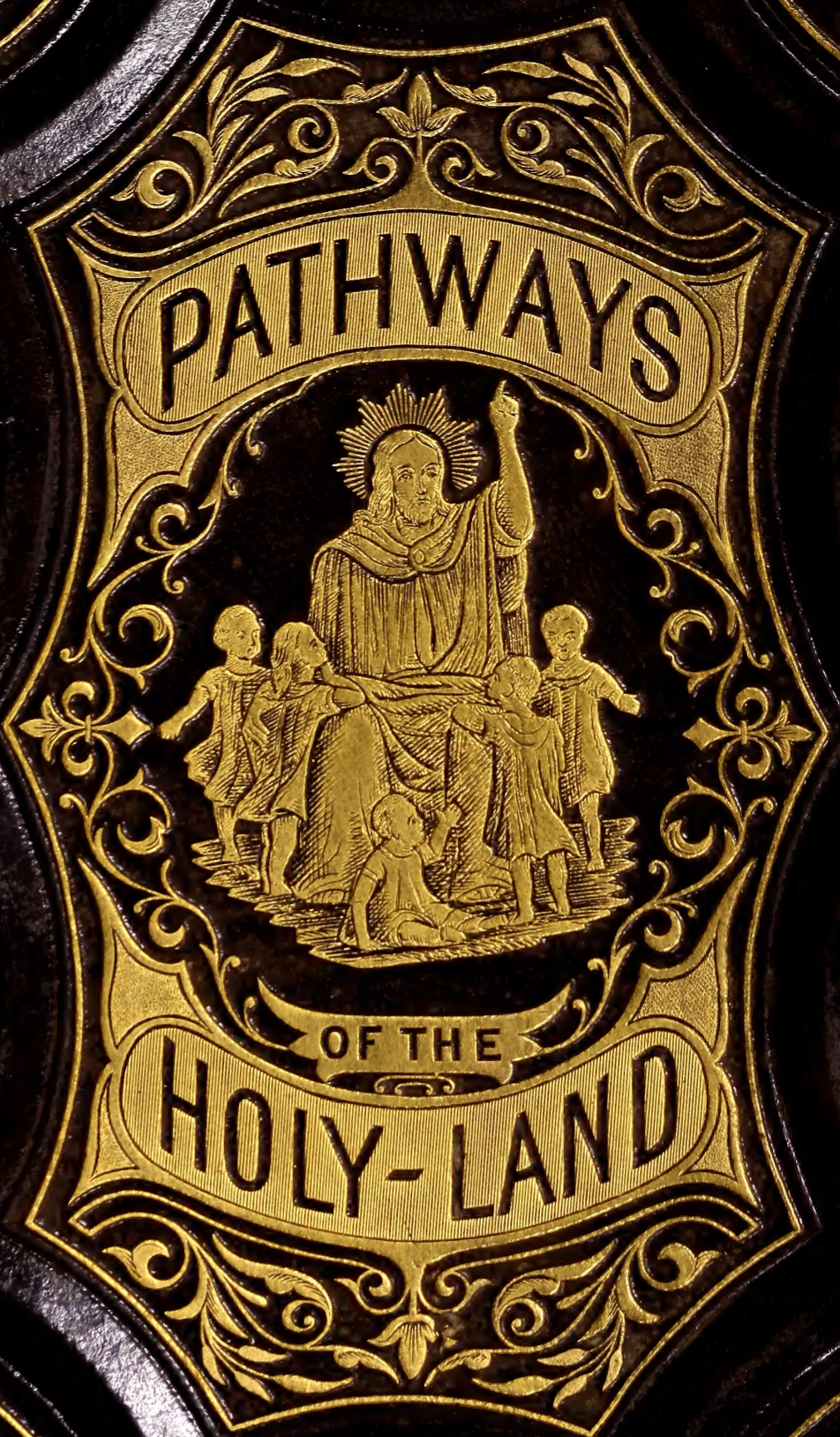
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